

Numbered Discourses

Bhikkhu Sujato

NUMBERED DISCOURSES

A sensible translation of the Aṅguttara Nikāya



translated and introduced by

BHIKKHU SUJATO

VOLUME 1

AN 1–3

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Web publication date 2018

This edition 2026-07-29 12:23:16

Publication type paperback

Edition ed5

Number of volumes 5

Publication ISBN 978-1-76132-037-8

Volume ISBN 978-1-76132-100-9

Publication URL <https://suttacentral.net/editions/an/en/sujato>

Source URL <https://github.com/suttacentral/bilara-data/tree/published/translation/en/sujato/sutta/an>

Publication number scpub5

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Published by SuttaCentral

*SuttaCentral,
c/o Alwis & Alwis Pty Ltd
Kaurua Country,
Suite 12,
198 Greenhill Road,
Eastwood,
SA 5063,
Australia*

These two things lead to the continuation,
persistence, and enduring of the true teaching. What
two? The words and phrases are well organized, and
the meaning is correctly interpreted. When the words
and phrases are well organized, the meaning is
correctly interpreted. These two things lead to the
continuation, persistence, and enduring of the true
teaching.

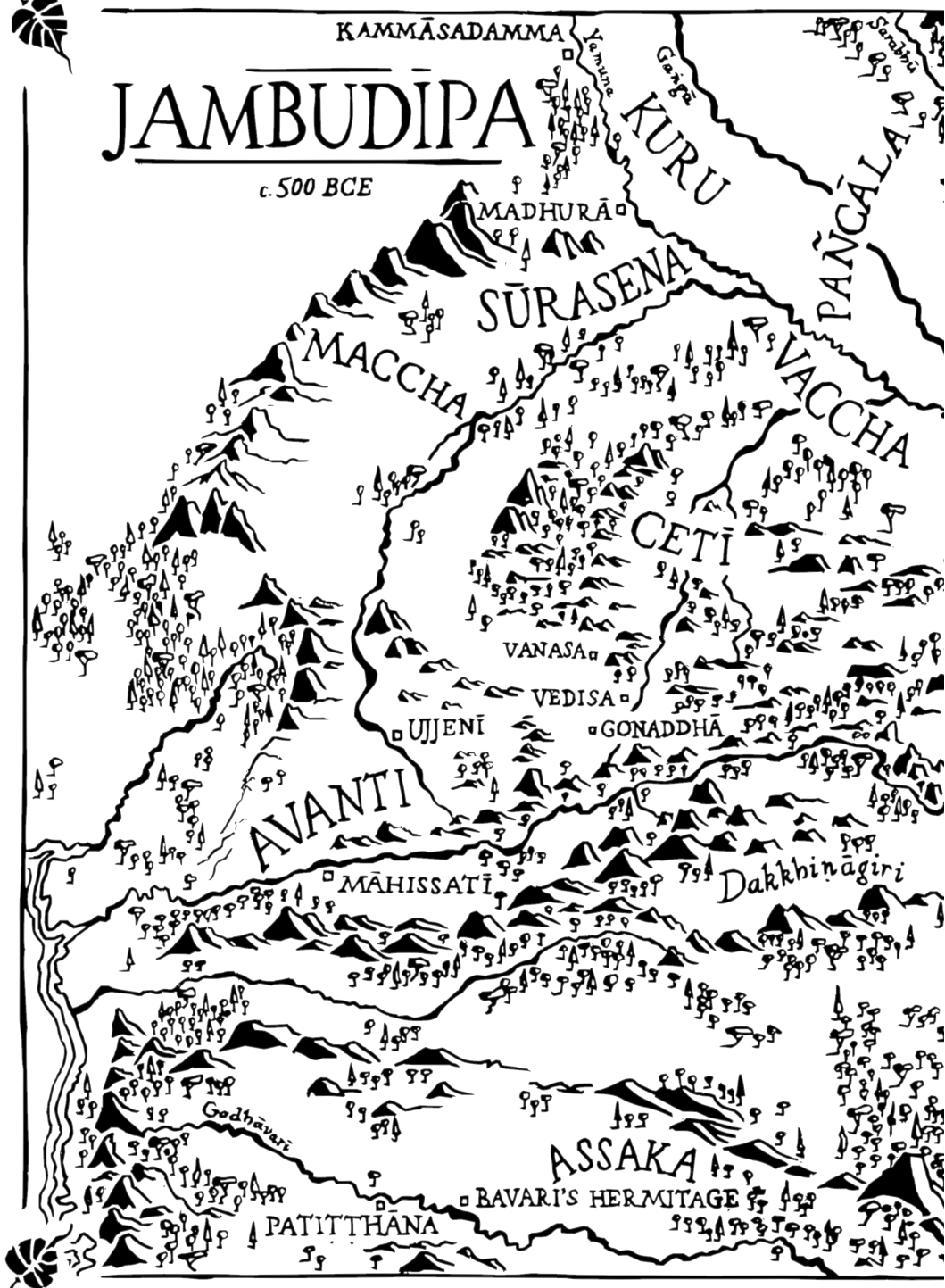
Āṅguttara Nikāya 2.20



KAMMĀSADAMMA

JAMBUDĪPA

c. 500 BCE





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Preface to the Aṅguttaranikāya

The topic of the future weighs heavily on the mind of the Aṅguttara. We live in that future or beyond it. The “future perils” of the Aṅguttara (AN 5.77–80) are upon us and have been for quite some time. King Ashoka referred to these suttas, which include the peril of corruption in the Saṅgha; perhaps he worried that his generosity, though intended to support Buddhism, would ultimately lead to its decay.

Today the future perils are greater than ever. It is as if the seven suns are appearing in the sky (AN 7.66). We want to face the future with hope for a better life, but the horizon dims and draws closer, while we clutch our loved ones and prepare for the worst.

It was the novelist William Gibson who said, “the future is already here—it’s just not very evenly distributed”. His saying conceals layers of meaning. The future is here because we see scientific, technological, and human marvels every day that are far beyond our comprehension. Yet such advances are for the few, and only trickle gradually, if at all, to people in need. The future is also here in a negative sense, in that the catastrophic effects of climate collapse are readily apparent; and yet there too, their effects are unevenly distributed, massively impacting those who have the least capacity to deal with them.

The way of the Dhamma is to neither deny such things nor to be paralyzed by them, but to live, urgently and vitally, in the present. We

live as if the future was uncertain, because it is. Our only certainty is that all this will disappear.

The Buddha stayed calm in the face of terrors. Living well now, we let the future take care of itself. The Buddha did not pretend to be able to control the future, so why should we?

As a Buddhist, I might rephrase Gibson's saying: "the present is already here—it's just not very evenly distributed". The art of meditation is the art of presence, and in that presence, we can be grateful for all that we have, mindful of all our blessings, and fearless when facing the future. It is when we lose our presence that our fears can overcome us. So let us not lose our presence.

The Numbered Discourses: things that are useful every day

Bhikkhu Sujato, 2019

The Aṅguttara Nikāya is the last and longest of the four primary divisions of the Sutta Piṭaka. The word *aṅguttara* means “up by one factor”, i.e. “incremental”. It refers to the fact that the discourses are arranged by numbered sets, with the numbers increasing by one. I have translated it as *Numbered Discourses*, while previously it has been translated as the *Numerical Discourses* or the *Gradual Sayings*.

SuttaCentral follows Bhikkhu Bodhi’s translation in counting 8122 discourses in total. The summary verse at the end of the collection, however, says there are 9,557 suttas. This scribal remark does not say how this count was arrived at; it must have been quite a process to count so many discourses when dealing only with palm-leaf manuscripts. In any case, as with the Saṃyutta Nikāya, this count is largely a product of discourses repeated according to templates. Many of these consist only of a single word; indeed, the process of abbreviation is carried to such extremes that hundreds of suttas do not exist at all in the text; they are merely numbers to be filled out. Also, in the case of the Ones and Twos, most of the suttas are longer texts that have been divided to make the numbers. On SuttaCentral, these are treated as if one *vaḡga* was a sutta, and the abbreviated texts

likewise are combined. If we count the files of the texts combined in this way, we arrive at more reasonable, but still very large, 1407 texts of substance.

The focus of the *Numbered Discourses* is on practical matters of everyday relevance. Guidelines of ethics and character predominate. If the Saṃyutta Nikāya gathers the chief teachings on *doctrines*, the Aṅguttara gathers the teachings on *persons*. The concerns of the lay community are a major focus, and many teachings deal with how to teach.

The use of numbered sets is found throughout the Buddhist texts, but here it becomes the main organizing principle. The typical Aṅguttara discourse consists of a statement that there is certain number of something; then an explanation of each item; then a conclusion that echoes the introduction. Sometimes a verse is added that summarizes the content. This formal pattern is highly optimized to reinforce learning and memorization. It is, in essence, the same format that is used in the nightly news: begin by listing the news items for today; give the stories of each of the items; and then summarize the highlights once more. The use of numbered sets remains popular today, with the “listicle” being a favorite format for internet articles.

Unlike these modern examples, however, the sets of teachings in the Aṅguttara are strongly structured. They are not merely collections of items on a theme, but make up an integrated sequence. The first item is the most fundamental; the subsequent items evolve from or build upon that; and the final item caps off the sequence.

For this reason the Aṅguttara provides an excellent entry point to the canon, especially for those with a limited amount of time. It only takes a few minutes to read a sutta, and it will contain within itself a complete and useful teaching.

The Aṅguttara Nikāya has a counterpart in the Ekottarikāgama preserved in the Chinese canon (EA). The Ekottarikāgama is a peculiar text of uncertain (possibly Mahāsaṅghika) affiliation, and it differs from the Pali text to a much greater extent than the parallels for DN, MN, and SN. In addition, there are two partial Ekottarikas

in Chinese, as well as several independent Ekottarika-style suttas. Moreover, a substantial portion of a Sanskrit Ekottarāgama was discovered at Gilgit and has been edited and partially reconstructed by Tripāṭhi. While it is difficult to generalize, it seems as if most of these materials lie closer to the Pali text than the main EA in Chinese.

How the Aṅguttara is Organized

The Aṅguttara Nikāya consists of major “books” (*nipāta*) numbered one through eleven. Each of these contains discourses consisting of the corresponding number of items. As usual, the discourses are gathered into *vaggas*, which sometimes have a loose theme. Each *nipāta*, except the first, organizes its *vaggas* into *paññāsas*.

I don’t know why the Aṅguttara counts to eleven; I would expect a round number. Eleven is shared in common with the Chinese Ekottarikāgama, which suggests it was an early feature, yet it does not appear to be driven by the texts themselves, as most of the items in the Book of the Elevens consist of teachings familiar elsewhere, with the addition of an item or two.

It sometimes feels as if the Aṅguttara was assembled from leftovers. After the long suttas were gathered in the Majjhima and Dīgha, and the shorter suttas on central themes into the Saṃyutta, a large mass of texts remained that resisted easy categorization. This included many fascinating and profound teachings, as well as a large mass of stock repetitions, and it trailed off into odds and ends of increasingly obscure value. It’s as if the redactors, faced with a warehouse of leftovers and bric-à-brac, tried their best to shelve and stack the items in a logical way, but were often left with just plonking things on shelves as best they could. Since the texts usually had a distinct number in the teaching, this was taken as the organizational principle, in lieu of anything more meaningful. Even texts that don’t explicitly mention a number can often be analyzed into a set of items, so they could be included too. (See for example AN 3.31 and AN 3.32.)

To be clear, it should not be thought that the *Aṅguttara* lacks the standard teachings familiar from the rest of the *nikāyas*. On the contrary, we find the four absorptions (AN 3.58), the four noble truths and dependent origination (AN 3.61), the faculties and powers (AN 4.163; the latter in some detail at AN 5.12–16), the threefold training (AN 3.81), the divine meditations (AN 3.63), and many more. But such teachings are scattered throughout a large mass of suttas on a diverse range of topics.

In the introduction to his translation, Bhikkhu Bodhi practically abandons any attempt to make sense of the structure. He gives an example of a chapter with several seemingly unrelated discourses, remarking: “With such apparently arbitrary organization, one cannot but wonder what the compilers had in mind.” (*The Numerical Discourses of the Buddha*, introduction, p. 22). As a result, rather than analyze the content as it occurs in the *Aṅguttara*, he developed an extensive and carefully-considered thematic analysis. This essay is available on SuttaCentral, and I encourage anyone interested in a serious study of the *Aṅguttara* to read it.

I would like to approach the material from a different perspective, however, one that lies closer to the experience of reading the text. I find Bhikkhu Bodhi’s question an intriguing one: what were the redactors thinking?

While there is no doubt that the sequence of suttas and ideas in the *Aṅguttara* is to some extent chaotic, is it plausible that the same body of people who displayed such rigorous dedication to classification in the *Saṃyutta* should simply abandon their efforts in the *Aṅguttara*? Perhaps to understand the redactors better, and through them the teachings that they worked with, we must approach the problem in a new way.

Here are three organizational principles that I have noticed while reading the *Aṅguttara*:

1. Numerological meaning.
2. Thematic clusters, segues, and arcs.

3. Spaced repetition.

Below I will show how these things work out over the first three *nipātas*. In this way, I hope to guide a reader through the wilds until they feel comfortable proceeding on their own.

It is surely not the case that these are the only organizational principles at work. Nor is it the case that they fully explain all, or even most, of the randomness. But they do, I believe, hint at a guiding understanding that shaped the collection in the form we have it today.

One general thought first. Much of how we organize and relate to the world is not through reason but through association. If we think of it in terms of the five aggregates, a collection such as the Saṃyutta Nikāya has an overall structure that is deliberately thought through and constructed, i.e. it is based on rational choices or *saṅkhārās*. Perhaps what we need to look for in the Aṅguttara is a different way of thinking, one based on perception, memory, and association (*saññā*).

But why would such a large mass of texts be organized in such a way? The answer is not hard to find. Like so many of the principles that organize the texts, it is for memorization. For a reciter who has to keep hundreds of texts in order, *any* kind of connection works. It doesn't matter if it's the topic, a shared word, a syntax, a rhyme, or anything else. Perception recognizes patterns. It associates one thing with the next, regardless of how significant the connecting feature is.

Imagine, if you will, that you're organizing your library. You could use a rational system: alphabetical order, subject matter, or size to fit your shelves. But it's your library, you can do what you want. Maybe on one shelf, you put books with blue covers; on another, books you haven't read; and on another, books whose smell reminds you of old friends. To anyone else it seems chaotic, but to you it makes perfect sense. You can find the book you need when you want to. Perception does the heavy lifting for you, without the cognitive strain of having to work through the rational system every time.

The meaning of numbers

For the most part the use of numbers in Buddhist texts is entirely pragmatic. Once you know that a set has a certain number of items, you can tell if you've forgotten something.

Yet numbers have always been imbued with a significance and meaning that transcends mere accounting. They allow us to make sense of a complex cosmos through a simple set of conventions. Numbers are used in Buddhism to provoke awe, even fear, at the “astronomical” scope of transmigration. Is it possible that the symbolic meaning of numbers lends a sense of unity to the various *nipātas*?

Symbolic meaning is, by its very nature, impossible to pin down with precision. Unlike rational definition, it does not serve to limit the scope of meaning but to amplify it through suggestion, hints, and connotations. The symbolic meaning of numbers has, so far as I know, mostly been ignored in Buddhist studies. Some numerological observations were made in the number entries in the Rhys Davids' and Stede's *Pali-English Dictionary*, but I am aware of little since then. However, we can make a few general observations.

One The number of harmony, simplicity, and supremacy. It is especially emphasized in the context of deep meditation (*jhāna* or *samādhi*). However, unlike many spiritual contexts, in Buddhism it never has a metaphysical sense: Nibbāna is zero, not one; it is emptiness, not unity.

Two Used for pairs, which may be partners—hands, eyes, man and wife—opponents—good vs. evil, light vs. dark, pain vs. pleasure—or successors—skill in entering meditation and skill in leaving it. It represents the dualities of the world.

Three Made up of 2 + 1. It adds an extra, often spiritual, dimension to the worldly dualism of two. This is quite explicit in such sets as “gratification, drawback, and escape”, and more subtly in, say, pleasant, painful, and neutral feelings. Three represents the *other*; and it is the other which contains the seed of transcendence.

Four The most characteristic number of Buddhism, and the Book of the Fours is the largest of the *nipātas*. Its primary metaphor is the four quarters, and thus connotes totality and balance, most obviously in the four noble truths. Multiples of four have the same meaning at a higher order. Ten is similar, in that it is derived from the four quarters, the four intermediate quarters, and above and below.

Five Stems from the hand, which is what we use to count; hence it divides into 4 + 1 (fingers and thumb) rather than 2 + 3. The most obvious example of this is the five “grasping” aggregates, where consciousness stands against the other four. Likewise in, say, the five faculties and powers, wisdom is the “thumb”.

Six Takes as its root metaphor the body: four limbs, torso, and head. The general sense is a “large whole”, and the most prominent set is the six sense fields.

Seven An astronomical number, derived from the lunar cycles and the heavenly bodies (sun + moon + five visible planets). It is used especially commonly in myth, and has the general sense of “the entire cycle of life and death”. It appears in this sense in the story of the Bodhisatta’s birth.

I believe that we can indeed discern traces of these meanings in the *Aṅguttara*, and offer some examples below. In some cases, the texts of a certain number would have been simply imported into the collection, while in other cases the text would have been edited specifically to create the necessary numbered set. Either way, having some sense of these meanings gives us a perspective through which to see the *nipātas* as meaningful wholes.

With such general meanings, and doubtless many exceptions and contradictions, it is not possible to establish beyond doubt that the numbers of the *Aṅguttara* have a symbolic meaning. If you dislike any attempt at reading symbolic meaning, I cannot prove you wrong. But it does, I believe, give us an approach through which to appreciate

why the redactors dealt with their diverse and complex material in this way.

Thematic clusters, segues, and arcs

Despite its chaotic impression, suttas in the *Āṅguttara* are rarely isolated. Most of the time they appear in *thematic clusters* that deal with the same topic. This might be just a pair of suttas, though it's not uncommon to find an entire *vagga* on a specific theme. These are often closely related suttas, simply varying a few details from one to the next. Or they may have a loose thematic thread, featuring, for example, the same person, or group of persons. In several cases, *vaggas* of the same name and theme appear multiple times in the collection.

Such thematic clusters are easy to recognize; but still, it often seems as if there is nothing that connects one cluster with the next. However, this is not always the case. Often the shift from one cluster to another happens through what might be called a *thematic segue*. When moving from one thematic cluster to the next, some common element is maintained. This might be a topic, or simply some formal feature—a question format, a word, a syntax, etc. Such hooks help smooth the transition from cluster to cluster.

In such cases we find that there is some element in the first cluster [A], which is combined with a second element [AB] to form a new cluster or extend the old one. Then the second element is combined with something else to make yet another cluster [BC]. And perhaps later the second element is dropped altogether leaving just the third [C], or it is recombined with something new. If you compare the first element [A] with the third [C] there's nothing in common. Yet the progress from one to the other is gradual. And the frequency with which this occurs shows that it is by no means accidental.

Similar techniques are a stock in trade of musical composition. After introducing a motif, the composer gradually transforms and

develops it. Eventually, they might arrive at a new motif, which shares nothing in common with the original, but from which it evolved.

A thematic segue is often a purely formal technique that says little about the subject matter. However, with careful attention we can see that thematic clusters, chained together with segues, sometimes evolve over larger spans of text to create a loosely organized *thematic arc*. Such arcs echo teaching frameworks that are familiar from elsewhere, such as the Gradual Training. This is used, for example, to inform the shape of the first 75 suttas of the Book of the Ones. Such arcs are by no means as clear and formally structured as the teachings on which they are based. Yet the progress from one topic to the next is undeniable.

Indeed, each *nipāta* can be seen as forming its own arc, as they typically begin with basic practices, and end with realizing Nibbāna. The repetition series that round out each *nipāta* also have their internal arc, leading towards the highest qualities.

Spaced repetition

In the Dīgha and Majjhima Nikāyas, a student would spend a fair period of time memorizing one specific text, rehearsing it, and—if they are a good student—inquiring and questioning about the meaning. Only when it was mastered would they move on to the next. In the Saṃyutta, a student would learn dozens, even hundreds of suttas on the same topic, sharing similar passages and ideas, and often varying little one to the other. Such suttas may be memorized quickly, and interpretive problems often arise at the level of the topic rather than the individual text.

But memorizing long texts, or many texts on the same subject, can get boring, for the mind is stimulated by variety and surprise. In the Aṅguttara, a student would learn one or two suttas on a topic, or maybe a few more, then something else, then back to the original topic, then a third. Now, as we have seen, various features help keep

the sequence of texts straight. But perhaps there is something more to it: perhaps the very randomness and repetition help them to learn.

This is a lot like the modern technique known as “spaced repetition”, commonly used for language learning. A vocabulary of words is introduced one at a time in a random sequence. After learning one word, one moves on to another. But the first word is then re-introduced a little later to reinforce learning. And so it goes, with the same words coming back again and again. In terms of the sequence from one word to the next, everything is random. But the overall pattern is carefully optimized to reinforce and speed up memorization.

Perhaps we could think of it like a school. The Saṃyutta is like a school *curriculum*: everything you need to know on a topic, all in one place. But the Aṅguttara is like a school *day*. One class follows the other, and there is no real rhyme and reason to it. Some things happen fairly regularly and predictably, while others seem to just pop up at random. Despite its more chaotic nature, it works: that’s how we learn. No one would suggest that school subjects are best mastered by first learning the science curriculum, then the maths, then the history. Not only does the spaced repetition reinforce learning, but it provokes us to see new and unexpected connections between things.

The Book of the Ones

I have suggested that the number one carries with it a specific set of connotations, notably harmony, simplicity, and supremacy. If this is framed as an overall theme, it might be something like this: keep your spiritual practice simple and focused to help your mind attain deep immersion, and in that way, you can realize the supreme Dhamma. Let us see how the Book of the Ones exemplifies these attributes.

The Book of the Ones is a rather special case in that virtually the entire *nipāta* is constructed from fragments and templates. The

collection begins with the striking assertion that no sight occupies a man's mind like that of a woman, or a woman's mind like that of a man. The remainder of the exterior senses are listed for each gender binary, making ten suttas in all for the first *vagga*. This very much has the appearance of a single sutta divided into ten. In the Fives (AN 5.55) we find a similar set of statements given in a particular context, dealing with the masculine perspective only. And in the Chinese, we find that the parallels at EA 9.7 and EA 9.8 fit the two halves of this *vagga*. This supports the idea that these texts were originally combined to form a single sutta, or perhaps a pair of suttas.

An even clearer example of this is provided by the three pairs of suttas at AN 1.76 to AN 1.81. Each of the pairs follows the same pattern, exemplified by the first pair. AN 1.76 says that the loss of relatives is a small thing, while wisdom is the worst thing to lose. AN 1.77 presents the inverse: growth of relatives is a small thing, for wisdom is the best thing to grow. But it continues to round off the sutta by urging the mendicants to train to grow in wisdom. This conclusion is lacking in the first of the pair and is a clear sign that the text has been divided.

One should not conclude from this that the text has been assembled haphazardly. On the contrary, we can identify a series of arcs that bind long series of suttas together. The opening chapters are designed to show the development of meditation, echoing the meditator's progress in the Gradual Training.

- The first chapter, as we have seen already, deals with the restraint of sexuality, one of the foundations of meditation.
- The second chapter deals with the hindrances which must be abandoned before entering deep meditation. This is linked via a thematic segue from the previous chapter, the link being the phrase "I do not see a single thing".
- The third and fourth chapters deal with the advantages of the developed mind, which has been purified through the process of

meditation: nothing brings greater happiness and benefit. They continue using the phrase “I do not see a single thing”.

- The fifth chapter abandons the phrase “I do not see a single thing”. Here the thematic segue is the topic of “mind” (*citta*) and its development.
- The fifth chapter ends with two discourses that mention the famous “radiant mind”. These are fragments, and a more complete statement is found in the following suttas that start the next chapter. It is somewhat unusual to find such closely connected suttas broken over a *vagga* boundary like this. Note that the “radiant mind” is not a metaphysical term, and neither here nor anywhere else in the early Buddhist texts is the mind said to be “intrinsically” or “naturally” or “originally” radiant or luminous. On the contrary, the mind is conditioned and hence is not “intrinsically” anything at all. The radiant mind is simply a way of talking about meditative absorption or *jhāna*.
- The sixth chapter continues on the theme of absorption. However, it changes theme at AN 1.56—though maintaining focus on “mind”—and continues by addressing the causality of good and bad qualities. In context, these can be understood as pertaining to the wisdom portion of meditation, as treated in the fourth of the *satipaṭṭhānas*. This series culminates at AN 1.75 with the perfection of the awakening factors, thus signifying the completion of the path.

A structure such as this is particularly telling as it reveals the intent of the redactors. This thematic arc spanning 75 fragmentary suttas does not exist in the sources at all: it is purely implied by the choices of the redactors. Their method was to reduce the statements of the Dhamma to their simplest meaningful elements, then reassemble them according to the principles of the Dhamma as they understood them.

And the redactors were even more subtle than that. For not only are these fragments assembled to form a coherent whole, but the

choice of theme was quite deliberate. Of all the doctrinal contexts in Buddhism, it is *samādhī* or “unification of mind” where the number one is most prominent. In starting with the Ones, the redactors were sensitive to the use of numbers in the canon, and arranged their texts to bring the most important “one” to the fore.

From here, the text shifts focus. As noted above, AN 1.76–81 deals with pairs of gain and loss. Then from AN 1.82 we have a series of texts on those things that are harmful and beneficial, starting with the pair of negligence and diligence. While these teachings are of course common throughout the canon, it is fitting that they appear here to represent the Aṅguttara’s special focus on the fundamentals of a good life. Here they exemplify the aspect of *simplicity*, helping a student to focus on just one aspect of Dhamma at a time.

The same set of factors is treated a few times with slightly varying templates, the final of which says that each of these harmful things leads to the disappearance of Buddhism, while the good things lead to its continuation. This leads us up to AN 1.129.

From AN 1.130–169, the topic of the preservation of the Dhamma is continued, but applied to a new theme, one that is quite distinctive of the Aṅguttara: teaching the Dhamma. Specifically, those who present the Dhamma accurately make much merit and preserve Buddhism, while those who distort or misrepresent the Dhamma make bad karma and destroy Buddhism. This series of texts displays its inner structure, as it begins with simply the “teaching” and then continues to differentiate the Dhamma more and more finely, especially with the introduction of the Vinaya and a rather extensive list of technical terms for monastic discipline. It does not take much to see that an originally simple statement could have been drawn out by adding multiple aspects of the teaching, conveniently giving the students of the Aṅguttara some Vinaya material to learn.

This series of suttas grows out of the former, with the theme of preserving Buddhism as the thematic segue. Thus we have, from

AN 1.82 through AN 1.169, a second thematic arc consisting of 88 suttas.

From AN 1.170 a new theme is introduced, one that also represents a key aspect of the *Āṅguttara*: persons. Buddhism is, of course, most famous for its teachings on not-self, and its impersonal analysis of psychological processes. But there is plenty of material throughout the suttas that deals with persons, or character types, and much of that is in the *Āṅguttara*. These texts were later assembled to form the *Abhidhamma* text the *Puggalapaññatti*, the “Description of Persons”.

Of all the persons in Buddhism, the incomparable one is the Buddha himself. While there is a series of Buddhas over the ages, in our age he is unique. Hence these suttas speak of the “one person” who arises in the world who is uniquely beneficial and transcendent. At AN 1.187 the Buddha’s chief disciple, Sāriputta, is praised as the one who continues to roll the wheel of Dhamma after the Buddha. This segues into the next series of suttas, which single out individual followers of the Buddha for particular praise. This is a rather fascinating list, in which appear many characters from all over the canon; not only the four *nikāyas*, but the *Vinaya* and the *Khuddaka* as well. Prominent monks appear in AN 1.188–234; nuns from AN 1.235–247; laymen from AN 1.248–257; and laywomen, from AN 1.258–267. All of these people are “number one” in their field, exemplifying the sense of “one” as *supremacy*.

The next chapter continues the theme of “persons”, enumerating various things that are possible or impossible for various people. For example, it is impossible for one “attained to view”—that is, a stream-enterer—to take any condition as permanent. But from AN 1.284–295, once again we find a thematic segue; the “person” vanishes and the theme of possible and impossible is applied rather on an impersonal level: good things cannot come from bad deeds.

This makes up the third great thematic arc in the *Ones*, 126 suttas from AN 1.170 to AN 1.295. The remainder of the *Ones* continues similarly, with fragmented suttas assembled along loose thematic

lines. The themes remain similar, with one difference. As the Book draws closer to its end, the subject of Nibbāna, the final goal of Buddhism, becomes ever more prominent. The final *vagga* is called the “Chapter on the Deathless”, and it deals directly with the path to full awakening. Thus the sense of thematic unity that has been evident in multiple sections of the Book of the Ones is also evident in its overall structure, assembled by the redactors to culminate in awakening.

The Book of the Twos

The second *nipāta* is a kind of bridge between the “arcs of fragments” that characterize the first *nipāta* and the more complete suttas that become prominent in the remainder of the Aṅguttara. It echoes and amplifies the themes of the first *nipāta*, while also introducing new ideas.

It begins with a series of suttas that speak of the fundamental principles of the good life: doing good and avoiding bad (AN 2.3–4) and the results of deeds in this life and the next (AN 2.1). This, I think, announces what the redactors aimed to be the chief theme of this *nipāta*: the idea that there is a moral order in the world, there is good and evil, and if we comprehend this we can live our life well. The collection starts by emphasizing this fact, and the dire consequences of ignoring it.

The second chapter builds on this, speaking on the “power of reflection” to look back and understand this moral order, and the “power of development” to move on from the bad and develop the good (AN 2.11–13). A specific example of this is given in the case of a disciplinary measure within the Saṅgha (AN 2.15; cp. AN 2.21). When one mendicant accuses another of wrongdoing, both should “reflect” on what happened and their role in the affair, and only then can the issue be properly healed and everyone move on. This chapter also details in various respects the way that good and bad deeds lead to various results (AN 2.16, AN 2.17), spelling out a series of results

that pertain both to this life and the next (AN 2.18). The Buddha then introduces the idea of a deliberate practice: one should not only recognize these things and reflect on them within oneself but develop the good and give up the bad, for it is possible to do so (AN 2.19).

These suttas (and others) build on the teachings found in the first *nipāta* that deal with basic principles. They conclude the opening arc that establishes the theme of this *nipāta*: the worldly duality of good and bad, which creates both a responsibility and an opportunity to respond.

But it should not be thought that these chapters are fully coherent and systematic. One finds the occasional sutta that appears quite random, for example AN 2.10 on entering the rainy season retreat; or AN 2.60 on why fauns (*kimpurisa*) do not use human speech.

Meanwhile, distinct themes from the first *nipāta* are also introduced, mixed up without clear order. AN 2.14 mentions two ways of teaching Dhamma—in brief and in detail—while AN 2.20 says that the survival of Buddhism depends on getting both the meaning and the phrasing of the texts correct (also see AN 2.41). AN 2.23 reprises the theme that one who distorts the teaching misrepresents the Buddha and contributes to the ending of Buddhism. This applies to those who claim that things were spoken by the Buddha when they were not.

AN 2.24 introduces the contrast between the discourses that require interpretation (*neyyattha*) and those whose meaning is explicit (*nītattha*). In some suttas (eg. MN 133), we find that the Buddha gives a brief statement which the mendicants do not understand, so they seek advice on how to interpret it. In other cases a verse or doctrinal statement is unclear and the mendicants discuss it. These examples show that the process of discussion and analysis of the Buddha's teaching was underway from the very beginning. This process was eventually to be formalized as the various sets of Abhidhamma texts and spelled out in the commentaries. But these later texts did not yet exist, and should not be read back into the suttas.

AN 2.31 reintroduces another of the themes of the first *nipāta*: meditation. The pair of serenity (*samatha*) and discernment (or “insight”, *vipassanā*) are said to play a part in realization: serenity develops the mind, while *vipassanā* develops wisdom. Together they lead to the two aspects of awakening: the freedom of heart and the freedom by wisdom.

But this is, for the moment, an isolated text, for the next series of texts returns to the theme of persons. This theme was briefly introduced earlier, when AN 2.2 contrasted the efforts of lay folk and renunciants. AN 2.32 says that a good person knows gratitude, while the bad one does not. AN 2.33 speaks of the strongest and most emotional ties of gratitude, those of a child to their parents. The Buddha says that even by carrying your parents around for the rest of their lives, feeding and cleaning them, you cannot repay them the gift of life. Only by establishing them in the principles of the Dhamma can you repay them. The theme of respect for parents is further developed in AN 3.31.

In AN 2.35 the Buddha tells a brahmin that the traditional religious donation (*dakkhiṇa*) is owed to those who are purified, that is, the trainee and master on the path. These replace the sacrifice of the brahmins. Next follow some teachings by disciples, in which both Sāriputta (AN 2.36) and Mahākaccāna (AN 2.38) make a distinction between inner and outer practice, while Mahākaccāna makes a shrewd observation: householders argue about sensual pleasures, but renunciants argue over views (AN 2.37). In AN 2.39 the Buddha makes a rather biting comparison between a kingdom overrun with bandits and a Saṅgha where the good mendicants are weak, cowed into silence. The following chapter (AN 2.42–51) expands on this by contrasting good and bad assemblies.

From assemblies as groups of people, the text revisits yet another theme of the first *nipāta*: the Buddha as the supreme person. Here he is paired with his worldly counterpart, the wheel-turning emperor (AN 2.52–55). Continuing with the theme of kinds of people, AN

2.62 and AN 2.63 describe procedures in the Saṅgha for settling disputes and living harmoniously.

The next chapter is tightly constructed on the subject of happiness (*sukha*). It introduces the topic by contrasting the happiness of lay people and that of renunciants, of which the latter is better (AN 2.64). This continues the theme of persons, specifically the contrast between lay folk and renunciants, which was already stated in the second text of the *nipāta*. Here it is combined with the topic of happiness, which is new. A series of suttas expands on this theme, but it uses a thematic segue to move away from the focus on “persons” and speak of happiness in purely psychological terms more reminiscent of the *Saṃyutta*.

This chapter itself forms another segue—a nested segue if you will—to the next series of chapters, the unifying characteristic being the tight integration of short suttas on a single pattern in a *vagga*, returning to the kind of “*vagga as sutta*” that we saw in the Book of the Ones. Chapter 8 deals with the causes for good and bad qualities; Chapter 9 deals with various miscellaneous pairs of “things” (*dhammā*); Chapter 10 deals with the contrast between the fool and the astute; and Chapter 11, while a little more diverse, caps off this series.

AN 2.130–AN 2.133 eulogize great disciples, reminding us of the lists of the foremost disciples in the Book of the Ones. A few discourses then revisit the theme of good and bad people inheriting the results of their deeds (AN 2.134–AN 2.137). The remainder of the *nipāta* lists a long series of pairs of contrasted qualities. Particularly interesting is the series at AN 2.280–309 where the Buddha gives the reasons for laying down rules for monastics. Normally this is a list of ten reasons, but here they are arranged as pairs. The final series speaks of developing deep understanding and letting go through the pair of serenity and discernment. Thus, despite its main focus on worldly ethics and results, the second *nipāta*, like the first, ends with the practices leading to awakening.

The Book of the Threes

With this book we move on from the fragmentary assemblages of the Book of the Ones and partly the Book of the Twos, and find more conventionally unified suttas. Of course, this is never an absolute, as all the books of the *Āṅguttara* retain extensive repetition series. Still, the focus from now is clearly on the whole sutta; and as a consequence, the hand of the redactors is harder to discern.

That does not mean, however, that there is a dramatic break from the first books. On the contrary, the Book of the Threes begins with a thematic *vagga* that focuses on the familiar contrasting pair of the fool and the astute. The number three is represented in the qualities that are said to characterize them. The *Bālavagga* (Chapter on the Fool) corresponds to the similarly-named third and tenth chapters of the Twos, as well as the second chapter of the Fives.

Like the Books of the Ones and Twos, this *nipāta* begins by emphasizing the problematic situation that we are in, the tensions and struggles of our worldly situation. The second *vagga* shifts focus to what we can do about it.

Thus in AN 3.13 we first see a clear example of the number three as a worldly binary and a transcendent dimension that resolves the contradiction. This sutta speaks of one without hope—someone afflicted by poverty and misery of station, as well as illness of body—and a hopeful person, who looks to a bright future. But then there is the one who has done away with hope: since they have achieved their goal, there is nothing to look forward to.

AN 3.14 makes an important political point: even the greatest of rulers are subject to the rule of law (*dhamma*). Here the relevant group of three is action by body, speech, and mind. This triad—which is pre-Buddhist—expresses one of the fundamental principles of the Dhamma, the focus on ethical choices and good deeds. It is found constantly throughout the Threes. Whereas a worldly philosophy might take into consideration only a person's external acts of body and speech, for Buddhism the mind is always the most

important. It is the mind that is ultimately responsible for what we do and say, and it is through the mind that freedom is found. Thus the mind here points to the transcendent dimension of escape.

The next discourse continues with the threefold division of body, speech, and mind, giving some practical advice as to how to work for their proper development. For the first time the *Aṅguttara* ventures into narrative. It tells the story of a chariot maker of the past, who was commissioned by the king to make a new war chariot for a battle in six months. This is a rather striking setup: the scale of society is so small that it is unremarkable for a king to personally speak to a chariot-maker. And apparently, a single chariot is an adequate military build-up for war; a war that is, politely enough, scheduled precisely six months in advance. The small scale and low stakes of this charming story are a strong contrast with the elaborate and fanciful legends of the *Dīgha*.

The chariot-maker completes the first wheel only six days before the battle and is urged to rush the second one. But time matters: the first wheel is well-formed and stable, while the second wobbles and crashes. The Buddha then goes on to identify himself as the chariot-maker. This too is remarkable, as it is one of the very few *Jātaka* stories in the four *nikāyas*. The Buddha-to-be's humble station as a lowly chariot-maker is unusual, as usually he is said to be a great king of the past. It's also noteworthy that his commission is morally dubious: he is an arms manufacturer. Later the *Aṅguttara* will say that trade in arms is one of the forms of wrong livelihood (AN 5.177). One might argue that a chariot is not a weapon, but it is explicitly required as a war vehicle, and today we would not hesitate to count, say, tanks or fighter jets as weapons platforms. In the later *Jātaka* collection, it is not unusual for the Bodhisatta to break precepts or commit various acts of dubious morality; after all, the whole point is that he is not yet perfect. Still, this adds to the striking impression of this little tale, so much more down to earth and realistic than the other *Jātakas* in the *nikāyas*.

AN 3.16 introduces the idea of the “guaranteed practice”, which consists of three of the elements of the Gradual Training: sense restraint, eating in moderation, and wakefulness. These implicitly call back to the very first chapter of the *Āṅguttara*, here presented in a more standard form.

One of the *Āṅguttara*’s characteristic rhetorical devices is to contrast the worldly with the sacred; remember how AN 2.2 spoke of the efforts of the lay and the renunciant. AN 3.19 expands this theme, comparing a shopkeeper who must work morning, noon, and night with a mendicant who applies themselves to their meditation morning, noon, and night. AN 3.20 applies the same metaphor in a different way. These suttas cap off the first arc, which deals with understanding the dangers of the world, and working to escape from it.

The third chapter revisits the theme of “persons”. It begins with a discussion among some senior mendicants regarding who is best out of three kinds of spiritually attained person; or in other words, who has best implemented the practice encouraged in the first two chapters (AN 3.21). An interesting comparison is made between the treatment of illness and providing spiritual assistance: you can’t always help, but you should at least try (AN 3.22).

Several suttas in the Threes share a pattern where the first item is a foundation, the second is the realization of the four noble truths, and the third is full awakening. This first appears at AN 3.12, and is applied in different ways in AN 3.24 and AN 3.25.

Returning to the theme of meditative immersion with which the entire collection started, we are introduced to an intriguing teaching that reappears multiple times in the *Āṅguttara*, but nowhere else in the canon (AN 3.32, AN 10.6, AN 10.7, AN 11.7, AN 11.18–AN 11.21). It begins with a question: could it be that a mendicant might attain a state of immersion that is free of all ego and conceit? Normally it is understood that the meditative absorptions are shared between ordinary people and enlightened beings on the path. The perfected ones are distinguished by having let go the cause of suffer-

ing, not because they have attained some special state of meditation. But these suttas, with their striking note of wonder, imply that there is a special meditative state attained only by the perfected ones.

This discourse is also distinguished by the fact that it finishes by quoting a verse currently included in the Sutta Nipāta and even correctly names the chapter, the “The Way to the Beyond”. It is not at all obvious that the verse was originally intended to refer to a state of meditation. This shows that free and imaginative readings of suttas were found even in the earliest times.

The next discourse (AN 3.33) continues with the theme of going beyond ego and conceit, and it too quotes from “The Way to the Beyond”. But it starts with the Buddha in what appears to be an uncharacteristically despondent mood, saying that whether he teaches in brief or in detail—harking back to AN 2.14—it’s hard to find anyone who understands.

AN 3.35 narrates a personal encounter with a fellow by the name of Hatthaka, who came across the Buddha meditating near his hometown of Ālavī. He asks if the Buddha slept well, considering the harshness of his outdoor living. The Buddha replies that he is one of those who sleep well in the world, as he is rid of the greed, hate, and delusion that disturb people in their sleep.

This is the second time this classic triad appears in the Threes. They first appeared in the previous sutta, AN 3.34, as the source of deeds, and will recur in this sense in multiple suttas in this *nipāta*. Like the triad of body, speech, and mind, they can be seen to exemplify the 2 + 1 pattern. Greed and hate are a codependent pair, the ugly opposites. Delusion underlies them both; but at the same time, the counterpart of delusion is wisdom, and it is through wisdom that transcendence is possible.

This narrative mood ventures into mythology in the next discourse, which gives the Buddhist account of the god Yama, lord of the dead. While one might expect a death god to be fearsome, here he takes a decidedly Buddhist approach to the afterlife. When the departed are brought to Yama, he neither judges nor punishes. Rather,

he asks the departed whether he took heed of the messengers sent by the gods: an old person, a sick person, and a corpse. These, of course, are three of the four divine messengers seen by the Bodhisattva before he went forth (canonically found in the life of Vipassī; see DN 14). When the departed one replies that he took no heed, Yama castigates him for his negligence and then falls silent. The departed is dragged off to endure the sufferings of hell, here recounted in a briefer form than MN 129 and MN 130. Yama goes on to lament the pitiful state of mortals, including himself and wishes he could be reborn as a human and practice Buddhism.

The mythological mood continues in the next couple of suttas (AN 3.37, AN 3.38), which introduce a new topic that will be very important for the *Āṅguttara*; namely, the *uposatha* or “sabbath”. This was a special “holy day” for religious observance observed weekly or on certain special days. The ministers of the Four Great Kings survey the earth on such days to see if people are honoring their betters and doing good. If they are, they rejoice, for they know that such people will be reborn in heaven to swell the hosts of the gods, whereas if they are not they fear the hosts of the demons will increase. This will of course have serious military implications in the ongoing war between the two.

The next couple of suttas deal with renunciation, first as the Buddha’s recollection of his delicate upbringing (AN 3.39), then as a reflection for how a renunciate is to reflect with integrity on their choices (AN 3.40). AN 3.41 and AN 3.42 look at the other side of the coin, the qualities that make merit for a lay donor, especially faith and generosity as well as the desire to learn. Learning is taken up as the theme of the next two suttas (AN 3.43 and AN 3.44). Then the themes of generosity, faith, and the worthy spiritual life that make merit fruitful are revisited (AN 3.45, AN 3.46, AN 3.48). Mendicants are then urged to be diligent (AN 3.49) and the nature of bad mendicants is disclosed (AN 3.50). Taken together, this series of 12 suttas can be read as a small thematic arc on the relation between lay folk and renunciants, the need for both to have integrity and the

proper sense of values in their sphere, and the mutual support of each other through generosity with material things and of teachings.

Next begins a new *vagga*, “On Brahmins”, which as one might expect, depicts the Buddha in conversation with brahmins. In AN 3.51 and AN 3.52, the Buddha is approached by two brahmins, who confess that they have not lived a good life, and now, in their dotage, seek for help. The Buddha acknowledges the brevity of life and urges restraint of body, speech, and mind. AN 3.53 has the Buddha speaking to another brahmin on how the Dhamma is to be realized in this very life. He gives a similar teaching to a wanderer (AN 3.54) and to the brahmin Jāṇussoṇi (AN 3.55). That the Buddha’s teaching may be realized in this life is a stock characteristic of the Dhamma (*sandiṭṭhiko akāliko*), but it is easy to overlook how directly this was a rebuke of pre-existing religious traditions. They looked forward to rewards in the future—whether a heavenly rebirth or the eventual annihilation of suffering—but the Buddha, while not denying the reality and importance of future fruits, refocused spiritual life on the present.

AN 3.56 gives a different kind of teaching to a brahmin. In a message with a special poignancy in our troubled times, the Buddha explains why civilizations collapse, namely, unbridled greed. In AN 3.57 the Buddha refutes the wanderer Vacchagotta’s accusation that he only encourages giving to his followers. When the brahmin Tikaṇṇa (“Three-ear”) praises true brahmins, the Buddha responds with his redefinition of a brahmin, rejecting the value of birth and Vedic learning, and giving the second part of the Gradual Training, starting with the absorptions (AN 3.58; AN 3.59 is similar). In AN 3.60, the Buddha not only rejects the value of the Vedic sacrifice, but he also shows that by teaching Dhamma one can benefit many more people.

The seventh *vagga* is titled the “Great Chapter”, and it introduces a series of discourses on a larger scale. It begins with a thematic segue; AN 3.61 continues the theme of the relation between Buddhist and non-Buddhist theories, but it does so as a straight doctrinal

discourse to the mendicants, rather than as an interfaith dialogue. This magnificent discourse offers an important framing of dependent origination and it deserves detailed study. This Great Chapter is unified by the length of the sutta rather than by subject; however several other suttas deal with non-Buddhist philosophy and relations (AN 3.64, AN 3.68, AN 3.70), including the famous Kālāma Sutta (AN 3.65; also AN 3.66).

Here I will end my analysis, as I think enough examples have been given to illustrate both the connectedness and the chaos of this collection. Hopefully, the reader can find their way from here, and not feel so bewildered by the sudden shifts and changes they encounter.

A Brief Textual History

The Aṅguttara Nikāya was edited by R. Morris (vols. 1 and 2) and E. Hardy (vols 3–5) based on manuscripts in Sinhalese and Burmese scripts; Hardy also made use of the then recently-published royal Thai edition. It was published in Latin script by the Pali Text Society from 1885 to 1900. Indexes by M. Hunt and Mrs. C.A.F. Rhys Davids were added in 1910. The first translation followed in 1932–36 by F.L. Woodward (vols. 1, 2, and 5) and E.M. Hare (vols. 3 and 4) under the title *The Book of the Gradual Sayings*.

As was the case with the Majjhima and Saṃyutta, several disparate individual suttas from the Aṅguttara were published in book form or the web. However, a complete new translation had to wait for Bhikkhu Bodhi to complete his work on the Saṃyutta Nikāya. As described in the introduction to his translation, in the late 1990s Bhikkhu Bodhi collected Nyanaponika Thera's four-part series of Wheel booklets into a single volume for the International Sacred Literature Trust as *An Aṅguttara Nikāya Anthology*. He then added sixty more suttas and published a total of 208 suttas as *The Numerical Discourses of the Buddha: An Anthology of Suttas from the Aṅguttara Nikāya* with AltaMira Press in 1999. In 2012 he completed the

full translation, which was published as *The Numerical Discourses of the Buddha* through Wisdom Publications. His Introduction was even more extensive than his previous works; less technical than the Saṃyutta introduction, the bulk of it focused on an overview of the teachings found in the Aṅguttara. As with his previous translations, this work constituted a major leap forward in accuracy and readability, introducing the Aṅguttara to a new generation.

Where the Pali was unclear I frequently referred to the earlier work of Bodhi, and rarely to Woodward/Hare and various translations of specific texts. An article by Tse-fu Kuan (關則富)—*Some Reflections on Translating the Pali Texts: Literary Conventions, Buddhist Thought, Cultural Background and Textual History*, 2019, *Acta Orientalia Academiae Scientiarum Hungaricae*, vol. 72 (1), pp. 1–23—provided helpful corrections in several passages.

Acknowledgements

I remember with gratitude all those from whom I have learned the Dhamma, especially Ajahn Brahm and Bhikkhu Bodhi, the two monks who more than anyone else showed me the depth, meaning, and practical value of the Suttas.

Special thanks to Dustin and Keiko Cheah and family, who sponsored my stay in Qi Mei while I made this translation.

Thanks also for Blake Walshe, who provided essential software support for my translation work.

Throughout the process of translation, I have frequently sought feedback and suggestions from the SuttaCentral community on our forum, “Discuss and Discover”. I want to thank all those who have made suggestions and contributed to my understanding, as well as to the moderators who have made the forum possible. These translations were significantly improved due to the careful work of my proofreaders: Ayyā Pāsādā, John and Lynn Kelly, and Derek Sola. Special thanks are due to Sabbamittā, a true friend of all, who has tirelessly and precisely checked my work.

Finally my everlasting thanks to all those people, far too many to mention, who have supported SuttaCentral, and those who have supported my life as a monastic. None of this would be possible without you.

THE BOOK OF THE ONES

The Chapter on What Occupies the Mind

AN 1.1–10

Cittapariyāḍānavagga

1

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, I do not see a single sight that occupies a man’s mind like the sight of a woman. The sight of a woman occupies a man’s mind.”

2

- 1.1 “Mendicants, I do not see a single sound that occupies a man’s mind like the sound of a woman. The sound of a woman occupies a man’s mind.”

3

- 1.1 “Mendicants, I do not see a single smell that occupies a man’s mind like the smell of a woman. The smell of a woman occupies a man’s mind.”

4

“Mendicants, I do not see a single taste that occupies a man’s mind 1.1
like the taste of a woman. The taste of a woman occupies a man’s
mind.”

5

“Mendicants, I do not see a single touch that occupies a man’s mind 1.1
like the touch of a woman. The touch of a woman occupies a man’s
mind.”

6

“Mendicants, I do not see a single sight that occupies a woman’s mind 1.1
like the sight of a man. The sight of a man occupies a woman’s mind.”

7

“Mendicants, I do not see a single sound that occupies a woman’s mind 1.1
like the sound of a man. The sound of a man occupies a woman’s
mind.”

8

“Mendicants, I do not see a single smell that occupies a woman’s 1.1
mind like the smell of a man. The smell of a man occupies a woman’s
mind.”

9

“Mendicants, I do not see a single taste that occupies a woman’s mind 1.1
like the taste of a man. The taste of a man occupies a woman’s mind.”

10

- 1.1 “Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man. The touch of a man occupies a woman’s mind.”

The Chapter on Giving Up the Hindrances

AN 1.11–20

Nīvaraṇappahānavagga

11

“Mendicants, I do not see a single thing that gives rise to sensual desire, 1.1
or, when it has arisen, makes it increase and grow like the feature
of beauty. When you apply the mind irrationally to the feature of
beauty, sensual desire arises, and once arisen it increases and grows.”

12

“Mendicants, I do not see a single thing that gives rise to ill will, or, 1.1
when it has arisen, makes it increase and grow like the feature of
aversion. When you apply the mind irrationally to the feature of
aversion, ill will arises, and once arisen it increases and grows.”

13

“Mendicants, I do not see a single thing that gives rise to dullness 1.1
and drowsiness, or, when they have arisen, makes them increase
and grow like discontent, sloth, yawning, sleepiness after eating, and
mental sluggishness. When you have a sluggish mind, dullness and
drowsiness arise, and once arisen they increase and grow.”

14

- 1.1 “Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind. When you have no peace of mind, restlessness and remorse arise, and once arisen they increase and grow.”

15

- 1.1 “Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like irrational application of mind. When you apply the mind irrationally, doubt arises, and once arisen it increases and grows.”

16

- 1.1 “Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, abandons it like the feature of ugliness. When you apply the mind rationally to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it’s given up.”

17

- 1.1 “Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart’s release by love. When you apply the mind rationally on the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

18

- 1.1 “Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor. When you’re

energetic, dullness and drowsiness do not arise, or, if they've already arisen, they're given up."

19

"Mendicants, I do not see a single thing that prevents restlessness 1.1
and remorse from arising, or, when they have arisen, gives them up
like peace of mind. When your mind is peaceful, restlessness and
remorse do not arise, or, if they've already arisen, they're given up."

20

"Mendicants, I do not see a single thing that prevents doubt from 1.1
arising, or, when it has arisen, gives it up like rational application of
mind. When you apply the mind rationally, doubt does not arise, or,
if it's already arisen, it's given up."

The Chapter on the Useless Mind

AN 1.21–30

Akammaniyavagga

21

- 1.1 “Mendicants, I do not see a single thing that, when it’s not developed like this, is as unworkable as the mind. An undeveloped mind is unworkable.”

22

- 1.1 “Mendicants, I do not see a single thing that, when it is developed like this, is as workable as the mind. A developed mind is workable.”

23

- 1.1 “Mendicants, I do not see a single thing that, when it’s not developed like this, is so very harmful as the mind. An undeveloped mind is very harmful.”

24

“Mendicants, I do not see a single thing that, when it is developed like this, is so very beneficial as the mind. A developed mind is very beneficial.” 1.1

25

“Mendicants, I do not see a single thing that, when it’s not developed, with such untapped potential, is so very harmful as the mind. An undeveloped mind, with untapped potential, is very harmful.” 1.1

26

“Mendicants, I do not see a single thing that, when it is developed, with its potential realized, is so very beneficial as the mind. A developed mind, with its potential realized, is very beneficial.” 1.1

27

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, is so very harmful as the mind. An undeveloped and uncultivated mind is very harmful.” 1.1

28

“Mendicants, I do not see a single thing that, when it is developed and cultivated, is so very beneficial as the mind. A developed and cultivated mind is very beneficial.” 1.1

29

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, brings such suffering as the mind. An undeveloped and uncultivated mind brings suffering.” 1.1

30

- 1.1 “Mendicants, I do not see a single thing that, when it is developed and cultivated, brings such happiness as the mind. A developed and cultivated mind brings happiness.”

The Chapter on the Wild Mind

AN 1.31–40

Adantavagga

31

“Mendicants, I do not see a single thing that, when it’s not tamed, is 1.1
so very harmful as the mind. A wild mind is very harmful.”

32

“Mendicants, I do not see a single thing that, when it is tamed, is so 1.1
very beneficial as the mind. A tamed mind is very beneficial.”

33

“Mendicants, I do not see a single thing that, when it’s not guarded, is 1.1
so very harmful as the mind. An unguarded mind is very harmful.”

34

“Mendicants, I do not see a single thing that, when it is guarded, is so 1.1
very beneficial as the mind. A guarded mind is very beneficial.”

35

- 1.1 “Mendicants, I do not see a single thing that, when it’s not protected, is so very harmful as the mind. An unprotected mind is very harmful.”

36

- 1.1 “Mendicants, I do not see a single thing that, when it is protected, is so very beneficial as the mind. A protected mind is very beneficial.”

37

- 1.1 “Mendicants, I do not see a single thing that, when it’s not restrained, is so very harmful as the mind. An unrestrained mind is very harmful.”

38

- 1.1 “Mendicants, I do not see a single thing that, when it is restrained, is so very beneficial as the mind. A restrained mind is very beneficial.”

39

- 1.1 “Mendicants, I do not see a single thing that, when it is not tamed, guarded, protected, and restrained, is so very harmful as the mind. An untamed, unguarded, unprotected, and unrestrained mind is very harmful.”

40

- 1.1 “Mendicants, I do not see a single thing that, when it is tamed, guarded, protected, and restrained, is so very beneficial as the mind. A tamed, guarded, protected, and restrained mind is very beneficial.”

The Chapter on a Spike

AN 1.41–50

Paṇihitaacchavagga

41

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, it is impossible for it to break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, it is quite impossible for a mendicant whose mind is pointing the wrong way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their mind is pointing the wrong way.” 1.1

42

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it’s possible it may break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, it is quite possible for a mendicant whose mind is pointing the right way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because the mind is pointing the right way.” 1.1

43

- 1.1 “Mendicants, when I’ve comprehended the mind of an individual whose mind is corrupted, I understand: ‘If this individual were to die right now, they would be placed in hell as if delivered there.’ Why is that? Because their mind is corrupted. Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

44

- 1.1 “Mendicants, when I’ve comprehended the mind of an individual whose mind is pure, I understand: ‘If this individual were to die right now, they would be placed in heaven as if delivered there.’ Why is that? Because their mind is pure. Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

45

- 1.1 “Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with clear eyes standing on the bank would not see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water is clouded. In the same way, that a mendicant whose mind is clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite impossible. Why is that? Because their mind is clouded.”

46

- 1.1 “Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water

is unclouded. In the same way, that a mendicant whose mind is not clouded would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite possible. Why is that? Because their mind is unclouded."

47

"Just as, mendicants, the boxwood is said to be the best kind of tree 1.1 in terms of its pliability and workability, so too, I do not see a single thing that's as pliable and workable as the mind, when it is developed and cultivated. A mind that is developed and cultivated is pliable and workable."

48

"Mendicants, I do not see a single thing that's as quick to change as the 1.1 mind. So much so that it's not easy to give a simile for how quickly the mind changes."

49

"This mind, mendicants, is radiant. But it's corrupted by passing 1.1 corruptions."

50

"This mind, mendicants, is radiant. And it is freed from passing cor- 1.1 ruptions."

The Chapter on a Finger-Snap

AN 1.51–60

Accharāsaṅghātavagga

51

- 1.1 “This mind, mendicants, is radiant. But it is corrupted by passing corruptions. An unlearned ordinary person does not truly understand this. So I say that the unlearned ordinary person has no development of the mind.”

52

- 1.1 “This mind, mendicants, is radiant. And it is freed from passing corruptions. A learned noble disciple truly understands this. So I say that the learned noble disciple has development of the mind.”

53

- 1.1 “If, mendicants, a mendicant cultivates a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

54

“If, mendicants, a mendicant develops a mind of love even as long as a 1.1
finger-snap, they’re called a mendicant who does not lack absorption,
who follows the Teacher’s instructions, who responds to advice, and
who does not eat the country’s alms in vain. How much more so
those who make much of it!”

55

“If, mendicants, a mendicant focuses on a mind of love even as long 1.1
as a finger-snap, they’re called a mendicant who does not lack ab-
sorption, who follows the Teacher’s instructions, who responds to
advice, and who does not eat the country’s alms in vain. How much
more so those who make much of it!”

56

“Mendicants, intention shapes all phenomena whatsoever that are un- 1.1
skillful, part of the unskillful, on the side of the unskillful. Intention
is the first of those phenomena to arise, and unskillful phenomena
follow right behind.”

57

“Mendicants, intention shapes all phenomena whatsoever that are 1.1
skillful, part of the skillful, on the side of the skillful. Intention is
the first of those phenomena to arise, and skillful phenomena follow
right behind.”

58

“Mendicants, I do not see a single thing that gives rise to unskillful 1.1
qualities, or makes skillful qualities decline like negligence. When
you’re negligent, unskillful qualities arise and skillful qualities de-
cline.”

59

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence. When you’re diligent, skillful qualities arise and unskillful qualities decline.”

60

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness. When you’re lazy, unskillful qualities arise and skillful qualities decline.”

The Chapter on Arousing Energy

AN 1.61–70

Vīriyārambhādivagga

61

“Mendicants, I do not see a single thing that gives rise to skillful 1.1
qualities, or makes unskillful qualities decline like arousing energy.
When you’re energetic, skillful qualities arise and unskillful qualities
decline.”

62

“Mendicants, I do not see a single thing that gives rise to unskillful 1.1
qualities, or makes skillful qualities decline like having many wishes.
When you have many wishes, unskillful qualities arise and skillful
qualities decline.”

63

“Mendicants, I do not see a single thing that gives rise to skillful 1.1
qualities, or makes unskillful qualities decline like having few wishes.
When you have few wishes, skillful qualities arise and unskillful
qualities decline.”

64

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment. When you lack contentment, unskillful qualities arise and skillful qualities decline.”

65

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment. When you’re contented, skillful qualities arise and unskillful qualities decline.”

66

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like irrational application of mind. When you apply the mind irrationally, unskillful qualities arise and skillful qualities decline.”

67

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like rational application of mind. When you apply the mind rationally, skillful qualities arise and unskillful qualities decline.”

68

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness. When you lack situational awareness, unskillful qualities arise and skillful qualities decline.”

69

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness. When you have situational awareness, skillful qualities arise and unskillful qualities decline.” 1.1

70

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends. When you have bad friends, unskillful qualities arise and skillful qualities decline.” 1.1

The Chapter on Good Friends

AN 1.71–81

Kalyāṇamittādivagga

71

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends. When you have good friends, skillful qualities arise and unskillful qualities decline.”

72

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits. When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline.”

73

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits. When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline.”

74

“Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they’ve already arisen, prevents them from being fully developed like irrational application of mind. When you apply the mind irrationally, the awakening factors don’t arise, or, if they’ve already arisen, they’re not fully developed.” 1.1

75

“Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they’ve already arisen, fully develops them like rational application of mind. When you apply the mind rationally, the awakening factors arise, or, if they’ve already arisen, they’re fully developed.” 1.1

76

“Loss of relatives, mendicants, is a small thing. Wisdom is the worst thing to lose.” 1.1

77

“Growth of relatives, mendicants, is a small thing. Wisdom is the best thing to grow.” 1.1

So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.” 1.3

78

“Loss of wealth, mendicants, is a small thing. Wisdom is the worst thing to lose.” 1.1

79

- 1.1 “Growth of wealth, mendicants, is a small thing. Wisdom is the best thing to grow.
- 1.3 So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

80

- 1.1 “Loss of fame, mendicants, is a small thing. Wisdom is the worst thing to lose.”

81

- 1.1 “Growth of fame, mendicants, is a small thing. Wisdom is the best thing to grow.
- 1.3 So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

The Chapter on Negligence

AN 1.82–97

Pamāḍādivagga

82

“Mendicants, I do not see a single thing that is so very harmful as 1.1
negligence. Negligence is very harmful.”

83

“Mendicants, I do not see a single thing that is so very beneficial as 1.1
diligence. Diligence is very beneficial.”

84

“Mendicants, I do not see a single thing that is so very harmful as 1.1
laziness. Laziness is very harmful.”

85

“Mendicants, I do not see a single thing that is so very beneficial as 1.1
arousing energy. Arousing energy is very beneficial.”

86

“Mendicants, I do not see a single thing that is so very harmful as 1.1
having many wishes. Having many wishes is very harmful.”

87

- 1.1 “Mendicants, I do not see a single thing that is so very beneficial as having few wishes. Having few wishes is very beneficial.”

88

- 1.1 “Mendicants, I do not see a single thing that is so very harmful as lack of contentment. Lack of contentment is very harmful.”

89

- 1.1 “Mendicants, I do not see a single thing that is so very beneficial as contentment. Contentment is very beneficial.”

90

- 1.1 “Mendicants, I do not see a single thing that is so very harmful as irrational application of mind. Irrational application of mind is very harmful.”

91

- 1.1 “Mendicants, I do not see a single thing that is so very beneficial as rational application of mind. Rational application of mind is very beneficial.”

92

- 1.1 “Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness. Lack of situational awareness is very harmful.”

93

- 1.1 “Mendicants, I do not see a single thing that is so very beneficial as situational awareness. Situational awareness is very beneficial.”

94

“Mendicants, I do not see a single thing that is so very harmful as bad 1.1
friends. Bad friends are very harmful.”

95

“Mendicants, I do not see a single thing that is so very beneficial as 1.1
good friends. Good friends are very beneficial.”

96

“Mendicants, I do not see a single thing that is so very harmful as 1.1
pursuing bad habits and not good habits. Pursuing bad habits and
not good habits is very harmful.”

97

“Mendicants, I do not see a single thing that is so very beneficial as 1.1
pursuing good habits and not bad habits. Pursuing good habits and
not bad habits is very beneficial.”

The Chapter on Negligence (2nd)

AN 1.98–139

Dutiyapamādādivagga

98

- 1.1 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as negligence. Negligence is very harmful.”

99

- 1.1 “Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as diligence. Diligence is very beneficial.”

100

- 1.1 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as laziness. Laziness is very harmful.”

101

- 1.1 “Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

102–109

“Taking into account interior factors, mendicants, I do not see a single 1.1
one that is so very harmful as having many wishes ... having few
wishes ... lack of contentment ... contentment ... irrational appli-
cation of mind ... rational application of mind ... lack of situational
awareness ... situational awareness ...”

110

“Taking into account exterior factors, mendicants, I do not see a 1.1
single one that is so very harmful as bad friends. Bad friends are very
harmful.”

111

“Taking into account exterior factors, mendicants, I do not see a single 1.1
one that is so very beneficial as good friends. Good friends are very
beneficial.”

112

“Taking into account interior factors, mendicants, I do not see a single 1.1
one that is so very harmful as pursuing bad habits and not good
habits. Pursuing bad habits and not good habits is very harmful.”

113

“Taking into account interior factors, mendicants, I do not see a single 1.1
one that is so very beneficial as pursuing good habits and not bad
habits. Pursuing good habits and not bad habits is very beneficial.”

114

- 1.1 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence. Negligence leads to the decline and disappearance of the true teaching.”

115

- 1.1 “Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like diligence. Diligence leads to the continuation, persistence, and enduring of the true teaching.”

116

- 1.1 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness. Laziness leads to the decline and disappearance of the true teaching.”

117

- 1.1 “Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy. Arousing energy leads to the continuation, persistence, and enduring of the true teaching.”

118–128

- 1.1 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes ... having few wishes ... lack of contentment ... contentment ... irrational application of mind ... rational application of mind ... lack of situational awareness ... situational awareness ... bad friends ... good friends ... pursuing bad habits and not good habits. Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching.”

129

“Mendicants, I do not see a single thing that leads to the continua- 1.1
 tion, persistence, and enduring of the true teaching like pursuing
 good habits and not bad habits. Pursuing good habits and not bad
 habits leads to the continuation, persistence, and enduring of the
 true teaching”

130

“Mendicants, those mendicants who explain what is not the teaching 1.1
 as the teaching are acting for the detriment and unhappiness of the
 people, against the people, for the harm, detriment, and suffering of
 gods and humans. They brim with much wickedness and make the
 true teaching disappear.”

131

“Mendicants, those mendicants who explain what is the teaching as 1.1
 not the teaching are acting for the detriment and unhappiness of the
 people, against the people, for the harm, detriment, and suffering of
 gods and humans. They brim with much wickedness and make the
 true teaching disappear.”

132–139

“Those mendicants who explain what is not found in the monastic law 1.1
 as found in the monastic law ... what is found in the monastic law
 as not found in the monastic law ... what was not spoken and stated
 by the Realized One as spoken and stated by the Realized One ...
 what was spoken and stated by the Realized One as not spoken and
 stated by the Realized One ... what was not practiced by the Realized
 One as practiced by the Realized One ... what was practiced by the
 Realized One as not practiced by the Realized One ... what was not
 prescribed by the Realized One as prescribed by the Realized One
 ... what was prescribed by the Realized One as not prescribed by

the Realized One are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear.”

The Chapter on Not the Teaching

AN 1.140–149

Adhammavagga

140

“Mendicants, those mendicants who explain what is not the teaching 1.1
as not the teaching are acting for the welfare and happiness of the
people, for the people, for the benefit, welfare, and happiness of gods
and humans. They brim with much merit and make the true teaching
continue.”

141

“Mendicants, those mendicants who explain what is the teaching as 1.1
the teaching are acting for the welfare and happiness of the people,
for the people, for the benefit, welfare, and happiness of gods and
humans. They brim with much merit and make the true teaching
continue.”

142–149

“Those mendicants who explain what is not found in the monastic law 1.1
as not found in the monastic law ... what is found in the monastic
law as found in the monastic law ... what was not spoken and stated

by the Realized One as not spoken and stated by the Realized One ... what was spoken and stated by the Realized One as spoken and stated by the Realized One ... what was not practiced by the Realized One as not practiced by the Realized One ... what was practiced by the Realized One as practiced by the Realized One ... what was not prescribed by the Realized One as not prescribed by the Realized One ... what was prescribed by the Realized One as prescribed by the Realized One ... are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

The Chapter on Non-offense

AN 1.150–169

Anāpattivagga

150

“Mendicants, those mendicants who explain non-offense as an offense 1.1
are acting for the detriment and unhappiness of the people,
against the people, for the harm, detriment, and suffering of gods
and humans. They brim with much wickedness and make the true
teaching disappear.”

151

“Mendicants, those mendicants who explain an offense as non-offense 1.1
are acting for the detriment and unhappiness of the people, against
the people, for the harm, detriment, and suffering of gods and hu-
mans. Those mendicants brim with much wickedness and make the
true teaching disappear.”

152–159

“Those mendicants who explain a light offense as a serious offense ... 1.1
a serious offense as a light offense ... an offense committed with cor-
rupt intention as an offense not committed with corrupt intention
... an offense not committed with corrupt intention as an offense
committed with corrupt intention ... an offense requiring rehabili-

tation as an offense not requiring rehabilitation ... an offense not requiring rehabilitation as an offense requiring rehabilitation ... an offense with redress as an offense without redress ... an offense without redress as an offense with redress are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. Those mendicants brim with much wickedness and make the true teaching disappear.”

160

- 1.1 “Mendicants, those mendicants who explain non-offense as non-offense are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

161

- 1.1 “Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

162–169

- 1.1 “Those mendicants who explain a light offense as a light offense ... a serious offense as a serious offense ... an offense committed with corrupt intention as an offense committed with corrupt intention ... an offense not committed with corrupt intention as an offense not committed with corrupt intention ... an offense requiring rehabilitation as an offense requiring rehabilitation ... an offense not requiring rehabilitation as an offense not requiring rehabilitation ... an offense with redress as an offense with redress ... an offense without redress as an offense without redress are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness

of gods and humans. They brim with much merit and make the true teaching continue.”

The Chapter on One Individual

AN 1.170–187

Ekapuggalavagga

170

- 1.1 “One individual, mendicants, arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

171

- 1.1 “The appearance of one individual, mendicants, is rare in the world. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, whose appearance is rare in the world.”

172

- 1.1 “One individual, mendicants, arises in the world who is an incredible human being. What one individual? The Realized One, the per-

fectured one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world who is an incredible human being.”

173

“The death of one individual, mendicants, is regretted by many people. 1.1
What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, whose death is regretted by many people.”

174

“One individual, mendicants, arises in the world unique, without peer 1.1
or rival, incomparable, matchless, unrivaled, unequaled, without equal, the best of men. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world unique, without peer or rival, incomparable, matchless, unrivaled, unequaled, without equal, the best of men.”

175–186

“With the appearance of one individual, mendicants, there is the ap- 1.1
pearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization

of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

187

- 1.1 “Mendicants, I do not see a single other individual who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta. Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

Seven Chapters on the Foremost Individuals

AN 1.188–197

Paṭhamavagga

- “The foremost of my monk disciples in long standing is Koṇḍañña 1.1
Who Understood.
- ... with great wisdom is Sāriputta. 1.1
 - ... with psychic power is Mahāmoggallāna. 1.1
 - ... who advocate austerities is Mahākassapa. 1.1
 - ... with clairvoyance is Anuruddha. 1.1
 - ... from eminent families is Bhaddiya son of Kālīgodhā. 1.1
 - ... with a charming voice is Bhaddiya the Dwarf. 1.1
 - ... with a lion’s roar is Bhāradvāja the Alms-Gatherer. 1.1
 - ... who speak on the teaching is Puṇṇa son of Mantāṇī. 1.1
 - ... who explain in detail the meaning of a brief statement is Ma- 1.1
hākaccāna.”

AN 1.198–208

Dutiyavagga

- “The foremost of my monk disciples in creating a mind-made body is 1.1
Cūḷapanthaka.

- 1.1 ... who are skilled in the evolution of consciousness is Cūḷa-panthaka.
- 1.1 ... who are skilled in the evolution of perception is Mahā-panthaka.
- 1.1 ... who live without strife is Subhūti.
- 1.1 ... who are worthy of a religious donation is Subhūti.
- 1.1 ... who stay in the wilderness is Revata of the Acacia Wood.
- 1.1 ... who practice absorption is Revata the Doubter.
- 1.1 ... who are energetic is Soṇa Koḷivisa.
- 1.1 ... who enunciate well is Soṇa of the Sharp Ears.
- 1.1 ... who receive many possessions is Sīvali.
- 1.1 ... who are committed to faith is Vakkali.”

AN 1.209–218

Tatīyavagga

- 1.1 “The foremost of my monk disciples who want to train is Rāhula.
- 1.1 ... who went forth out of faith is Raṭṭhapāla.
- 1.1 ... who are the first to pick up a ballot slip is Kuṇḍadhāna.
- 1.1 ... who are eloquent poets is Vaṅḡsa.
- 1.1 ... who are impressive all around is Upasena son of Vaṅgantā.
- 1.1 ... who assign lodgings is Dabba Mallaputta.
- 1.1 ... who are beloved of the deities is Pilindavaccha.
- 1.1 ... with swift insight is Bāhiya of the Bark Cloth.
- 1.1 ... with brilliant speech is Kassapa the Prince.
- 1.1 ... who have attained the methods of textual analysis is Mahākoṭṭhita.”

AN 1.219–234

Catutthavagga

- 1.1 “The foremost of my monk disciples who are very learned is Ānanda.
- 1.1 ... with a good memory is Ānanda.

... with an extensive range is Ānanda.	1.1
... in retention is Ānanda.	1.1
... as a personal attendant is Ānanda.	1.1
... with a large congregation is Kassapa of Uruvelā.	1.1
... who inspire lay families is Kāludāyī.	1.1
... with good health is Bakkula.	1.1
... who recollect past lives is Sobhita.	1.1
... who have memorized the monastic law is Upāli.	1.1
... who advise the nuns is Nandaka.	1.1
... who guard the sense doors is Nanda.	1.1
... who advise the monks is Mahākappina.	1.1
... who are skilled in the fire element is Sāgata.	1.1
... who inspire eloquent teachings is Rādha.	1.1
... who wear coarse robes is Mogharāja.”	1.1

AN 1.235–247

Pañcamavagga

“The foremost of my nun disciples in long standing is Mahāpajāpati 1.1
Gotamī.

... with great wisdom is Khemā.	1.1
... with psychic power is Uppalavaṇṇā.	1.1
... who have memorized the monastic law is Paṭṭacārā.	1.1
... who speak on the teaching is Dhammadinnā.	1.1
... who practice absorption is Nandā.	1.1
... who are energetic is Soṇā.	1.1
... with clairvoyance is Sakulā.	1.1
... with swift insight is Bhaddā of the Curly Hair.	1.1
... who recollect past lives is Bhaddā daughter of Kapila.	1.1
... who have attained great insight is Bhaddakaccānā.	1.1
... who wear coarse robes is Kisāgotamī.	1.1
... who are committed to faith is Siṅgālā’s Mother.”	1.1

AN 1.248–257

Chaṭṭhavagga

- 1.1 “The foremost of my laymen in first going for refuge are the merchants Tapussa and Bhallika.
- 1.1 ... as a donor is the householder Sudatta Anāthapiṇḍika.
- 1.1 ... who speak on the teaching is the householder Citta Macchikāsaṇḍika.
- 1.1 ... who attract a congregation by the four ways of being inclusive is Hatthaka of Ālavī.
- 1.1 ... who donate fine things is Mahānāma Sakka.
- 1.1 ... who donate nice things is the householder Ugga of Vesālī.
- 1.1 ... who attend on the Saṅgha is the householder Uggata of Elephant Village.
- 1.1 ... who have experiential confidence is Sūrambaṭṭha.
- 1.1 ... who have confidence in an individual is Jivaka Komārabhacca.
- 1.1 ... who are intimate is the householder Nakula’s father.”

AN 1.258–267

Sattamavagga

- 1.1 “The foremost of my laywomen in first going for refuge is Sujātā the general’s daughter.
- 1.1 ... as a donor is Visākhā, Migāra’s mother.
- 1.1 ... who are very learned is Khujjuttarā.
- 1.1 ... who dwell in love is Sāmāvatī.
- 1.1 ... who practice absorption is Uttarā, Nanda’s mother.
- 1.1 ... who give fine things is Suppavāsā the Koliyan.
- 1.1 ... who care for the sick is the laywoman Suppiyā.
- 1.1 ... who have experiential confidence is Kātiyānī.
- 1.1 ... who are intimate is the householder Nakula’s mother.
- 1.1 ... whose confidence is based on oral transmission is the laywoman Kālī of Kuraraghara.”

Three Chapters on the Impossible

AN 1.268–277

Paṭhamavagga

268

“It is impossible, mendicants, it cannot happen for an individual accomplished in view to take any condition as permanent. That is not possible. But it is possible for an ordinary person to take some condition as permanent. That is possible.” 1.1

269

“It is impossible, mendicants, it cannot happen for an individual accomplished in view to take any condition as pleasant. But it is possible for an ordinary person to take some condition as pleasant.” 1.1

270

“It is impossible, mendicants, it cannot happen for an individual accomplished in view to take anything as self. But it is possible for an ordinary person to take something as self.” 1.1

271

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder their mother. But it is possible for an ordinary person to murder their mother.”

272

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder their father. But it is possible for an ordinary person to murder their father.”

273

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder a perfected one. But it is possible for an ordinary person to murder a perfected one.”

274

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to injure a Realized One with malicious intent. But it is possible for an ordinary person to injure a Realized One with malicious intent.”

275

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to cause a schism in the Saṅgha. But it is possible for an ordinary person to cause a schism in the Saṅgha.”

276

- 1.1 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to dedicate themselves to another teacher. But it

is possible for an ordinary person to dedicate themselves to another teacher.”

277

“It is impossible, mendicants, it cannot happen for two perfected 1.1
ones, fully awakened Buddhas to arise in the same solar system at
the same time. But it is possible for just one perfected one, a fully
awakened Buddha, to arise in one solar system.”

AN 1.278–286

Dutiyavagga

278

“It is impossible, mendicants, it cannot happen for two wheel-turning 1.1
monarchs to arise in the same solar system at the same time. But it
is possible for just one wheel-turning monarch to arise in one solar
system.”

279

“It is impossible, mendicants, it cannot happen for a woman to be a 1.1
perfected one, a fully awakened Buddha. But it is possible for a man
to be a perfected one, a fully awakened Buddha.”

280

“It is impossible, mendicants, it cannot happen for a woman to be a 1.1
wheel-turning monarch. But it is possible for a man to be a wheel-
turning monarch.”

281–283

- 1.1 “It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or the Divinity. But it is possible for a man to perform the role of Sakka, Māra, or the Divinity.”

284

- 1.1 “It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct.”

285–286

- 1.1 “It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad verbal ... bad mental conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal ... bad mental conduct.”

AN 1.287–295

Tatīyavagga

287

- 1.1 “It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct. But it is possible for a likable, desirable, agreeable result to come from good bodily conduct.”

288–289

- 1.1 “It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal ... good mental conduct. But it is possible for a likable, desirable, agreeable result to come from good verbal ... good mental conduct.”

290

“It is impossible, mendicants, it cannot happen that someone who 1.1
 has engaged in bad bodily conduct, could for that reason alone,
 when their body breaks up, after death, be reborn in a good place,
 a heavenly realm. But it is possible that someone who has engaged
 in bad bodily conduct could, for that reason alone, when their body
 breaks up, after death, be reborn in a place of loss, a bad place, the
 underworld, hell.”

291–292

“It is impossible, mendicants, it cannot happen that someone who 1.1
 has engaged in bad verbal ... bad mental conduct could, for that
 reason alone, when their body breaks up, after death, be reborn in a
 good place, a heavenly realm. But it is possible that someone who
 has engaged in bad verbal ... bad mental conduct could, for that
 reason alone, when their body breaks up, after death, be reborn in a
 place of loss, a bad place, the underworld, hell.”

293

“It is impossible, mendicants, it cannot happen that someone who 1.1
 has engaged in good bodily conduct could, for that reason alone,
 when their body breaks up, after death, be reborn in a place of loss, a
 bad place, the underworld, hell. But it is possible that someone who
 has engaged in good bodily conduct could, for that reason alone,
 when their body breaks up, after death, be reborn in a good place, a
 heavenly realm.”

294–295

“It is impossible, mendicants, it cannot happen that someone who 1.1
 has engaged in good verbal ... good mental conduct could, for that
 reason alone, when their body breaks up, after death, be reborn in a
 place of loss, a bad place, the underworld, hell. But it is possible that

someone who has engaged in good verbal ... good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, heavenly realm.”

Four Chapters on One Thing

AN 1.296–305

Paṭhamavagga

296

“One thing, mendicants, when developed and cultivated, leads solely 1.1
to disillusionment, dispassion, cessation, peace, insight, awakening,
and extinguishment. What one thing? Recollection of the Buddha.
This one thing, when developed and cultivated, leads solely to dis-
illusionment, dispassion, cessation, peace, insight, awakening, and
extinguishment.”

297–305

“One thing, mendicants, when developed and cultivated, leads solely 1.1
to disillusionment, dispassion, cessation, peace, insight, awakening,
and extinguishment. What one thing? Recollection of the teaching
... Recollection of the Saṅgha ... Recollection of ethical conduct ...
Recollection of generosity ... Recollection of the deities ... Mind-
fulness of breathing ... Mindfulness of death ... Mindfulness of the
body ... Recollection of peace. This one thing, when developed
and cultivated, leads solely to disillusionment, dispassion, cessation,
peace, insight, awakening, and extinguishment.”

306

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view. When you have wrong view, unskillful qualities arise or, when they have arisen, they increase and grow.”

307

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view. When you have right view, unarisen skillful qualities arise or, when they have arisen, they increase and grow.”

308

- 1.1 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view. When you have wrong view, unskillful qualities arise and skillful qualities decline.”

309

- 1.1 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view. When you have right view, skillful qualities arise and unskillful qualities decline.”

310

- 1.1 “Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like irrational application of mind.

When you apply the mind irrationally, wrong view arises, and once arisen it grows.”

311

“Mendicants, I do not see a single thing that gives rise to right view, 1.1
or, once it has already arisen, makes it grow like rational application
of mind. When you apply the mind rationally, right view arises, and
once arisen it grows.”

312

“Mendicants, I do not see a single thing that causes sentient beings to 1.1
be reborn, when their body breaks up, after death, in a place of loss,
a bad place, the underworld, hell like wrong view. It is because they
have wrong view that sentient beings, when their body breaks up,
after death, are reborn in a place of loss, a bad place, the underworld,
hell.”

313

“Mendicants, I do not see a single thing that causes sentient beings to 1.1
be reborn, when their body breaks up, after death, in a good place, a
heavenly realm like right view. It is because they have right view that
sentient beings, when their body breaks up, after death, are reborn
in a good place, a heavenly realm.”

314

“Mendicants, when an individual has wrong view, whatever bodily, 1.1
verbal, or mental deeds they undertake in line with that view, their
intentions, aims, wishes, and choices all lead to what is unlikable,
undesirable, disagreeable, harmful, and suffering. Why is that? Be-
cause their view is bad. Suppose a seed of neem, angled gourd, or
bitter gourd was planted in moist earth. Whatever nutrients it takes

up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad. In the same way, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.”

315

- 1.1 “Mendicants, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good. Suppose a seed of sugarcane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, delectable flavor. Why is that? Because the seed is good. In the same way, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.”

AN 1.316–332

Tatiyavagga

316

- 1.1 “One individual, mendicants, arises in the world for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. What one individual? Someone with wrong view, whose perspective is distorted. They draw many people away from the true teaching and establish them in false teachings. This is one individual who arises in the world for

the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.”

317

“One individual, mendicants, arises in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. What one individual? Someone with right view, whose perspective is undistorted. They draw many people away from false teachings and establish them in the true teaching. This is one individuals who arises in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.” 1.1

318

“Mendicants, I do not see a single thing that is so very blameworthy as wrong view. Wrong view is the most blameworthy thing of all.” 1.1

319

“Mendicants, I do not see a single other individual who acts for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans, as that futile man, the bamboo-staffed ascetic. Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish, so too that futile man, the bamboo-staffed ascetic, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings.” 1.1

320

“Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who 1.1

practices accordingly all brim with much wickedness. Why is that? Because the teaching is poorly explained.”

321

- 1.1 “Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all brim with much merit. Why is that? Because the teaching is well explained.”

322

- 1.1 “Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient. Why is that? Because the teaching is poorly explained.”

323

- 1.1 “Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor. Why is that? Because the teaching is well explained.”

324

- 1.1 “Mendicants, in a poorly explained teaching and training an energetic person lives in suffering. Why is that? Because the teaching is poorly explained.”

325

- 1.1 “Mendicants, in a well explained teaching and training a lazy person lives in suffering. Why is that? Because the teaching is well explained.”

326

“Mendicants, in a poorly explained teaching and training a lazy person 1.1
lives happily. Why is that? Because the teaching is poorly explained.”

327

“Mendicants, in a well explained teaching and training an energetic 1.1
person lives happily. Why is that? Because the teaching is well ex-
plained.”

328

“Just as, mendicants, even a little bit of fecal matter still stinks, so too 1.1
I don’t approve of even a little bit of continued existence, not even
as long as a finger-snap.”

329–332

“Just as even a little bit of urine, or spit, or pus, or blood still stinks, 1.1
so too I don’t approve of even a little bit of continued existence, not
even as long as a finger-snap.”

AN 1.333–377

Catutthavagga

333

“Just as, mendicants, in the Black Plum Tree Land the delightful parks, 1.1
woods, meadows, and lotus ponds are few, while the hilly terrain,
inaccessible riverlands, stumps and thorns, and rugged mountains
are many; so too the sentient beings born on land are few, while
those born in water are many.

334

- 1.1 ... so too the sentient beings reborn as humans are few, while those not reborn as humans are many.

335

- 1.1 ... so too the sentient beings reborn in civilized countries are few, while those reborn in the borderlands, among uneducated foreigners, are many.

336

- 1.1 ... so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few, while the sentient beings who are witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said are many.

337

- 1.1 ... so too the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many.

338

- 1.1 ... so too the sentient beings who get to see a Realized One are few, while those who don't get to see a Realized One are many.

339

- 1.1 ... so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few, while those sentient beings who don't get to hear the teaching and training proclaimed by a Realized One are many.

340

... so too the sentient beings who remember the teachings they hear 1.1
are few, while those who don't remember the teachings are many.

341

... so too the sentient beings who examine the meaning of the teach- 1.1
ings they have memorized are few, while those who don't examine
the meaning of the teachings are many.

342

... so too the sentient beings who understand the meaning and the 1.1
teaching and practice in line with the teaching are few, while those
who understand the meaning and the teaching but don't practice in
line with the teaching are many.

343

... so too the sentient beings inspired by inspiring places are few, 1.1
while those who are uninspired are many.

344

... so too the sentient beings who, being inspired, strive effectively 1.1
are few, while those who, even though inspired, don't strive effec-
tively are many.

345

... so too the sentient beings who, relying on letting go, gain immer- 1.1
sion, gain unification of mind are few, while those who don't gain
immersion, don't gain unification of mind relying on letting go are
many.

346

- 1.1 ... so too the sentient beings who get the best food and flavors are few, while those who don't get the best food and flavors, but get by with scraps in an alms bowl are many.

347

- 1.1 ... so too the sentient beings who get the essence of the meaning, the essence of the teaching, and the essence of freedom are few, while the sentient beings who don't get the essence of the meaning, the essence of the teaching, and the essence of freedom are many.
- 1.3 So you should train like this: 'We will get the essence of the meaning, the essence of the teaching, the essence of freedom.' That's how you should train."

348–350

- 1.1 "Just as, mendicants, in the Black Plum Tree Land the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

351–353

- 1.1 "... the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

354–356

- 1.1 "... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

357–359

“... the sentient beings who die as gods and are reborn as humans 1.1
are few, while those who die as gods and are reborn in hell, or the
animal realm, or the ghost realm are many.”

360–362

“... the sentient beings who die in hell and are reborn as humans are 1.1
few, while those who die in hell and are reborn in hell, or the animal
realm, or the ghost realm are many.”

363–365

“... the sentient beings who die in hell and are reborn as gods are 1.1
few, while those who die in hell and are reborn in hell, or the animal
realm, or the ghost realm are many.”

366–368

“... the sentient beings who die as animals and are reborn as humans 1.1
are few, while those who die as animals and are reborn in hell, or the
animal realm, or the ghost realm are many.”

369–371

“... the sentient beings who die as animals and are reborn as gods are 1.1
few, while those who die as animals and are reborn in hell, or the
animal realm, or the ghost realm are many.”

372–374

“... the sentient beings who die as ghosts and are reborn as humans 1.1
are few, while those who die as ghosts and are reborn in hell, or the
animal realm, or the ghost realm are many.”

375–377

- 1.1 “... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

The Chapter on Inspiring Qualities

AN 1.378–393

Pasādakaradhammavagga

“Mendicants, this is definitely something worth having, that is, living in the wilderness ...	1.1
eating only almsfood ...	1.1
wearing rag robes ...	1.1
having just three robes ...	1.1
teaching Dhamma ...	1.1
memorizing the monastic law ...	1.1
being very learned ...	1.1
being respected ...	1.1
being well-presented ...	1.1
having a following ...	1.1
having a large following ...	1.1
coming from a good family ...	1.1
being handsome ...	1.1
being one who enunciates well ...	1.1
having few wishes ...	1.1
being healthy.”	1.1

Another Chapter on a Finger-Snap

AN 1.394–574

Aparaaccharāsaṅghātavagga

394

- 1.1 “If, mendicants, a mendicant develops the first absorption, even as long as a finger-snap, they are called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

395–401

- 1.1 “If, mendicants, a mendicant develops the second ... third ... or fourth absorption ... or the heart’s release by love ... or the heart’s release by compassion ... or the heart’s release by rejoicing ... or the heart’s release by equanimity, even as long as a finger-snap ...

402–405

- 1.1 If a mendicant meditates by observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world, even for the time of a finger-snap ...

406–409

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise, even for the time of a finger-snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger-snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise, even for the time of a finger-snap ... If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed, even for the time of a finger-snap ... 1.1

410–413

If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger-snap ... 1.1

414–418

If they develop the faculty of faith ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom, even for the time of a finger-snap ... 1.1

419–423

If they develop the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom, even for the time of a finger-snap ... 1.1

424–430

- 1.1 If they develop the awakening factor of mindfulness ... the awakening factor of investigation of principles ... the awakening factor of energy ... the awakening factor of rapture ... the awakening factor of tranquility ... the awakening factor of immersion ... the awakening factor of equanimity, even for the time of a finger-snap ...

431–438

- 1.1 If they develop right view ... right purpose ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, even for the time of a finger-snap ...

439–446

- 1.1 Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ ... Perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally that are blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally that are red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ ... Not perceiving form internally, they see forms externally that are white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ ...

447–454

Having physical form, they see forms ... not perceiving form internally, they see forms externally ... they're focused only on beauty ... going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space ... going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness ... going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness ... going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception ... going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling ...

455–464

They develop the meditation on universal earth ... the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... the meditation on universal consciousness ...

465–474

They develop the perception of ugliness ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of impermanence ... the perception of suffering in impermanence ... the perception of not-self in suffering ... the perception of giving up ... the perception of fading away ... the perception of cessation ...

475–484

- 1.1 They develop the perception of impermanence ... the perception of not-self ... the perception of death ... the perception of the repulsiveness of food ... the perception of dissatisfaction with the whole world ... the perception of a skeleton ... the perception of the worm-infested corpse ... the perception of the livid corpse ... the perception of the split open corpse ... the perception of the bloated corpse ...

485–494

- 1.1 They develop the recollection of the Buddha ... the recollection of the teaching ... the recollection of the Saṅgha ... the recollection of ethical conduct ... the recollection of generosity ... the recollection of the deities ... mindfulness of breathing ... the recollection of death ... mindfulness of the body ... the recollection of peace ...

495–574

- 1.1 They develop the faculty of faith together with the first absorption ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom ... the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom together with the first absorption ...
- 1.1 Together with the second absorption ...
- 1.1 the third absorption ...
- 1.1 the fourth absorption ...
- 1.1 love ...
- 1.1 compassion ...
- 1.1 rejoicing ...
- 1.1 They develop the faculty of faith together with equanimity ... They develop the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom ... the power of

faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom.

That mendicant is called a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain. How much more so those who make much of it!" 2.1

The Chapter on Mindfulness of the Body

AN 1.575–615

Kāyagatāsativagga

575

- 1.1 “Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.”

576–582

- 1.1 “One thing, mendicants, when developed and cultivated leads to great urgency ... great benefit ... great sanctuary from the yoke ... mindfulness and awareness ... gaining knowledge and vision ... blissful meditation in this life ... the realization of the fruit of knowledge and freedom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to great urgency ... great benefit ... great sanctuary from the yoke ... mindfulness and awareness ... gaining knowledge and vision ... blissful meditation in this life ... the realization of the fruit of knowledge and freedom.”

583

“When one thing, mendicants, is developed and cultivated the body 1.1
and mind become tranquil, thinking and considering settle down,
and all of the qualities that play a part in realization are fully devel-
oped. What one thing? Mindfulness of the body. When this one
thing is developed and cultivated, the body and mind become tran-
quil, thinking and considering settle down, and all of the qualities
that play a part in realization are fully developed.”

584

“When one thing, mendicants, is developed and cultivated, unskillful 1.1
qualities do not arise, and, if they’ve already arisen, they are given
up. What one thing? Mindfulness of the body. When this one thing
is developed and cultivated, unskillful qualities do not arise, and, if
they’ve already arisen, they are given up.”

585

“When one thing, mendicants, is developed and cultivated, skillful 1.1
qualities arise, and, once they’ve arisen, they increase and grow.
What one thing? Mindfulness of the body. When this one thing is
developed and cultivated, skillful qualities arise, and, once they’ve
arisen, they increase and grow.”

586–590

“When one thing, mendicants, is developed and cultivated, ignorance 1.1
is given up ... knowledge arises ... the conceit ‘I am’ is given up ...
the underlying tendencies are uprooted ... the fetters are given up.
What one thing? Mindfulness of the body. When this one thing is
developed and cultivated, ignorance is given up ... knowledge arises
... the conceit ‘I am’ is given up ... the underlying tendencies are
uprooted ... the fetters are given up.”

591–592

- 1.1 “One thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to complete extinguishment with no fuel for grasping. What one thing? Mindfulness of the body. This one thing, mendicants, when developed and cultivated leads to demolition by wisdom ... to complete extinguishment with no fuel for grasping.”

593–595

- 1.1 “When one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements. What one thing? Mindfulness of the body. When this one thing is developed and cultivated there is the penetration of many elements ... the penetration of diverse elements ... the analysis of many elements.”

596–599

- 1.1 “One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry ... once-return ... non-return ... perfection.”

600–615

- 1.1 “One thing, mendicants, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the getting of wisdom ... the growth of wisdom ... the increase

of wisdom ... to great wisdom ... to widespread wisdom ... to abundant wisdom ... to deep wisdom ... to extraordinary wisdom ... to vast wisdom ... to much wisdom ... to fast wisdom ... to light wisdom ... to laughing wisdom ... to swift wisdom ... to sharp wisdom ... to penetrating wisdom.”

The Chapter on Freedom From Death

AN 1.616–627

Amatavagga

616

- 1.1 “Mendicants, those who don’t enjoy mindfulness of the body don’t enjoy freedom from death. Those who enjoy mindfulness of the body enjoy freedom from death.”

617

- 1.1 “Mendicants, those who haven’t enjoyed mindfulness of the body haven’t enjoyed freedom from death. Those who have enjoyed mindfulness of the body have enjoyed freedom from death.”

618

- 1.1 “Mendicants, those who have lost mindfulness of the body have lost freedom from death. Those who haven’t lost mindfulness of the body haven’t lost freedom from death.”

619

“Mendicants, those who have missed out on mindfulness of the body 1.1
have missed out on freedom from death. Those who have under-
taken mindfulness of the body have not missed out on freedom from
death.”

620

“Mendicants, those who have neglected mindfulness of the body 1.1
have neglected freedom from death. Those who have not neglected
mindfulness of the body have not neglected freedom from death.”

621

“Mendicants, those who have forgotten mindfulness of the body have 1.1
forgotten freedom from death. Those who haven’t forgotten mind-
fulness of the body haven’t forgotten freedom from death.”

622

“Mendicants, those who haven’t cultivated mindfulness of the body 1.1
haven’t cultivated freedom from death. Those who have cultivated
mindfulness of the body have cultivated freedom from death.”

623

“Mendicants, those who haven’t developed mindfulness of the body 1.1
haven’t developed freedom from death. Those who have developed
mindfulness of the body have developed freedom from death.”

624

“Mendicants, those who haven’t made much of mindfulness of the 1.1
body haven’t made much of freedom from death. Those who have

made much of mindfulness of the body have made much of freedom from death.”

625

- 1.1 “Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into freedom from death. Those who have had insight into mindfulness of the body have had insight into freedom from death.”

626

- 1.1 “Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood freedom from death. Those who have completely understood mindfulness of the body have completely understood freedom from death.”

627

- 1.1 “Mendicants, those who haven’t realized mindfulness of the body haven’t realized freedom from death. Those who have realized mindfulness of the body have realized freedom from death.”
- 1.3 The thousand discourses of the Ones are complete.
- 2.1 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

THE BOOK OF THE ONES IS FINISHED.

THE BOOK OF THE TWOS

THE FIRST FIFTY

The Chapter on Punishments

AN 2.1–10

Kammakaraṇavagga

1. Faults

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

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

“There are, mendicants, these two faults. What two? The fault 2.1
apparent in this life, and the fault to do with lives to come.

What is the fault apparent in this life? It’s when someone sees 2.4
that kings have arrested a bandit, a criminal, and subjected them to
various punishments—whipping, caning, and clubbing; cutting off
hands or feet, or both; cutting off ears or nose, or both; the ‘porridge
pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the
‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the
‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw
mat’; being splashed with hot oil, being fed to the hounds, being
impaled alive, and being beheaded.

It occurs to them: ‘If I were to commit the kinds of bad deeds for 3.1
which the kings arrested that bandit, that criminal, the rulers would
arrest me and subject me to the same punishments.’ Afraid of the
fault apparent in this life, they do not steal the belongings of others.
This is called the fault apparent in this life.

- 4.1 What is the fault to do with lives to come? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in the next life. If I conduct myself badly, then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?' Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fault to do with lives to come.
- 4.8 These are the two faults.
- 4.9 So you should train like this: 'We will fear the fault apparent in this life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.' That's how you should train. If you fear faults, seeing the danger in faults, you can expect to be freed from all faults."

2. Endeavor

- 1.1 "These two endeavors are challenging in the world. What two? The endeavor of laypeople staying in a home to provide robes, almsfood, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments. These are the two endeavors that are challenging in the world.
- 2.1 The better of these two endeavors is the effort to let go of all attachments.
- 2.2 So you should train like this: 'We shall endeavor to let go of all attachments.' That's how you should train."

3. Mortifying

- 1.1 "These two things, mendicants, are mortifying. What two? It's when someone has done bad things and not done good things, by way of body, speech, and mind. Thinking, 'I've done bad things by way of body, speech, and mind,' they're mortified. Thinking, 'I haven't done

good things by way of body, speech, and mind', they're mortified. These are the two things that are mortifying."

4. Not Mortifying

"These two things, mendicants, are not mortifying. What two? It's 1.1
when someone has done good things and not done bad things, by
way of body, speech, and mind. Thinking, 'I've done good things by
way of body, speech, and mind', they're not mortified. Thinking, 'I
haven't done bad things by way of body, speech, and mind', they're
not mortified. These are the two things that are not mortifying."

5. Learned for Myself

"Mendicants, I have learned these two things for myself—to never 1.1
be content with skillful qualities, and to never stop trying.

I never stopped trying, thinking: 'Gladly, let only skin, sinews, 1.3
and bones remain! Let the flesh and blood waste away in my body! I
will not stop trying until I have achieved what is possible by human
strength, energy, and vigor.'

It was by diligence that I achieved awakening, and by diligence 1.5
that I achieved the supreme sanctuary from the yoke.

If you too never stop trying, thinking: 'Gladly, let only skin, 1.6
sinews, and bones remain! Let the flesh and blood waste away in
my body! I will not stop trying until I have achieved what is pos-
sible by human strength, energy, and vigor.' You will soon realize
the supreme culmination of the spiritual path in this very life. You
will live having achieved with your own insight the goal for which
gentlemen rightly go forth from the lay life to homelessness.

So you should train like this: 'We will never stop trying, thinking: 1.9
'Gladly, let only skin, sinews, and bones remain! Let the flesh and
blood waste away in my body! I will not stop trying until I have
achieved what is possible by human strength, energy, and vigor.'"
That's how you should train."

6. Fetters

- 1.1 “There are, mendicants, these two things. What two? Seeing things that tighten the fetters as gratifying, and seeing things that tighten the fetters as boring. When you keep seeing things that tighten the fetters as gratifying, you don’t give up greed, hate, and delusion. When these are not given up, you’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You’re not freed from suffering, I say.
- 2.1 When you keep seeing things that tighten the fetters as boring, you give up greed, hate, and delusion. When these are given up, you’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You’re freed from suffering, I say. These are the two things.”

7. Dark

- 1.1 “These two things, mendicants, are dark. What two? Lack of conscience and prudence. These are the two things that are dark.”

8. Bright

- 1.1 “These two things, mendicants, are bright. What two? Conscience and prudence. These are the two things that are bright.”

9. Conduct

- 1.1 “These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of tutors and respected people. The world would become dissolute, like goats and sheep, chickens and pigs, and hounds and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of tutors and respected people.”

10. Entering the Rainy Season

“There are, mendicants, these two entries to the rainy season. What 1.1
two? Earlier and later. These are the two entries to the rainy season.”

The Chapter on Disciplinary Issues

AN 2.11–20

Adhikaraṇavagga

11

- 1.1 “There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.
- 2.1 And what, mendicants, is the power of development? In this context, the power of development is the power of the trainees. For when you rely on the power of a trainee, you give up greed, hate, and delusion. Then you don’t do anything unskillful, or practice anything bad. This is called the power of development. These are the two powers.”

12

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection. 1.1

And what, mendicants, is the power of development? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the power of development. These are the two powers.” 2.1

13

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection. 1.1

And what, mendicants, is the power of development? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it 2.1

connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of development. These are the two powers.”

14

- 1.1 “Mendicants, the Realized One has two ways of teaching the Dhamma. What two? In brief and in detail. These are the Realized One’s two ways of teaching the Dhamma.”

15

- 1.1 “Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.
- 2.1 And how, mendicants, does an offending mendicant carefully check themselves? An offending mendicant reflects: ‘I have committed a certain unskillful offense with the body. That mendicant saw me do this. If I hadn’t committed that offense, they wouldn’t have seen me. But since I did commit that offense, they did see me. When they saw me, they were upset, and they voiced their unhappiness to me. Then I also got upset, so I told others. So the mistake is mine alone, like someone who owes customs duty on their goods.’ That’s how, mendicants, an offending mendicant carefully checks themselves.

And how, mendicants, does an accusing mendicant carefully 3.1
check themselves? An accusing mendicant reflects: ‘This mendicant has committed a certain unskillful offense with the body. I saw them do that. If they hadn’t committed that offense, I wouldn’t have seen them. But since they did commit that offense, I did see them. When I saw them, I was upset, and I voiced my unhappiness to them. Then they also got upset, so they told others. So the mistake is mine alone, like someone who owes customs duty on their goods.’ That’s how, mendicants, an accusing mendicant carefully checks themselves.

In a disciplinary issue, if neither the offending mendicant nor the 4.1
accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

16

Then a certain brahmin went up to the Buddha and exchanged greet- 1.1
ings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, worthy Gotama, what is the reason why some 1.3
sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Unprincipled and immoral conduct is the reason why some 1.4
sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“What is the cause, worthy Gotama, what is the reason why some 2.1
sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

- 2.2 “Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”
- 3.1 “Excellent, worthy Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

17

- 1.1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:
- 1.3 “What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”
- 1.4 “What they’ve done and what they’ve not done. That’s why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”
- 1.6 “But what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”
- 1.7 “What they’ve done and what they’ve not done. That’s why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”
- 1.9 “I don’t understand the meaning of what the worthy Gotama has said in brief, without explaining the details. Worthy Gotama, please teach me this matter in detail so I can understand the meaning.”
- 1.11 “Well then, brahmin, listen and apply your mind well, I will speak.”
- 1.12 “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:

“Firstly, brahmin, someone has done bad things and not done 2.1
good things by way of body, speech, and mind. So what they’ve
done and what they’ve not done is why some sentient beings, when
their body breaks up, after death, are reborn in a place of loss, a bad
place, the underworld, hell. Furthermore, brahmin, someone has
done good things and not done bad things by way of body, speech,
and mind. So what they’ve done and what they’ve not done is why
some sentient beings, when their body breaks up, after death, are
reborn in a good place, a heavenly realm.”

“Excellent, worthy Gotama! ... From this day forth, may the 3.1
worthy Gotama remember me as a lay follower who has gone for
refuge for life.”

18

Then Venerable Ānanda went up to the Buddha, bowed, and sat 1.1
down to one side. The Buddha said to him, “Ānanda, I absolutely
say that you should not do bad things by way of body, speech, and
mind.”

“But, sir, if someone does these things that should not be done, 1.3
what drawbacks should they expect?”

“They should expect these drawbacks. They blame themselves. 1.4
After examination, sensible people criticize them. They get a bad
reputation. They feel lost when they die. And when their body
breaks up, after death, they are reborn in a place of loss, a bad place,
the underworld, hell. These are the drawbacks they should expect.”

“Ānanda, I absolutely say that you should do good things by way 2.1
of body, speech, and mind.”

“But, sir, if someone does these things that should be done, what 2.2
benefits should they expect?”

“They should expect these benefits. They don’t blame themselves. 2.3
After examination, sensible people praise them. They get a good
reputation. They don’t feel lost when they die. And when the body

breaks up, after death, they are reborn in a good place, a heavenly realm. These are the benefits they should expect.”

19

- 1.1 “Mendicants, give up the unskillful. It is possible to give up the unskillful. If it wasn’t possible, I wouldn’t say: ‘Give up the unskillful.’ But it is possible, and so I say: ‘Give up the unskillful.’ And if giving up the unskillful led to harm and suffering, I would not say: ‘Give up the unskillful.’ But giving up the unskillful leads to welfare and happiness, so I say: ‘Give up the unskillful.’
- 2.1 Mendicants, develop the skillful. It is possible to develop the skillful. If it wasn’t possible, I wouldn’t say: ‘Develop the skillful.’ But it is possible, and so I say: ‘Develop the skillful.’ If developing the skillful led to harm and suffering I wouldn’t say: ‘Develop the skillful.’ But developing the skillful leads to welfare and happiness, so I say: ‘Develop the skillful.’”

20

- 1.1 “These two things, mendicants, lead to the decline and disappearance of the true teaching. What two? The words and phrases are misplaced, and the meaning is misinterpreted. When the words and phrases are misplaced, the meaning is misinterpreted. These two things lead to the decline and disappearance of the true teaching.
- 2.1 These two things lead to the continuation, persistence, and enduring of the true teaching. What two? The words and phrases are well organized, and the meaning is correctly interpreted. When the words and phrases are well organized, the meaning is correctly interpreted. These two things lead to the continuation, persistence, and enduring of the true teaching.”

The Chapter on Fools

AN 2.21–31

Bālavagga

21

“Mendicants, there are two fools. What two? One who doesn’t recognize when they’ve made a mistake. And one who doesn’t properly accept the confession of someone who’s made a mistake. These are the two fools. 1.1

There are two who are astute. What two? One who recognizes when they’ve made a mistake. And one who properly accepts the confession of someone who’s made a mistake. These are the two who are astute.” 2.1

22

“Mendicants, these two misrepresent the Realized One. What two? 1.1
One who is hateful and hides it, and one whose faith is mistaken.
These two misrepresent the Realized One.”

23

“Mendicants, these two misrepresent the Realized One. What two? 1.1
One who explains what was not spoken by the Realized One as spoken by him. And one who explains what was spoken by the

Realized One as not spoken by him. These two misrepresent the Realized One.

- 2.1 These two don't misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him. These two don't misrepresent the Realized One."

24

- 1.1 "Mendicants, these two misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation. These two misrepresent the Realized One."

25

- 1.1 "These two don't misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit. These two don't misrepresent the Realized One."

26

- 1.1 "Mendicants, one who is underhand can expect one of two destinies: hell or the animal realm.
2.1 One who is aboveboard can expect one of two destinies: as a god or a human."

27

- 1.1 "Mendicants, one who has wrong view can expect one of two destinies: hell or the animal realm."

28

“Mendicants, one who has right view can expect one of two destinies: 1.1
as a god or a human.”

29

“There are two places waiting to receive an unethical person: hell and 1.1
the animal realm.

There are two places waiting to receive an ethical person: the 2.1
realms of gods and humans.”

30

“Mendicants, I see two reasons to frequent remote lodgings in the 1.1
wilderness and the forest. What two? Seeing happiness for oneself
in this life, and having sympathy for future generations. I see two
reasons to frequent remote lodgings in the wilderness and the forest.”

31

“These two things play a part in realization. What two? Serenity and 1.1
discernment.

What is the benefit of developing serenity? The mind is devel- 1.4
oped. What is the benefit of developing the mind? Greed is given
up.

What is the benefit of developing discernment? Wisdom is devel- 1.8
oped. What is the benefit of developing wisdom? Ignorance is given
up.

The mind corrupted by greed is not free; and wisdom corrupted 1.12
by ignorance does not grow. In this way, freedom of heart comes
from the fading away of greed, while freedom by wisdom comes
from the fading away of ignorance.”

The Chapter on the Peaceful Mind

AN 2.32–41

Samacittavagga

32

- 1.1 “Mendicants, I will teach you the level of the untrue person and the level of the true person. Listen and apply your mind well, I will speak.”
- 1.3 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “What is the level of the untrue person? The untrue person is ungrateful and thankless, for the wicked only know how to be ungrateful and thankless. It is totally the level of an untrue person to be ungrateful and thankless. The true person is grateful and thankful, for the virtuous only know how to be grateful and thankful. It is totally the level of a true person to be grateful and thankful.”

33

- 1.1 “Mendicants, I say that these two individuals cannot easily be repaid. What two? Mother and father.
- 1.4 You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder and your father on the other, and if you lived like this for a hundred years,

and if you were to anoint, massage, bathe, and rub them; and even if they were to defecate and urinate right there.

Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them. Why is that? Parents are very helpful to their children: they raise them, nurture them, and show them the world. 1.6

But you have done enough, more than enough, to repay them if you encourage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom.” 1.9

34

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “What does the worthy Gotama teach? What does he explain?” 1.1

“Brahmin, I teach action and inaction.” 1.3

“But in what way does the worthy Gotama teach action and inaction?” 1.4

“I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. This is the kind of action and inaction that I teach.” 2.1

“Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.” 3.1

35

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to him, “How many in the world are worthy of a religious donation? And where should a gift be given?” 1.1

- 1.3 “Householder, there are two in the world who are worthy of a religious donation: the trainee and the adept. These two in the world are worthy of a religious donation, and that’s where you should give a gift.”
- 2.1 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
- 3.1 “In this world, the trainee and the adept,
are worthy of offerings dedicated to the gods.
They are sincere in body,
speech, and mind.
This is the field for sponsors of sacrifice—
what’s given here is very fruitful.”

36

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.3 Now at that time Venerable Sāriputta was staying near Sāvattḥī in the stilt longhouse of Migāra’s mother in the Eastern Monastery. There Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.6 “Reverend,” they replied. Sāriputta said this:
- 1.8 “I will teach you about an individual fettered internally and one fettered externally. Listen and apply your mind well, I will speak.”
- 1.10 “Yes, reverend,” they replied. Sāriputta said this:
- 2.1 “Who is an individual fettered internally? It’s a mendicant who is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. When their body breaks up, after death, they’re reborn in one of the orders of gods. When they pass away from there, they’re a returner, who comes back to this place. This is called an individual who is fettered internally, a returner, who comes back to this place.

Who is an individual fettered externally? It's a mendicant who 3.1
 is ethical, restrained in the monastic code, conducting themselves
 well and resorting for alms in suitable places. Seeing danger in the
 slightest fault, they keep the rules they've undertaken. They enter
 and remain in a certain peaceful state of freed mind. When their
 body breaks up, after death, they're reborn in one of the orders of
 gods. When they pass away from there, they're a non-returner, not
 coming back to this place. This is called an individual who is fettered
 externally, a non-returner, who does not come back to this place.

Furthermore, a mendicant is ethical ... they keep the rules they've 4.1
 undertaken. They simply practice for disillusionment, dispassion,
 and cessation regarding sensual pleasures. They simply practice for
 disillusionment, dispassion, and cessation regarding future lives.
 They practice for the ending of craving. They practice for the ending
 of greed. When their body breaks up, after death, they are reborn
 in one of the orders of gods. When they pass away from there, they
 are non-returners, not coming back to this place. This is called an
 individual who is fettered externally, a non-returner, who does not
 come back to this place."

Then several peaceful-minded deities went up to the Buddha, 5.1
 bowed, stood to one side, and said to the Buddha, "Sir, Venerable
 Sāriputta is in the stilt longhouse of Migāra's mother in the Eastern
 Monastery, where he is teaching the mendicants about an individual
 with internal fetters and one with external fetters. The assembly is
 overjoyed! Sir, please go to Venerable Sāriputta out of sympathy."
 The Buddha consented with silence.

Then the Buddha, as easily as a strong person would extend or 5.6
 contract their arm, vanished from Jeta's Grove and reappeared in the
 stilt longhouse of Migāra's mother in the Eastern Monastery, in front
 of Sāriputta. He sat down on the seat spread out. Sāriputta bowed
 to the Buddha and sat down to one side. The Buddha said to him:

"Just now, Sāriputta, several peaceful-minded deities came up to 6.1
 me, bowed, and stood to one side. Those deities said to me: 'Sir,
 Venerable Sāriputta is in the stilt longhouse of Migāra's mother in

the Eastern Monastery, where he is teaching the mendicants about an individual with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of sympathy.’

- 6.5 Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.
- 6.6 Sāriputta, you might think: ‘Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.’ But you should not see it like this. It was right here that those deities developed their minds.
- 6.10 So you should train like this: ‘We shall have peaceful faculties and peaceful minds.’ That’s how you should train. When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking: ‘We shall present the gift of peace to our spiritual companions.’ That’s how you should train.
- 6.16 Those wanderers of other religions, Sāriputta, who have not heard this exposition of the teaching are lost.”

37

- 1.1 SO I HAVE HEARD. At one time Venerable Mahākaccāna was staying at Varanā, on the bank of the Kaddama Lake.
- 1.3 Then the brahmin Ārāmaṇḍa went up to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:
- 1.5 “What is the cause, worthy Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?”
- 1.6 “It is because of their insistence on sensual desire, their shackles, avarice, and attachment, that aristocrats fight with aristocrats,

brahmins fight with brahmins, and householders fight with householders.”

“What is the cause, worthy Kaccāna, what is the reason why ascetics fight with ascetics?” 2.1

“It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics.” 2.2

“Worthy Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?” 3.1

“There is, brahmin.” 3.2

“Who in the world has gone beyond the insistence on sensual desire and the insistence on views?” 4.1

“In the eastern lands there is a city named Sāvattthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha. He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views.” 4.2

When this was said, the brahmin Ārāmaḍaṇḍa rose from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times: 5.1

“Homage to him, the blessed one, the perfected one, the fully awakened Buddha! 6.1

Homage to him, the blessed one, the perfected one, the fully awakened Buddha! 7.1

Homage to him, the blessed one, the perfected one, the fully awakened Buddha! 8.1

He who has gone beyond the insistence on sensual desire and the insistence on views. 9.1

Excellent, worthy Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the worthy Kaccāna has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy 10.1

Kaccāna remember me as a lay follower who has gone for refuge for life.”

38

- 1.1 At one time Venerable Mahākaccāna was staying near Madhurā in the Nut Grass Grove.
- 1.2 Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him ... He sat down to one side and said to Mahākaccāna:
- 1.3 “I have heard, worthy Kaccāna, that the ascetic Kaccāna doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Kaccāna.”
- 2.1 “There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as a child, not a senior. If a youth, young, with pristine black hair, blessed with youth, in the prime of life, does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as astute, a senior.”
- 3.1 When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head to the feet of the young mendicants, saying, “The good fellows are elders, at the stage of the elder; we are youths, at the stage of youth.

Excellent, worthy Kaccāna! ... From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life.” 4.1

39

“At a time when bandits are strong, kings are weak. Then the king is not at ease when going out or coming back or when touring the provinces. The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak. Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands. This is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. 1.1

At a time when kings are strong, bandits are weak. Then the king is at ease when going out or coming back or when inspecting the provinces. The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak. Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other. This is for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.” 2.1

40

“Mendicants, I don’t praise wrong practice for these two, for laypeople and renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in completing the system of the skillful teaching. 1.1

I praise right practice for these two, for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in completing the system of the skillful teaching.” 2.1

41

- 1.1 “Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear.
- 2.1 But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants conform to the meaning and the teaching. They act for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

The Chapter on Assemblies

AN 2.42–51

Parisavagga

42

“There are, mendicants, these two assemblies. What two? A shallow 1.1
assembly and a deep assembly. And what is a shallow assembly?
An assembly where the mendicants are haughty, insolent, fickle,
scurrilous, loose-tongued, unmindful, lacking situational awareness
and immersion, with straying minds and undisciplined faculties.
This is called a shallow assembly.

And what is a deep assembly? An assembly where the mendicants 2.1
are not haughty, insolent, fickle, scurrilous, or loose-tongued, but
have established mindfulness, situational awareness, immersion,
unified minds, and restrained faculties. This is called a deep assembly.
These are the two assemblies. The better of these two assemblies is
the deep assembly.”

43

“There are, mendicants, these two assemblies. What two? A divided 1.1
assembly and a harmonious assembly. And what is a divided assem-
bly? An assembly where the mendicants fight, quarrel, and dispute,
continually wounding each other with barbed words. This is called
a divided assembly.

- 2.1 And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly. These are the two assemblies. The better of these two assemblies is the harmonious assembly.”

44

- 1.1 “There are, mendicants, these two assemblies. What two? An assembly of the worst and an assembly of the best. And what is an assembly of the worst? An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the worst.
- 2.1 And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best. These are the two assemblies. The better of these two assemblies is the assembly of the best.”

45

- 1.1 “There are, mendicants, these two assemblies. What two? An ignoble assembly and a noble assembly. And what is an ignoble assembly? An assembly where the mendicants don’t truly understand: ‘This is

suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called an ignoble assembly.

And what is a noble assembly? An assembly where the mendicants truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called a noble assembly. These are the two assemblies. The better of these two assemblies is the noble assembly.” 2.1

46

“There are, mendicants, these two assemblies. What two? An assembly of the dregs and an assembly of the cream. And what is an assembly of the dregs? An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the dregs. 1.1

And what is an assembly of the cream? An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the cream. These are the two assemblies. The better of these two assemblies is the assembly of the cream.” 2.1

47

“There are, mendicants, these two assemblies. What two? An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk. And what is an assembly educated in fancy talk, not in questioning? It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don’t actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by 1.1

disciples—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. But when they’ve memorized those teachings they don’t question or examine each other, saying: ‘Why does it say this? What does that mean?’ So they don’t reveal what is hidden or clarify what is unclear, or dispel doubt regarding the many doubtful matters. This is called an assembly educated in fancy talk, not in questioning.

- 2.1 And what is an assembly educated in questioning, not in fancy talk? It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don’t actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. And when they’ve memorized those teachings they question and examine each other, saying: ‘Why does it say this? What does that mean?’ So they reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. This is called an assembly educated in questioning, not in fancy talk. These are the two assemblies. The better of these two assemblies is the assembly educated in questioning, not in fancy talk.”

48

- 1.1 “There are, mendicants, these two assemblies. What two? An assembly that values things of the flesh, not the true teaching, and an assembly that values the true teaching, not things of the flesh. And what is an assembly that values things of the flesh, not the true teaching? It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying: ‘The mendicant so-

and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' They thereby acquire material things. And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is called an assembly that values things of the flesh, not the true teaching.

And what is an assembly that values the true teaching, not things 2.1 of the flesh? It is an assembly where the mendicants don't praise each other in front of the white-clothed laypeople, saying: 'The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' They thereby acquire material things. And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is called an assembly that values the true teaching, not things of the flesh. These are the two assemblies. The better of these two assemblies is the assembly that values the true teaching, not things of the flesh."

49

"There are, mendicants, these two assemblies. What two? An unjust 1.1 assembly and a just assembly. And what is an unjust assembly? An assembly where legal acts against the teaching proceed, while legal acts following the teaching don't proceed. Legal acts against the training proceed, while legal acts following the training don't proceed. Legal acts against the teaching are explained, while legal acts following the teaching aren't explained. Legal acts against the training are explained, while legal acts following the training aren't explained. This is called an unjust assembly.

- 2.1 And what is a just assembly? An assembly where legal acts following the teaching proceed, while legal acts against the teaching don't proceed. Legal acts following the training proceed, while legal acts against the training don't proceed. Legal acts following the teaching are explained, while legal acts against the teaching aren't explained. Legal acts in line with the training are explained, while legal acts following training aren't explained. This is called a just assembly. These are the two assemblies. The better of these two assemblies is the just assembly."

50

- 1.1 "There are, mendicants, these two assemblies. What two? An unprincipled assembly and a principled assembly ... The better of these two assemblies is the principled assembly."

51

- 1.1 "There are, mendicants, these two assemblies. What two? An assembly with unprincipled speech, and an assembly with principled speech. And what is an assembly with unprincipled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. But they don't persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced. Unable to persuade or convince each other, they can't let go of their opinions. They obstinately stick to that disciplinary issue, insisting that: 'This is the only truth, anything else is futile.' This is called an assembly with unprincipled speech.
- 2.1 And what is an assembly with principled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced. Since they are able to persuade and convince each other, they let go of their opinions. They don't obstinately stick to that disciplinary issue or insist that: 'This is the only truth, anything else

is futile.' This is called an assembly with principled speech. These are the two assemblies. The better of these two assemblies is the assembly with principled speech."

THE SECOND FIFTY

The Chapter on Individuals

AN 2.52–63

Puggalavagga

52

“These two individuals, mendicants, arise in the world for the welfare 1.1
and happiness of the people, for the people, for the benefit, welfare,
and happiness of gods and humans. What two? The Realized One,
the perfected one, the fully awakened Buddha; and the wheel-turning
monarch. These are the two individuals who arise in the world for the
welfare and happiness of the people, for the people, for the benefit,
welfare, and happiness of gods and humans.”

53

“These two individuals, mendicants, arise in the world who are incred- 1.1
ible human beings. What two? The Realized One, the perfected one,
the fully awakened Buddha; and the wheel-turning monarch. These
are the two individuals who arise in the world who are incredible
human beings.”

54

“There are two individuals, mendicants, whose death is regretted by 1.1
many people. What two? The Realized One, the perfected one, the
fully awakened Buddha; and the wheel-turning monarch. These are

the two individuals, mendicants, whose death is regretted by many people.”

55

- 1.1 “Mendicants, these two are worthy of a monument. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two who are worthy of a monument.”

56

- 1.1 “Mendicants, there are two kinds of Buddhas. What two? The Realized One, the perfected one, the fully awakened Buddha; and an independent Buddha. These are the two kinds of Buddhas.”

57

- 1.1 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred elephant. These are the two who are not startled by a crack of thunder.”

58

- 1.1 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred horse. These are the two who are not startled by a crack of thunder.”

59

- 1.1 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a lion, king of beasts. These are the two who are not startled by a crack of thunder.”

60

“Aborigines see two reasons not to use regular speech. What two? 1.1
Thinking: ‘May we not lie, and may we not misrepresent others with falsehoods.’ Aborigines see these two reasons not to use regular speech.”

61

“Mendicants, ladies die without getting enough of two things. What 1.1
two? Sexual intercourse and giving birth. Ladies die without getting enough of these two things.”

62

“Mendicants, I will teach you about living with bad people and living 1.1
with good people. Listen and apply your mind well, I will speak.”

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

“What is it like living with bad people? How do bad people live 2.1
together?

It’s when a senior mendicant thinks: ‘No mendicant, whether 2.2
senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn’t be sympathetic, and I’d bother them by saying “No!” And anyway I wouldn’t deal with it even if I saw what I did wrong.’

And a middle or a junior mendicant also thinks: ‘No mendi- 2.6
cant, whether senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn’t be sympathetic, and I’d bother them by saying “No!” And anyway I wouldn’t deal with it even if I saw what I did wrong.’

That’s what it’s like living with bad people; that’s how bad people 2.12
live together.

- 3.1 What is it like living with good people? How do good people live together? It's when a senior mendicant thinks:
- 3.3 'Any mendicant, whether senior, middle, or junior, should admonish me; and I should admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'
- 3.7 And a middle or a junior mendicant also thinks: 'Any mendicant, whether senior, middle, or junior, may admonish me; and I'll admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'
- 3.12 That's what it's like living with good people; that's how good people live together."

63

- 1.1 "In any disciplinary issue where on both sides the endless talk, contempt for each other's views, resentment, bitterness, and exasperation is not settled, you can expect that this disciplinary issue will lead to lasting acrimony and enmity, and the mendicants will not live comfortably.
- 2.1 In any disciplinary issue where on both sides the endless talk, contempt for each other's views, resentment, bitterness, and exasperation is well settled, you can expect that this disciplinary issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably."

The Chapter on Happiness

AN 2.64–76

Sukhavagga

64

“There are, mendicants, these two kinds of happiness. What two? 1.1
The happiness of laypeople, and the happiness of renunciates. These
are the two kinds of happiness. The better of these two kinds of
happiness is the happiness of renunciates.”

65

“There are, mendicants, these two kinds of happiness. What two? 1.1
Sensual happiness and the happiness of renunciation. These are the
two kinds of happiness. The better of these two kinds of happiness
is the happiness of renunciation.”

66

“There are, mendicants, these two kinds of happiness. What two? 1.1
The happiness of attachments, and the happiness of no attachments.
These are the two kinds of happiness. The better of these two kinds
of happiness is the happiness of no attachments.”

67

- 1.1 “There are, mendicants, these two kinds of happiness. What two? Defiled happiness and undefiled happiness. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no defilements.”

68

- 1.1 “There are, mendicants, these two kinds of happiness. What two? Happiness of the flesh and happiness not of the flesh. These are the two kinds of happiness. The better of these two kinds of happiness is happiness not of the flesh.”

69

- 1.1 “There are, mendicants, these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. The better of these two kinds of happiness is noble happiness.”

70

- 1.1 “There are, mendicants, these two kinds of happiness. What two? Physical happiness and mental happiness. These are the two kinds of happiness. The better of these two kinds of happiness is mental happiness.”

71

- 1.1 “There are, mendicants, these two kinds of happiness. What two? Happiness with rapture and happiness free of rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness free of rapture.”

72

“There are, mendicants, these two kinds of happiness. What two? ^{1.1}
 Happiness with pleasure and happiness with equanimity. These
 are the two kinds of happiness. The better of these two kinds of
 happiness is happiness with equanimity.”

73

“There are, mendicants, these two kinds of happiness. What two? ^{1.1}
 The happiness of immersion and the happiness without immersion.
 These are the two kinds of happiness. The better of these two kinds
 of happiness is the happiness of immersion.”

74

“There are, mendicants, these two kinds of happiness. What two? ^{1.1}
 Happiness that relies on rapture and happiness that relies on freedom
 from rapture. These are the two kinds of happiness. The better of
 these two kinds of happiness is happiness that relies on freedom
 from rapture.”

75

“There are, mendicants, these two kinds of happiness. What two? ^{1.1}
 Happiness that relies on pleasure and happiness that relies on equa-
 nimity. These are the two kinds of happiness. The better of these
 two kinds of happiness is happiness that relies on equanimity.”

76

“There are, mendicants, these two kinds of happiness. What two? ^{1.1}
 Happiness that relies on form and happiness that relies on the form-
 less. These are the two kinds of happiness. The better of these two
 kinds of happiness is happiness that relies on the formless.”

The Chapter with a Foundation

AN 2.77–86

Sanimittavagga

77

- 1.1 “Bad, unskillful qualities, mendicants, arise with a basis, not without a basis. By giving up that basis, those bad, unskillful qualities do not occur.”

78

- 1.1 “Bad, unskillful qualities, mendicants, arise with a source, not without a source. By giving up that source, those bad, unskillful qualities do not occur.”

79

- 1.1 “Bad, unskillful qualities, mendicants, arise with a cause, not without a cause. By giving up that cause, those bad, unskillful qualities do not occur.”

80

“Bad, unskillful qualities, mendicants, arise with conditions, not without conditions. By giving up those conditions, those bad, unskillful qualities do not occur.” 1.1

81

“Bad, unskillful qualities, mendicants, arise with a reason, not without a reason. By giving up that reason, those bad, unskillful qualities do not occur.” 1.1

82

“Bad, unskillful qualities, mendicants, arise with form, not without form. By giving up that form, those bad, unskillful qualities do not occur.” 1.1

83

“Bad, unskillful qualities, mendicants, arise with feeling, not without feeling. By giving up that feeling, those bad, unskillful qualities do not occur.” 1.1

84

“Bad, unskillful qualities, mendicants, arise with perception, not without perception. By giving up that perception, those bad, unskillful qualities do not occur.” 1.1

85

“Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness. By giving up that consciousness, those bad, unskillful qualities do not occur.” 1.1

86

- 1.1 “Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a conditioned basis. By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

The Chapter on Two Things

AN 2.87–97

Dhammavagga

87

“There are, mendicants, these two things. What two? Freedom of heart and freedom by wisdom. These are the two things.” 1.1

88

“There are, mendicants, these two things. What two? Exertion, and not being scattered. These are the two things.” 1.1

89

“There are, mendicants, these two things. What two? Name and form. These are the two things.” 1.1

90

“There are, mendicants, these two things. What two? Knowledge and freedom. These are the two things.” 1.1

91

“There are, mendicants, these two things. What two? Views favoring existence and views favoring nonexistence. These are the two things.” 1.1

92

- 1.1 “There are, mendicants, these two things. What two? Lack of conscience and prudence. These are the two things.”

93

- 1.1 “There are, mendicants, these two things. What two? Conscience and prudence. These are the two things.”

94

- 1.1 “There are, mendicants, these two things. What two? Being hard to admonish and having bad friends. These are the two things.”

95

- 1.1 “There are, mendicants, these two things. What two? Being easy to admonish and having good friends. These are the two things.”

96

- 1.1 “There are, mendicants, these two things. What two? Skill in the elements and skill in application of mind. These are the two things.”

97

- 1.1 “There are, mendicants, these two things. What two? Skill in offenses and skill in resolving offenses. These are the two things.”

The Chapter on Fools

AN 2.98–117

Bālavagga

98

“Mendicants, there are two fools. What two? One who carries the 1.1
burden of what has not come to pass, and one who doesn’t carry the
burden of what has come to pass. These are the two fools.”

99

“There are two who are astute. What two? One who doesn’t carry 1.1
the burden of what has not come to pass, and one who carries the
burden of what has come to pass. These are the two who are astute.”

100

“Mendicants, there are two fools. What two? One who perceives 1.1
what is unallowable as allowable, and one who perceives what is
allowable as unallowable. These are the two fools.”

101

“There are two who are astute. What two? One who perceives what is 1.1
unallowable as unallowable, and one who perceives what is allowable
as allowable. These are the two who are astute.”

102

- 1.1 “Mendicants, there are two fools. What two? One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. These are the two fools.”

103

- 1.1 “There are two who are astute. What two? One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense. These are the two who are astute.”

104

- 1.1 “Mendicants, there are two fools. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two fools.”

105

- 1.1 “There are two who are astute. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two who are astute.”

106

- 1.1 “Mendicants, there are two fools. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two fools.”

107

- 1.1 “There are two who are astute. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two who are astute.”

108

“For these two, defilements grow. What two? One who is remorseful 1.1
over something they shouldn’t be, and one who isn’t remorseful over
something they should be. These are the two whose defilements
grow.”

109

“For these two, defilements don’t grow. What two? One who isn’t 1.1
remorseful over something they shouldn’t be, and one who is re-
morseful over something they should be. These are the two whose
defilements don’t grow.”

110

“For these two, defilements grow. What two? One who perceives 1.1
what is unallowable as allowable, and one who perceives what is al-
lowable as unallowable. These are the two whose defilements grow.”

111

“For these two, defilements don’t grow. What two? One who per- 1.1
ceives what is unallowable as unallowable, and one who perceives
what is allowable as allowable. These are the two whose defilements
don’t grow.”

112

“For these two, defilements grow. What two? One who perceives an 1.1
offense as a non-offense, and one who perceives a non-offense as an
offense. These are the two whose defilements grow.”

113

- 1.1 “For these two, defilements don’t grow. What two? One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense. These are the two whose defilements don’t grow.”

114

- 1.1 “For these two, defilements grow. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two whose defilements grow.”

115

- 1.1 “For these two, defilements don’t grow. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two whose defilements don’t grow.”

116

- 1.1 “For these two, defilements grow. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two whose defilements grow.”

117

- 1.1 “For these two, defilements don’t grow. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two whose defilements don’t grow.”

THE THIRD FIFTY

The Chapter on Hopes That Are Hard to Give Up

AN 2.118–129

Āsāduppajahavagga

118

- 1.1 “These two hopes are hard to give up. What two? The hope for wealth and the hope for long life. These are two hopes that are hard to give up.”

119

- 1.1 “These two individuals are rare in the world. What two? One who takes the initiative, and one who is grateful and thankful. These are the two individuals who are rare in the world.”

120

- 1.1 “These two individuals are rare in the world. What two? One who is satisfied, and one who satisfies others. These are the two individuals who are rare in the world.”

121

“These two individuals are hard to satisfy in the world. What two? 1.1
One who continually hoards wealth, and one who continually wastes
wealth. These are the two individuals who are hard to satisfy in the
world.”

122

“These two individuals are easy to satisfy in the world. What two? 1.1
One who does not continually hoard wealth, and one who does not
continually waste wealth. These are the two individuals who are easy
to satisfy in the world.”

123

“There are two conditions for the arising of greed. What two? The 1.1
feature of beauty and irrational application of mind. These are the
two conditions for the arising of greed.”

124

“There are two conditions for the arising of hate. What two? The 1.1
feature of harshness and irrational application of mind. These are
the two conditions for the arising of hate.”

125

“There are two conditions for the arising of wrong view. What two? 1.1
The voice of another and irrational application of mind. These are
the two conditions for the arising of wrong view.”

126

- 1.1 “There are two conditions for the arising of right view. What two? The voice of another and rational application of mind. These are the two conditions for the arising of right view.”

127

- 1.1 “There are these two offenses. What two? A light offense and a serious offense. These are the two offenses.”

128

- 1.1 “There are these two offenses. What two? An offense with corrupt intention and an offense without corrupt intention. These are the two offenses.”

129

- 1.1 “There are these two offenses. What two? An offense requiring rehabilitation and an offense not requiring rehabilitation. These are the two offenses.”

The Chapter on Aspiration

AN 2.130–140

Āyācanavagga

130

“A faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.” 1.1

131

“A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.” 1.1

132

“A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Āḷavi!’ These are a standard and a measure for my male lay followers, that is, the householder Citta and Hatthaka of Āḷavi.” 1.1

133

“A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are 1.1

a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Velukaṇṭakī, Nanda's mother."

134

- 1.1 "When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? Without examining or scrutinizing, they praise those deserving of criticism and they criticize those deserving of praise. When a foolish, incompetent untrue person possesses these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.
- 2.1 When an astute, competent true person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? After examining and scrutinizing, they criticize those deserving of criticism and they praise those deserving of praise. When an astute, competent true person possesses these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit."

135

- 1.1 "When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? Without examining or scrutinizing, they arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring. When a foolish, incompetent untrue person possesses these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

When an astute, competent true person has two qualities they 2.1
 keep themselves healthy and whole. They don't deserve to be blamed
 and criticized by sensible people, and they brim with much merit.
 What two? After examining or scrutinizing, they don't arouse faith
 in things that are dubious, and they do arouse faith in things that are
 inspiring. When an astute, competent true person possesses these
 two qualities they keep themselves healthy and whole. They don't
 deserve to be blamed and criticized by sensible people, and they
 brim with much merit."

136

"When a foolish, incompetent untrue person acts wrongly toward 1.1
 two people they keep themselves broken and damaged. They deserve
 to be blamed and criticized by sensible people, and they brim with
 much wickedness. What two? Mother and father. When a foolish,
 incompetent untrue person acts wrongly toward these two people
 they keep themselves broken and damaged. They deserve to be
 blamed and criticized by sensible people, and they brim with much
 wickedness.

When an astute, competent true person acts rightly toward two 2.1
 people they keep themselves healthy and whole. They don't deserve
 to be blamed and criticized by sensible people, and they brim with
 much merit. What two? Mother and father. When an astute, com-
 petent true person acts rightly toward these two people they keep
 themselves healthy and whole. They don't deserve to be blamed and
 criticized by sensible people, and they brim with much merit."

137

"When a foolish, incompetent untrue person acts wrongly toward 1.1
 two people they keep themselves broken and damaged. They deserve
 to be blamed and criticized by sensible people, and they brim with
 much wickedness. What two? The Realized One and a disciple
 of the Realized One. When a foolish, incompetent untrue person

acts wrongly toward these people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

- 2.1 When an astute, competent true person acts rightly toward two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? The Realized One and a disciple of the Realized One. When an astute, competent true person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit."

138

- 1.1 "There are these two things. What two? Cleaning your own mind, and not grasping at anything in the world. These are the two things."

139

- 1.1 "There are these two things. What two? Anger and acrimony. These are the two things."

140

- 1.1 "There are these two things. What two? Dispelling anger and dispelling acrimony. These are the two things."

The Chapter on Giving

AN 2.141–150

Dānavagga

141

“There are these two gifts. What two? A gift of things of the flesh and 1.1
a gift of the teaching. These are the two gifts. The better of these two
gifts is the gift of the teaching.”

142

“There are these two offerings. What two? An offering of things of 1.1
the flesh and an offering of the teaching. These are the two offerings.
The better of these two offerings is an offering of the teaching.”

143

“There are these two acts of generosity. What two? Generosity with 1.1
things of the flesh and generosity with the teaching. These are the
two acts of generosity. The better of these two acts of generosity is
generosity with the teaching.”

144

“There are these two kinds of charity. What two? Charity in things 1.1
of the flesh and charity in the teaching. These are the two kinds of

charity. The better of these two kinds of charity is a charity in the teaching.”

145

- 1.1 “There are these two riches. What two? Riches in things of the flesh and riches in the teaching. These are the two riches. The better of these two riches is riches in the teaching.”

146

- 1.1 “There are these two kinds of enjoyment. What two? Enjoyment of things of the flesh and enjoyment of the teaching. These are the two kinds of enjoyment. The better of these two kinds of enjoyment is the enjoyment of the teaching.”

147

- 1.1 “There are these two kinds of sharing. What two? Sharing things of the flesh and sharing the teaching. These are the two kinds of sharing. The better of these two kinds of sharing is sharing the teaching.”

148

- 1.1 “There are these two kinds of inclusion. What two? Inclusion in things of the flesh and inclusion in the teaching. These are the two kinds of inclusion. The better of these two kinds of inclusion is inclusion in the teaching.”

149

- 1.1 “There are these two kinds of support. What two? Support in things of the flesh and support in the teaching. These are the two kinds of support. The better of these two kinds of support is support in the teaching.”

150

“There are these two kinds of sympathy. What two? Sympathy in 1.1
 things of the flesh and sympathy in the teaching. These are the two
 kinds of sympathy. The better of these two kinds of sympathy is
 sympathy in the teaching.”

The Chapter on Welcome

AN 2.151–162

Santhāravagga

151

- 1.1 “There are these two kinds of welcome. What two? Welcome in things of the flesh and welcome in the teaching. These are the two kinds of welcome. The better of these two kinds of welcome is the welcome in the teaching.”

152

- 1.1 “There are these two kinds of hospitality. What two? Hospitality in things of the flesh and hospitality in the teaching. These are the two kinds of hospitality. The better of these two kinds of hospitality is hospitality in the teaching.”

153

- 1.1 “There are these two quests. What two? The quest for things of the flesh and the quest for the teaching. These are the two quests. The better of these two quests is the quest for the teaching.”

154

“There are these two searches. What two? The search for things of the flesh and the search for the teaching. These are the two searches. The better of these two searches is the search for the teaching.” 1.1

155

“There are these two kinds of seeking. What two? Seeking for things of the flesh and seeking for the teaching. These are the two kinds of seeking. The better of these two kinds of seeking is seeking for the teaching.” 1.1

156

“There are these two kinds of worship. What two? Worship of things of the flesh and worship of the teaching. These are the two kinds of worship. The better of these two kinds of worship is worship of the teaching.” 1.1

157

“There are these two ways of serving guests. What two? Serving guests with things of the flesh and serving guests with the teaching. These are the two ways of serving guests. The better of these two ways of serving guests is to serve them with the teaching.” 1.1

158

“There are, mendicants, these two successes. What two? Success in things of the flesh and success in the teaching. These are the two successes. The better of these two successes is success in the teaching.” 1.1

159

- 1.1 “There are, mendicants, these two kinds of growth. What two? Growth in things of the flesh and growth in the teaching. These are the two kinds of growth. The better of these two kinds of growth is growth in the teaching.”

160

- 1.1 “There are these two treasures. What two? The treasure of things of the flesh and the treasure of the teaching. These are the two treasures. The better of these two treasures is the treasure of the teaching.”

161

- 1.1 “There are these two kinds of accumulation. What two? Accumulation of things of the flesh and accumulation of the teaching. These are the two kinds of accumulation. The better of these two kinds of accumulation is the accumulation of the teaching.”

162

- 1.1 “There are, mendicants, these two kinds of increase. What two? Increase in things of the flesh and increase in the teaching. These are the two kinds of increase. The better of these two kinds of increase is increase in the teaching.”

The Chapter on Attainment

AN 2.163–179

Samāpattivagga

163

“There are these two things. What two? Skill in meditative attainments and skill in emerging from those attainments. These are the two things.” 1.1

164

“There are these two things. What two? Integrity and tenderness. These are the two things.” 1.1

165

“There are these two things. What two? Patience and gentleness. These are the two things.” 1.1

166

“There are these two things. What two? Camaraderie and hospitality. These are the two things.” 1.1

167

- 1.1 “There are these two things. What two? Harmlessness and purity. These are the two things.”

168

- 1.1 “There are these two things. What two? Not guarding the sense doors and eating too much. These are the two things.”

169

- 1.1 “There are these two things. What two? Guarding the sense doors and moderation in eating. These are the two things.”

170

- 1.1 “There are these two things. What two? The power of reflection and the power of development. These are the two things.”

171

- 1.1 “There are these two things. What two? The power of mindfulness and the power of immersion. These are the two things.”

172

- 1.1 “There are these two things. What two? Serenity and discernment. These are the two things.”

173

- 1.1 “There are these two things. What two? Failure in ethical conduct and failure in view. These are the two things.”

174

“There are these two things. What two? Accomplishment in ethical 1.1
conduct and accomplishment in view. These are the two things.”

175

“There are these two things. What two? Purification of ethics and 1.1
purification of view. These are the two things.”

176

“There are these two things. What two? Purification of view and 1.1
making an effort in line with that view. These are the two things.”

177

“There are these two things. What two? To never be content with 1.1
skillful qualities, and to never stop trying. These are the two things.”

178

“There are these two things. What two? Lack of mindfulness and lack 1.1
of situational awareness. These are the two things.”

179

“There are these two things. What two? Mindfulness and situational 1.1
awareness. These are the two things.”

ABBREVIATED TEXTS

The Chapter of Abbreviated Texts Beginning With Anger

AN 2.180–229

Kodhapeyyālavagga

180–184

“There are these two things. What two? Anger and acrimony ... 1.1
disdain and contempt ... jealousy and stinginess ... deceit and de-
viousness ... lack of conscience and prudence. These are the two
things.”

185–189

“There are these two things. What two? Freedom from anger and 1.1
acrimony ... freedom from disdain and contempt ... freedom from
jealousy and stinginess ... freedom from deceit and deviousness ...
conscience and prudence. These are the two things.”

190–194

“Anyone who has two things lives in suffering. What two? Anger and 1.1
acrimony ... disdain and contempt ... jealousy and stinginess ...
deceit and deviousness ... lack of conscience and prudence. Anyone
who has these two things lives in suffering.”

195–199

- 1.1 “Anyone who has these two things lives happily. What two? Freedom from anger and acrimony ... freedom from disdain and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence. Anyone who has these two things lives happily.”

200–204

- 1.1 “These two things lead to the decline of a mendicant trainee. What two? Anger and acrimony ... disdain and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence. These two things lead to the decline of a mendicant trainee.”

205–209

- 1.1 “These two things don’t lead to the decline of a mendicant trainee. What two? Freedom from anger and acrimony ... freedom from disdain and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence. These two things don’t lead to the decline of a mendicant trainee.”

210–214

- 1.1 “Anyone who has two things is placed in hell as if delivered there. What two? Anger and acrimony ... disdain and contempt ... jealousy and stinginess ... deceit and deviousness ... lack of conscience and prudence. Anyone who has these two things is placed in hell as if delivered there.”

215–219

- 1.1 “Anyone who has two things is placed in heaven as if delivered there. What two? Freedom from anger and acrimony ... freedom from disdain and contempt ... freedom from jealousy and stinginess ...

freedom from deceit and deviousness ... conscience and prudence. Anyone who has these two things is placed in heaven as if delivered there.”

220–224

“When they have two things, some people, when their body breaks up, 1.1
after death, are reborn in a place of loss, a bad place, the underworld,
hell. What two? Anger and acrimony ... disdain and contempt
... jealousy and stinginess ... deceit and deviousness ... lack of
conscience and prudence. When they have two things, some people,
when their body breaks up, after death, are reborn in a place of loss,
a bad place, the underworld, hell.”

225–229

“When they have two things, some people—when their body breaks 1.1
up, after death—are reborn in a good place, a heavenly realm. What
two? Freedom from anger and acrimony ... freedom from disdain
and contempt ... freedom from jealousy and stinginess ... freedom
from deceit and deviousness ... conscience and prudence. When
they have these two things, some people—when their body breaks
up, after death—are reborn in a good place, a heavenly realm.”

The Chapter of Abbreviated Texts Beginning With the Unskillful

AN 2.230–279

Akusala peyyālavagga

- 1.1 “These two things are unskillful ... are skillful ... are blameworthy ... are blameless ... have suffering as outcome ... have happiness as outcome ... result in suffering ... result in happiness ... are hurtful ... are not hurtful. What two? Freedom from anger and acrimony ... freedom from disdain and contempt ... freedom from jealousy and stinginess ... freedom from deceit and deviousness ... conscience and prudence. These are the two things that are not hurtful.”

The Chapter of Abbreviated Texts on Monastic Law

AN 2.280–309

Vinayapeyyālavagga

280

“For two reasons the Realized One laid down training rules for his 1.1
disciples.

What two? For the well-being and comfort of the Saṅgha ... For 1.2
keeping difficult individuals in check and for the comfort of good-
hearted mendicants ... For restraining defilements that affect this life
and protecting against defilements that affect lives to come ... For
restraining threats to this life and protecting against threats to lives
to come ... For restraining faults that affect this life and protecting
against faults that affect lives to come ... For restraining hazards
that affect this life and protecting against hazards that affect lives
to come ... For restraining unskillful qualities that affect this life
and protecting against unskillful qualities that affect lives to come
... Out of sympathy for laypeople and for breaking up factions of
mendicants with corrupt wishes ... For inspiring confidence in those
without it, and increasing confidence in those who have it ... For
the continuation of the true teaching and the support of the training.
These are the two reasons why the Realized One laid down training
rules for his disciples.”

281–309

- 1.1 “For two reasons the Realized One laid down for his disciples the monastic code ... the recitation of the monastic code ... the suspension of the recitation of the monastic code ... the invitation to admonish ... the setting aside of the invitation to admonish ... the disciplinary act of condemnation ... placing under dependence ... banishment ... reconciliation ... debarment ... probation ... being sent back to the beginning ... penance ... reinstatement ... restoration ... removal ... ordination ... an act with a motion ... an act with a motion and one announcement ... an act with a motion and three announcements ... laying down what was not previously laid down ... amending what was laid down ... the settling of a disciplinary matter by the following methods: face-to-face ... through recollection ... because of past insanity ... acting according to what has been admitted ... majority decision ... further penalty ... covering over as if with grass.
- 1.2 What two? For the well-being and comfort of the Saṅgha ... For keeping difficult individuals in check and for the comfort of good-hearted mendicants ... For restraining defilements that affect this life and protecting against defilements that affect lives to come ... For restraining threats to this life and protecting against threats to lives to come ... For restraining faults that affect this life and protecting against faults that affect lives to come ... For restraining hazards that affect this life and protecting against hazards that affect lives to come ... For restraining unskillful qualities that affect this life and protecting against unskillful qualities that affect lives to come ... Out of sympathy for laypeople and for breaking up factions of mendicants with corrupt wishes ... For inspiring confidence in those without it, and increasing confidence in those who have it ... For the continuation of the true teaching and the support of the training.
- 1.4 These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

The Chapter of Abbreviated Texts Beginning with Greed

AN 2.310–479

Rāgaṭṭhānāpāṇāyaka

310–319

“For insight into greed, two things should be developed. What two? 1.1
Serenity and discernment. For insight into greed, these two things
should be developed.”

“For the complete understanding ... finishing ... giving up ... 2.1
ending ... vanishing ... fading away ... cessation ... giving away ...
letting go of greed, two things should be developed.”

320–479

“Of hate ... delusion ... anger ... acrimony ... disdain ... contempt 1.1
... jealousy ... stinginess ... deceit ... deviousness ... obstinacy
... aggression ... conceit ... arrogance ... vanity ... negligence ...
for insight ... complete understanding ... finishing ... giving up ...
ending ... vanishing ... fading away ... cessation ... giving away ...
letting go ... two things should be developed. What two? Serenity
and discernment. For the letting go of negligence, these two things
should be developed.”

- 2.1 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

THE BOOK OF THE TWOS IS FINISHED.

THE BOOK OF THE THREES

THE FIRST FIFTY

The Chapter on Fools

AN 3.1

Perils

Bhayasutta

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

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

"Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with doors fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. 2.1

So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute. 3.1

So you should train like this: 'We will shun the three things by which a fool is known, and we will proceed having undertaken the 4.1

three things by which an astute person is known.’ That’s how you should train.”

AN 3.2

Characteristics

Lakkhaṇasutta

- 1.1 “A fool is characterized by their deeds, and an astute person is characterized by their deeds, for wisdom shines in its traces. A fool is known by three things. What three? Bad conduct by way of body, speech, and mind.
- 1.5 These are the three things by which a fool is known.
- 2.1 An astute person is known by three things. What three? Good conduct by way of body, speech, and mind.
- 2.4 These are the three things by which an astute person is known.
- 3.1 So you should train like this: ‘We will shun the three things by which a fool is known, and we will proceed having undertaken the three things by which an astute person is known.’ That’s how you should train.”

AN 3.3

Thinking

Cintīsutta

- 1.1 “There are these three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn’t think poorly, speak poorly, and act poorly, then how would the astute know of them: ‘This worthy one is a fool, an untrue person’? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them: ‘This worthy one is a fool, an untrue person.’ These are the three characteristics, signs, and manifestations of a fool.

There are these three characteristics, signs, and manifestations 2.1
of an astute person. What three? An astute person thinks well,
speaks well, and acts well. If an astute person didn't think well, speak
well, and act well, then how would the astute know of them: 'This
worthy one is astute, a true person'? But since an astute person
does think well, speak well, and act well, then the astute do know of
them: 'This worthy one is astute, a true person'. These are the three
characteristics, signs, and manifestations of an astute person. So you
should train ..."

AN 3.4

Mistakes

Accayasutta

"A fool is known by three things. What three? They don't recognize 1.1
when they've made a mistake. When they do recognize it they don't
deal with it properly. And when someone else confesses a mistake
to them, they don't accept it properly.

These are the three things by which a fool is known. 1.4

An astute person is known by three things. What three? They 2.1
recognize when they've made a mistake. When they recognize it they
deal with it properly. And when someone else confesses a mistake
to them, they accept it properly.

These are the three things by which an astute person is known. 2.4
So you should train ..."

AN 3.5

Irrational

Ayonisosutta

"A fool is known by three things. What three? They ask a question 1.1
irrationally. They answer a question irrationally. And when someone

else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

- 1.4 These are the three things by which a fool is known.
- 2.1 An astute person is known by three things. What three? They ask a question rationally. They answer a question rationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they agree with it.
- 2.4 These are the three things by which an astute person is known. So you should train ...”

AN 3.6

Unskillful

Akusalasutta

- 1.1 “A fool is known by three things. What three? Unskillful deeds by way of body, speech, and mind.
- 1.4 These are the three things by which a fool is known.
- 2.1 An astute person is known by three things. What three? Skillful deeds by way of body, speech, and mind.
- 2.4 These are the three things by which an astute person is known. So you should train ...”

AN 3.7

Blameworthy

Sāvajjasutta

- 1.1 “A fool is known by three things. What three? Blameworthy deeds by way of body, speech, and mind. ... An astute person is known by blameless deeds by way of body, speech, and mind. ...”

AN 3.8

Hurtful

Sabyābajjhasutta

“A fool is known by three things. What three? Hurtful deeds by way 1.1
of body, speech, and mind. ... An astute person is known by kind
deeds by way of body, speech, and mind. These are the three things
by which an astute person is known.

So you should train like this: ‘We will shun the three qualities by 2.1
which a fool is known, and we will proceed having undertaken the
three qualities by which an astute person is known.’ That’s how you
should train.”

AN 3.9

Broken

Khatasutta

“When a foolish, incompetent, untrue person has three qualities 1.1
they keep themselves broken and damaged. They deserve to be
blamed and criticized by sensible people, and they brim with much
wickedness. What three? Bad conduct by way of body, speech, and
mind.

When a foolish, incompetent untrue person possesses these three 1.4
qualities they keep themselves broken and damaged. They deserve
to be blamed and criticized by sensible people, and they brim with
much wickedness.

When an astute, competent true person has three qualities they 2.1
keep themselves healthy and whole. They don’t deserve to be blamed
and criticized by sensible people, and they brim with much merit.
What three? Good conduct by way of body, speech, and mind.

When an astute, competent true person possesses these three 2.4
qualities they keep themselves healthy and whole. They don’t de-

serve to be blamed and criticized by sensible people, and they brim with much merit.”

AN 3.10

Stains

Malasutta

- 1.1 “Anyone who has three qualities, and has not given up three stains, is placed in hell as if delivered there. What three? They’re unethical, and haven’t given up the stain of immorality. They’re jealous, and haven’t given up the stain of jealousy. They’re stingy, and haven’t given up the stain of stinginess.
- 1.6 Anyone who possesses these three qualities, and has not given up these three stains, is placed in hell as if delivered there.
- 2.1 Anyone who has three qualities, and has given up three stains, is placed in heaven as if delivered there. What three? They’re ethical, and have given up the stain of immorality. They’re not jealous, and have given up the stain of jealousy. They’re not stingy, and have given up the stain of stinginess.
- 2.6 Anyone who possesses these three qualities, and has given up these three stains, is placed in heaven as if delivered there.”

The Chapter on the Chariot-maker

AN 3.11

Well-known

Ñātasutta

“Mendicants, a well-known mendicant with three qualities is acting 1.1
for the detriment and unhappiness of the people, against the people,
for the harm, detriment, and suffering of gods and humans. What
three? They encourage deeds of body and speech, as well as princi-
ples, that aren’t in line with good qualities.

A well-known mendicant who possesses these three qualities is 1.4
acting for the detriment and unhappiness of the people, against the
people, for the harm, detriment, and suffering of gods and humans.

A well-known mendicant with three qualities is acting for the 2.1
welfare and happiness of the people, for the people, for the benefit,
welfare, and happiness of gods and humans. What three? They
encourage deeds of body and speech, as well as principles, that are
in line with good qualities.

A well-known mendicant who possesses these three qualities is 2.4
acting for the welfare and happiness of the people, for the people,
for the benefit, welfare, and happiness of gods and humans.”

AN 3.12

Commemoration

Sāraṇīyasutta

- 1.1 “An anointed aristocratic king should commemorate three places as long as he lives. What three? The place he was born. This is the first place.
- 2.1 The place he was anointed as king. This is the second place.
- 3.1 The place where he won victory in battle, establishing himself as foremost in battle. This is the third place. These are the three places an anointed king should commemorate as long as he lives.
- 4.1 In the same way, a mendicant should commemorate three places as long as they live. What three? The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. This is the first place.
- 5.1 The place where the mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is the second place.
- 6.1 The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is the third place. These are the three places a mendicant should commemorate as long as they live.”

AN 3.13

Hopes

Āsaṃsasutta

- 1.1 “These three individuals are found in the world. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual? It’s when an individual is reborn in a low family—a family of corpse-workers, bamboo-

workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting. They hear this: 'They say the aristocrats have anointed the aristocrat named so-and-so as king.' It never occurs to them: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeless individual.

And what, mendicants, is a hopeful individual? It's when someone is the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It occurs to him: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeful individual. 2.1

And what, mendicants, is an individual who has done away with hope? It's when a king has been anointed. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It never occurs to him: 'Oh, when will the aristocrats anoint me too as king?' Why is that? Because the former hope he had to be anointed has now died down. This is called an individual who has done away with hope. 3.1

These are the three individuals found in the world. 3.10

In the same way, these three individuals are found among the mendicants. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual? It's when an individual is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.' It never occurs to 4.1

them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ This is called a hopeless individual.

5.1 And what, mendicants, is a hopeful individual? It’s when a mendicant is ethical, of good character. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’ It occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ This is called a hopeful individual.

6.1 And what, mendicants, is an individual who has done away with hope? It’s when a mendicant is a perfected one, who has ended all defilements. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’ It never occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ Why is that? Because the former hope they had to be freed has now died down. This is called an individual who has done away with hope.

6.10 These are the three individuals found among the mendicants.”

AN 3.14

The Wheel-Turning Monarch

Cakkavattisutta

1.1 “Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.” When he said this, one of the mendicants said to the Buddha:

“But who is the king of the wheel-turning monarch, the just and principled king?” 1.3

“It is principle, monk,” said the Buddha. 1.4

“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. 1.5

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy. 2.1

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.’ 3.1

Furthermore, a Realized One ... provides just protection and security regarding verbal actions, saying: ‘This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.’ ... And regarding mental actions: ‘This kind of mental action should be cultivated. This kind of mental action should not be cultivated.’ 4.1

And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.” 5.1

AN 3.15

About Pacetana

Sacetanasutta

- 1.1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Once upon a time, there was a king named Pacetana. Then King Pacetana addressed his chariot-maker, ‘In six months’ time, my good chariot-maker, there will be a battle. Are you able to make me a new pair of wheels?’
- 2.5 ‘I can, Your Majesty,’ replied the chariot-maker. Then, when it was six days less than six months later, the chariot-maker had finished one wheel.
- 2.7 Then King Pacetana addressed his chariot-maker, ‘In six days’ time there will be a battle. Is my new pair of wheels finished?’
- 2.9 ‘Now that it is six days less than six months, Your Majesty, I have finished one wheel.’
- 2.10 ‘Are you able to finish the second wheel in these six days?’
- 2.11 Saying, ‘I can, Your Majesty,’ the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king, ‘Your Majesty, these are your two new wheels, finished.’
- 2.13 ‘But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days? Because I can’t see any difference between them.’
- 2.15 ‘But, Your Majesty, there is a difference. See now what it is.’
- 3.1 Then the chariot-maker rolled forth the wheel that had been finished in six days. It rolled as far as the original impetus took it, then wobbled and fell down. Then he rolled forth the wheel that had been

finished in six days less than six months. It rolled as far as the original impetus took it, then stood still as if fixed to an axle.

‘But what is the cause, my good chariot-maker, what is the reason 4.1
why the wheel that was finished in six days wobbled and fell, while
the one that was finished in six days less than six months stood still
as if fixed to an axle?’

‘The wheel that was finished in six days, Your Majesty, is crooked, 4.3
flawed, and defective in rim, spoke, and hub. That’s why it wobbled
and fell. The wheel that was finished in six days less than six months,
Your Majesty, is not crooked, flawed, and defective in rim, spoke,
and hub. That’s why it stood still as if fixed to an axle.’

Now, mendicants, you might think: ‘Surely that chariot-maker 5.1
must have been someone else at that time?’ But you should not see
it like that. I myself was the chariot-maker at that time. Then I was
skilled in the crooks, flaws, and defects of wood.

Now that I am a perfected one, a fully awakened Buddha, I am 5.6
skilled in the crooks, flaws, and defects of actions by body, speech,
and mind. Whatever monk or nun has not given up the crooks, flaws,
and defects of body, speech, and mind has fallen from the teaching
and training, just like the wheel that was finished in six days.

Whatever monk or nun has given up the crooks, flaws, and defects 6.1
of body, speech, and mind is established in the teaching and training,
just like the wheel that was finished in six days less than six months.

So you should train like this: ‘We will give up the crooks, flaws, 7.1
and defects of body, speech, and mind.’ That’s how you should train.”

AN 3.16

A Sure Bet

Apaṇṇakasutta

“Mendicants, when a mendicant has three things their practice is a 1.1
sure bet, and they have laid the groundwork for ending the defile-

ments. What three? It's when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.

2.1 And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant guards the sense doors.

3.1 And how does a mendicant eat in moderation? It's when a mendicant reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a mendicant eats in moderation.

4.1 And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation. In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness.

When a mendicant possesses these three things their practice is a sure bet, and they have laid the groundwork for ending the defilements.” 4.4

AN 3.17

Hurting Yourself

Attabyābādhasutta

“These three things, mendicants, lead to hurting yourself, hurting others, and hurting both. What three? Bad conduct by way of body, speech, and mind. 1.1

These are three things that lead to hurting yourself, hurting others, and hurting both. 1.4

These three things, mendicants, don’t lead to hurting yourself, hurting others, or hurting both. What three? Good conduct by way of body, speech, and mind. 2.1

These are three things that don’t lead to hurting yourself, hurting others, or hurting both.” 2.4

AN 3.18

The Realm of the Gods

Devalokasutta

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverend, do you lead the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?’ Being questioned like this, wouldn’t you be horrified, repelled, and disgusted?” 1.1

“Yes, sir.” 1.4

“So it seems that you are horrified, repelled, and disgusted by heavenly lifespan, beauty, happiness, glory, and sovereignty. How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind.” 1.5

AN 3.19

A Shopkeeper (1st)

Paṭhamapāpaṇikasutta

- 1.1 “Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired. What three? It’s when a shopkeeper doesn’t carefully focus on their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.
- 2.1 In the same way, a mendicant with three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What three? It’s when a mendicant doesn’t carefully focus on a meditation subject as a basis of immersion in the morning, at midday, and in the afternoon.
- 2.4 A mendicant who possesses these three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.
- 3.1 A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they’ve already acquired. What three? It’s when a shopkeeper carefully focuses on their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they’ve already acquired.
- 4.1 In the same way, a mendicant with three qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What three? It’s when a mendicant carefully focuses on a meditation subject as a basis of immersion in the morning, at midday, and in the afternoon.
- 4.4 A mendicant who possesses these three qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

A Shopkeeper (2nd)

Dutiyapāṇikasutta

“Mendicants, a shopkeeper who has three factors soon acquires great 1.1
and abundant wealth. What three? It’s when a shopkeeper sees
clearly, is indefatigable, and has supporters.

And how does a shopkeeper see clearly? It’s when a shopkeeper 1.4
knows of a product: ‘This product is bought at this price and is selling
at this price. With this much investment, it’ll bring this much profit.’
That’s how a shopkeeper sees clearly.

And how is a shopkeeper indefatigable? It’s when a shopkeeper is 2.1
skilled in buying and selling products. That’s how a shopkeeper is
indefatigable.

And how does a shopkeeper have supporters? It’s when rich, 3.1
affluent, and wealthy householders or householders’ children know
of him: ‘This good shopkeeper sees clearly and is indefatigable. They
are capable of providing for their wives and children, and paying us
back from time to time.’ They deposit money with the shopkeeper,
saying: ‘With this, my good shopkeeper, earn money to provide for
your wives and children, and pay us back from time to time.’ That’s
how a shopkeeper has supporters.

A shopkeeper who has these three factors soon acquires great and 3.7
abundant wealth.

In the same way, a mendicant with three qualities soon acquires 4.1
great and abundant skillful qualities. What three? It’s when a mendi-
cant sees clearly, is indefatigable, and has supporters.

And how does a mendicant see clearly? It’s when a mendicant 4.4
truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’
... ‘This is the cessation of suffering’ ... ‘This is the practice that leads
to the cessation of suffering.’ That’s how a mendicant sees clearly.

And how is a mendicant indefatigable? It’s when a mendicant 5.1
lives with energy roused up for giving up unskillful qualities and

embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is indefatigable.

- 6.1 And how does a mendicant have supporters? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant has supporters.
- 6.6 A mendicant with these three qualities soon acquires great and abundant skillful qualities."

The Chapter on Individuals

AN 3.21

With Saviṭṭha

Samiddhasutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī 1.1
in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to 1.3
Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, they sat 1.4
down to one side and Venerable Sāriputta said to Venerable Saviṭṭha,
“Reverend Saviṭṭha, these three individuals are found in the world.
What three? The direct witness, the one attained to view, and the
one freed by faith. These are the three individuals found in the world.
Of these three individuals, who do you believe to be the finest?”

“Reverend Sāriputta, these three individuals are found in the 3.1
world. What three? The direct witness, the one attained to view, and
the one freed by faith. These are the three individuals found in the
world. Of these three individuals, I believe the individual freed by
faith to be finest. Why is that? Because this individual's faculty of
faith is extraordinary.”

Then Sāriputta said to Mahākoṭṭhita, “Reverend Koṭṭhita, these 4.1
three people are found in the world. What three? The direct witness,
the one attained to view, and the one freed by faith. These are the

three individuals found in the world. Of these three individuals, who do you believe to be the finest?”

5.1 “Reverend Sāriputta, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, I believe the direct witness to be finest. Why is that? Because this individual’s faculty of immersion is extraordinary.”

6.1 Then Mahākoṭṭhita said to Sāriputta, “Reverend Sāriputta, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, who do you believe to be the finest?”

7.1 “Reverend Koṭṭhita, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, I believe the individual attained to view to be finest. Why is that? Because this individual’s faculty of wisdom is extraordinary.”

8.1 Then Sāriputta said to Savitṭha and Mahākoṭṭhita, “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and tell him about this. As he answers, so we’ll remember it.”

8.5 “Yes, reverend,” they replied. Then Sāriputta, Savitṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side. Then Sāriputta told the Buddha of all they had discussed.

9.1 “In this matter, Sāriputta, it’s not easy to categorically declare that one of these three individuals is finest. In some cases, an individual freed by faith is practicing for perfection, while the direct witness and the one attained to view are once-returners or non-returners.

10.1 In this matter, it’s not easy to categorically declare that one of these three individuals is finest. In some cases, a direct witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returners or non-returners.

In this matter, it's not easy to categorically declare that one of these three individuals is finest. In some cases, one attained to view is practicing for perfection, while the one freed by faith and the direct witness are once-returners or non-returners. 11.1

In this matter, it's not easy to categorically declare that one of these three individuals is finest." 12.1

AN 3.22

Patients

Gilānasutta

"These three patients are found in the world. What three? 1.1

In some cases a patient won't recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer. 1.3

In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer. 2.1

In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer, and not if they don't get these things. 3.1

Now, it's for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed. But also, for the sake of this patient, the other patients should be looked after. 4.1

These are the three kinds of patients found in the world. 4.3

In the same way, these three individuals similar to patients are found in the world. What three? Some people don't step into the sure path with regard to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims. 5.1

- 6.1 Some people do step into the sure path with regard to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.
- 7.1 Some people can step into the sure path with regard to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don't get those things.
- 8.1 Now, it's for the sake of this last individual that teaching the Dhamma is prescribed, that is, the one who can step into the sure path with regard to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims. But also, for the sake of this individual, the other people should be taught Dhamma.
- 8.3 These are the three individuals similar to patients found in the world."

AN 3.23

Choices

Saṅkhārasutta

- 1.1 "These three individuals are found in the world. What three?
- 1.3 Firstly, a certain individual makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell.
- 2.1 Furthermore, another individual makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty.
- 3.1 Furthermore, another individual makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these

choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

These are the three individuals found in the world.”

3.5

AN 3.24

Very Helpful

Bahukārasutta

“Mendicants, these three individuals are very helpful to another. 1.1
What three?

The individual who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha. This individual is very helpful to another. 1.3

Furthermore, the individual who has enabled you to truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ This individual is very helpful to another. 2.1

Furthermore, the individual who has enabled you to realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with your own insight in this very life due to the ending of defilements. This individual is very helpful to another. 3.1

These are the three individuals who are very helpful to another individual. 3.3

And I say that there is no one more helpful to another than these three individuals. And I also say that it’s not easy to repay these three individuals by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.” 4.1

Like Diamond

Vajirūpamasutta

- 1.1 “These three individuals are found in the world. What three? An individual with a mind like an open sore, an individual with a mind like lightning, and an individual with a mind like diamond.
- 1.4 And who has a mind like an open sore? It’s an individual who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They’re like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, an individual is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. This is called an individual with a mind like an open sore.
- 2.1 And who has a mind like lightning? It’s an individual who truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They’re like a person with keen eyes in the dark of the night, who sees by a flash of lightning. In the same way, an individual truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called an individual with a mind like lightning.
- 3.1 And who has a mind like diamond? It’s an individual who realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. It’s like a diamond, which can’t be cut by anything at all, not even a gem or a stone. In the same way, an individual realizes the undefiled freedom of heart and freedom by wisdom ... in this very life ... This is called an individual with a mind like diamond.

These are the three individuals found in the world.”

3.6

AN 3.26

Associates

Sevitabbasutta

“These three individuals are found in the world. What three? There 1.1
is an individual you shouldn’t associate with, accompany, or attend.
There is an individual you should associate with, accompany, and
attend. There is an individual you should associate with, accompany,
and attend with honor and respect.

Who is the individual you shouldn’t associate with, accompany, 1.6
or attend? It’s an individual who is inferior in terms of ethics, im-
mersion, and wisdom. You shouldn’t associate with, accompany, or
attend such an individual, except out of kindness and sympathy.

Who is the individual you should associate with, accompany, and 2.1
attend? It’s an individual who is similar in terms of ethics, immersion,
and wisdom. You should associate with, accompany, and attend such
an individual. Why is that? Thinking, ‘Since our ethical conduct is
similar, we can discuss ethics, the conversation will flow, and we’ll
both be at ease. Since our immersion is similar, we can discuss im-
mersion, the conversation will flow, and we’ll both be at ease. Since
our wisdom is similar, we can discuss wisdom, the conversation will
flow, and we’ll both be at ease.’ That’s why you should associate with,
accompany, and attend such an individual.

Who is the individual you should associate with, accompany, and 3.1
attend with honor and respect? It’s an individual who is superior
in terms of ethics, immersion, and wisdom. You should associate
with, accompany, and attend such an individual with honor and
respect. Why is that? Thinking, ‘I’ll fulfill the entire spectrum of
ethical conduct I haven’t yet fulfilled, or support with wisdom in
every situation the ethical conduct I’ve already fulfilled. I’ll fulfill
the entire spectrum of immersion I haven’t yet fulfilled, or support

with wisdom in every situation the immersion I've already fulfilled. I'll fulfill the entire spectrum of wisdom I haven't yet fulfilled, or support with wisdom in every situation the wisdom I've already fulfilled.' That's why you should associate with, accompany, and attend this individual with honor and respect.

3.9 These are the three individuals found in the world.

4.1 A man who associates with an inferior goes downhill,
but associating with an equal, you'll never decline;
following the best, you'll quickly rise up,
so you should keep company
with people better than you."

AN 3.27

You Should be Disgusted

Jigucchitabbasutta

1.1 "These three individuals are found in the world. What three? There is an individual you should be disgusted by, and you shouldn't associate with, accompany, or attend them. There is an individual you should regard with equanimity, and you shouldn't associate with, accompany, or attend them. There is an individual you should associate with, accompany, and attend.

1.6 Who is the individual you should be disgusted by, and not associate with, accompany, or attend? It's an individual who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. You should be disgusted by such an individual, and you shouldn't associate with, accompany, or attend them. Why is that? Even if you don't follow the example of such an individual, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' They're like a snake that's been living in a pile of dung. Even if it doesn't bite, it'll still rub off on you. In the same way, even if you don't follow the example of such

an individual, you still get a bad reputation: ‘That individual has bad friends, companions, and associates.’ That’s why you should be disgusted by such an individual, and you shouldn’t associate with, accompany, or attend them.

Who is the individual you should regard with equanimity, and 2.1
not associate with, accompany, or attend? It’s an individual who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They’re like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. They’re like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more. In the same way, someone is irritable and bad-tempered. They’re like a sewer, which, when you stir it with a stick or a stone, stinks even more. In the same way, an individual is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. You should regard such an individual with equanimity, and you shouldn’t associate with, accompany, or attend them. Why is that? Thinking, ‘They might abuse or insult me, or do me harm.’ That’s why you should regard such an individual with equanimity, and you shouldn’t associate with, accompany, or attend them.

Who is the individual you should associate with, accompany, and 3.1
attend? It’s an individual who is ethical, of good character. You should associate with, accompany, and attend such an individual. Why is that? Even if you don’t follow the example of such an individual, you still get a good reputation: ‘That individual has good friends, companions, and associates.’ That’s why you should associate with, accompany, and attend such an individual.

These are the three individuals found in the world. 3.8

A man who associates with an inferior goes downhill, 4.1
but associating with an equal, you’ll never decline;

following the best, you'll quickly rise up,
so you should keep company
with people better than you."

AN 3.28

Speech like Dung

Gūthabhāṇīsutta

- 1.1 "These three individuals are found in the world. What three? One with speech like dung, one with speech like flowers, and one with speech like honey.
- 1.4 And who has speech like dung? It's an individual who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called an individual with speech like dung.
- 2.1 And who has speech like flowers? It's an individual who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called an individual with speech like flowers.
- 3.1 And who has speech like honey? It's an individual who gives up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. This is called an individual with speech like honey.
- 3.5 These are the three individuals found in the world."

AN 3.29

Blind

Andhasutta

“These three individuals are found in the world. What three? The blind, the one-eyed, and the two-eyed. 1.1

Who is the blind individual? It’s someone who doesn’t have the kind of vision that’s needed to acquire more wealth or to increase the wealth they’ve already acquired. Nor do they have the kind of vision that’s needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. This is called a blind individual. 1.4

Who is the individual with one eye? It’s someone who has the kind of vision that’s needed to acquire more wealth and to increase the wealth they’ve already acquired. But they don’t have the kind of vision that’s needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. This is called a one-eyed individual. 2.1

Who is the individual with two eyes? It’s someone who has the kind of vision that’s needed to acquire more wealth and to increase the wealth they’ve already acquired. And they have the kind of vision that’s needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright. This is called a two-eyed individual. 3.1

These are the three individuals found in the world. 3.6

Neither suitable wealth,
nor merit do they make. 4.1

They hold a losing hand on both counts,
those who are blind, with ruined eyes.

And now the one-eyed 5.1

individual is explained.
By methods good and bad,
that devious person seeks wealth.

6.1 Both by fraudulent, thieving deeds,
and also by lies,
the young man's skilled at piling up money,
and enjoying sensual pleasures.
From here they go to hell—
the one-eyed person is ruined.

7.1 And now the two-eyed is explained,
the best individual.
Their wealth is earned legitimately,
money acquired by their own hard work.

8.1 They give with best of intentions,
that peaceful-hearted man.
They go to a good place,
where there is no sorrow.

9.1 The blind and the one-eyed,
you should avoid from afar.
But you should keep the two-eyed close,
the best individual."

AN 3.30

Upside-down

Avakujjasutta

1.1 "These three individuals are found in the world. What three? One with upside-down wisdom, one with wisdom on their lap, and one with widespread wisdom.

And who is the individual with upside-down wisdom? It's an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. But even while sitting there, that person doesn't apply the mind to the beginning, middle, or end of the discussion. And when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion. It's like when a pot full of water is tipped over, so the water drains out and doesn't stay. In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. But even while sitting there, that person doesn't apply the mind to the discussion in the beginning, middle, or end. And when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion. This is called an individual with upside-down wisdom. 1.4

And who is the individual with wisdom on their lap? It's an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. But when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion. It's like a person who has different kinds of food crammed on their lap—such as sesame, rice, sweets, or jujube—so that if they rise from the seat without mindfulness, everything gets scattered. In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and 2.1

well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. But when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion. This is called an individual with wisdom on their lap.

- 3.1 And who is the individual with widespread wisdom? It's an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, they apply the mind to the discussion in the beginning, middle, and end. And when they rise from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. It's like when a pot full of water is set straight, so the water stays and doesn't drain out. In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, they apply the mind to the discussion in the beginning, middle, and end. And when they rise from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. This is called an individual with widespread wisdom.

- 3.12 These are the three individuals found in the world.

- 4.1 A person with upside-down wisdom,
is a simpleton and cannot see,
and even if they frequently
go into the mendicants' presence,

- 5.1 such a person can't learn
the beginning, middle, or end
of the discussion,

for their wisdom is lacking.

the individual with wisdom on their lap 6.1
is better than that, it's said;
but even if they frequently
go into the mendicants' presence,

such a person can only learn 7.1
the beginning, middle, and end
while sitting in that seat;
but they've only grasped the phrasing,
for when they rise their understanding fails,
and what they've learned is lost.

The person with widespread wisdom 8.1
is better than that, it's said;
and if they, too, frequently
go into the mendicants' presence,

one such can learn 9.1
the beginning, middle, and end
while sitting in that seat;
and when they've grasped the phrasing,

they remember it with the best of intentions. 10.1
That peaceful-hearted man,
practicing in line with the teaching,
would make an end of suffering."

The Chapter on Messengers of the Gods

AN 3.31

With Divinity

Sabrahmakasutta

- 1.1 “Mendicants, a family where the children honor their parents in their home is said to live with divinity. A family where the children honor their parents in their home is said to live with the first tutors. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.
- 1.4 ‘Divinity’ is a term for your parents.
- 1.5 ‘First tutors’ is a term for your parents.
- 1.6 ‘Worthy of offerings dedicated to the gods’ is a term for your parents.
- 1.7 Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.
- 2.1 Parents are said to be ‘divinity’
and ‘first tutors’, it’s said.
They’re worthy of offerings dedicated to the gods
from their children,
for they love their offspring.
- 3.1 Therefore an astute person

would revere them and honor them
with food and drink,
clothes and bedding,
anointing and bathing,
and by washing their feet.

Because they look after
their parents like this,
in this life they're praised by the astute,
and they depart to rejoice in heaven."

4.1

AN 3.32

With Ānanda

Ānandasutta

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

"Could it be, sir, that a mendicant might gain a state of immersion 2.1
such that there's no I-making, mine-making, or underlying tendency
to conceit for this conscious body; and no I-making, mine-making,
or underlying tendency to conceit for externally for all signs; and
that they'd live having attained the freedom of heart and freedom by
wisdom where I-making, mine-making, and the underlying tendency
to conceit are no more?"

"It could be, Ānanda, that a mendicant gains a state of immer- 2.3
sion such that they have no I-making, mine-making, or underlying
tendency to conceit for this conscious body; and no I-making, mine-
making, or underlying tendency to conceit for externally for all signs;
and that they'd live having attained the freedom of heart and free-
dom by wisdom where I-making, mine-making, and the underlying
tendency to conceit are no more."

"But how could this be, sir?"

3.1

- 4.1 “Ānanda, it’s when a mendicant thinks: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’
- 4.3 That’s how, Ānanda, a mendicant might gain a state of immersion such that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for externally for all signs; and that they’d live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.
- 5.1 And Ānanda, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Puṇṇaka’ when I said:
- 6.1 ‘Having appraised the world high and low,
there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled,
with no need for hope—
they’ve crossed over rebirth and old age, I declare.’”

AN 3.33

With Sāriputta

Sāriputtasutta

- 1.1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Maybe I’ll teach Dhamma in brief, maybe in detail, maybe both in brief and in detail. But it’s hard to find anyone who understands.”
- 1.6 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail. There will be those who understand the teaching!”
- 2.1 “So, Sāriputta, you should train like this: ‘There’ll be no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to

conceit externally for all signs; and we'll live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.' That's how you should train.

When a mendicant has no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit externally for all signs; and they live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more—they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering. 3.1

And Sāriputta, this is what I was referring to in 'The Way to the Far Shore', in 'The Questions of Udaya' when I said: 3.4

'The giving up of both 4.1
sensual desires and displeasures,
the casting aside of dullness,
and the prevention of remorse;

pure equanimity and mindfulness, 5.1
preceded by investigation of principles—
this, I declare, is liberation by enlightenment,
the smashing of ignorance.'

AN 3.34

Sources

Nidānasutta

"Mendicants, there are these three sources that give rise to deeds. 1.1
What three? Greed, hate, and delusion are sources that give rise to deeds.

Any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And 2.1

wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

- 3.1 Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

- 4.1 Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

- 5.1 Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They're sown in a well-prepared, productive field, and the heavens provide plenty of rain. Then those seeds would grow, increase, and mature.

- 5.4 In the same way, any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

- 6.1 Any deed that emerges from hate ...

- 6.2 Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period. These are three sources that give rise to deeds.

- 7.1 Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds.

- 8.1 Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

- 9.1 Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It's cut off

at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. 10.1

Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept. But someone would burn them with fire, reduce them to ashes, and whisk away the ashes in a strong wind, or glide them down a swift stream. Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. 11.1

In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. 11.6

Any deed that emerges from love ... Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. 12.1

These are three sources that give rise to deeds. 12.4

When an ignorant person acts
out of greed, hate, or delusion,
any deeds they have done,
a little or a lot,
are to be experienced right here,
not in any other place. 13.1

So a wise person,
a mendicant arousing knowledge
of the outcome of greed, hate, and delusion,
would abandon all bad destinies." 14.1

AN 3.35

With Hatthaka

Hatthakasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Ālavī, on a mat of leaves by a cow-path in a rosewood grove.
- 1.3 Then as Hatthaka of Ālavī was going for a walk he saw the Buddha sitting on that mat of leaves. He went up to the Buddha, bowed, sat down to one side, and said, “Sir, I trust the Buddha slept well?”
- 1.6 “Yes, prince, I slept well. I am one of those who sleep at ease in the world.”
- 2.1 “The winter nights are cold, sir, and it’s the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows’ hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the other robes are cold, and cold blows the north wind. And yet the Buddha says, ‘Yes, prince, I slept well. I am one of those who sleep at ease in the world.’”
- 3.1 “Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered. His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide. It has a canopy above and red pillows at both ends. An oil lamp is burning there, while his four wives attend to him in all manner of agreeable ways. What do you think, prince, would he sleep at ease, or not? Or how do you see this?”
- 3.8 “He would sleep at ease, sir. Of those who sleep at ease in the world, he would be one.”
- 4.1 “What do you think, prince? Is it not possible that a fever born of greed—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”
- 4.3 “Yes, sir.”

“The greed that burns that householder or householder’s son, 5.1
making them sleep badly, has been cut off at the root by the Realized
One, made like a palm stump, obliterated, and unable to arise in the
future. That’s why I sleep at ease.

What do you think, prince? Is it not possible that a fever born 6.1
of hate ... or a fever born of delusion—physical or mental—might
arise in that householder or householder’s son, burning him so he
sleeps badly?”

“Yes, sir.” 6.4

“The delusion that burns that householder or householder’s son, 7.1
making them sleep badly, has been cut off at the root by the Realized
One, made like a palm stump, obliterated, and unable to arise in the
future. That’s why I sleep at ease.

A brahmin who is fully quenched 8.1
always sleeps at ease.

Sensual pleasures slip off them,
they’re cooled, free of attachments.

Since they’ve cut off all clinging, 9.1
and removed the stress from the heart,
the peaceful sleep at ease,
having found peace of mind.”

AN 3.36

Messengers of the Gods

Devadūtasutta

“There are, mendicants, these three messengers of the gods. What 1.1
three?

Firstly, someone does bad things by way of body, speech, and 1.3
mind. When their body breaks up, after death, they’re reborn in a
place of loss, a bad place, the underworld, hell. The wardens of hell
take them by the arms and present them to King Yama, saying, ‘Your

Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!’

2.1 King Yama pursues, presses, and grills them about the first messenger of the gods: ‘My man, did you not see the first messenger of the gods that appeared among human beings?’

2.3 They say, ‘I saw nothing, sir.’

3.1 King Yama says to them, ‘My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

3.3 They say, ‘I saw that, sir.’

4.1 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature—“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

4.4 They say, ‘I couldn’t, sir. I was negligent.’

5.1 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

6.1 King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’

6.3 They say, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

6.7 They say, ‘I saw that, sir.’

7.1 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature—“I, too, am liable to become sick. I’m not

exempt from sickness. I'd better do good by way of body, speech, and mind"?'

They say, 'I couldn't, sir. I was negligent.' 7.4

King Yama says to them, 'My man, because you were negligent, 8.1
you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

King Yama grills them about the third messenger of the gods: 'My 9.1
man, did you not see the third messenger of the gods that appeared among human beings?'

They say, 'I saw nothing, sir.' 9.3

King Yama says to them, 'My man, did you not see among human 10.1
beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'

They say, 'I saw that, sir.' 10.3

King Yama says to them, 'My man, did it not occur to you—being 11.1
sensible and mature—"I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?''

They say, 'I couldn't, sir. I was negligent.' 11.4

King Yama says to them, 'My man, because you were negligent, 12.1
you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

After grilling them about the third messenger of the gods, King 13.1
Yama falls silent. The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful,

sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

14.1 The wardens of hell throw them down and hack them with axes.

...

15.1 They hang them upside-down and hack them with hatchets. ...

15.2 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

15.3 They make them climb up and down a big mountain of burning coals, blazing and glowing. ...

15.4 The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they’re seared in boiling scum, and they’re swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated. The wardens of hell toss them into the Great Hell.

15.8 Now, about that Great Hell:

16.1 ‘Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

17.1 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.’

18.1 Once upon a time, King Yama thought, ‘Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!’

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself. 18.5

When warned by the gods' messengers,
those sons of Manu who are negligent
sorrow for a long time
when they go to that wretched place. 19.1

When warned by the gods' messengers,
the good and true persons here
never neglect
the teaching of the Noble One. 20.1

Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death. 21.1

Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering." 22.1

AN 3.37

The Four Great Kings (1st)

Catumahārājasutta

"On the eighth day of the fortnight, mendicants, the ministers and councillors of the four great kings wander about the world, thinking: 'Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing and keeping vigil on the sabbath, and making merit.' 1.1

- 1.3 And on the fourteenth day of the fortnight, the sons of the four great kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents ... and making merit.’
- 1.5 And on the fifteenth day sabbath, the four great kings themselves wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents ... and making merit.’
- 2.1 If only a few humans are paying due respect to their parents ... and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Only a few humans are paying due respect to their parents ... and making merit.’ Then the gods of the thirty-three are disappointed, thinking, ‘The heavenly hosts will dwindle, while the titan hosts will swell!’
- 3.1 But if many humans are paying due respect to their parents ... and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Many humans are paying due respect to their parents ... and making merit.’ Then the gods of the thirty-three are pleased, thinking, ‘The heavenly hosts will swell, while the titan hosts will dwindle!’
- 4.1 Once upon a time, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:
- 5.1 ‘Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.’
- 6.1 But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not free of greed, hate, and delusion.
- 7.1 But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the

fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

‘Whoever wants to be like me 8.1
 would observe the sabbath,
 complete in all eight factors,
 on the fourteenth and the fifteenth days,
 and the eighth day of the fortnight,
 as well as on the fortnightly special displays.’

Why is that? Because that mendicant is free of greed, hate, and 9.1
 delusion.”

AN 3.38

The Four Great Kings (2nd)

Dutiyacatumahārājasutta

“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods 1.1
 of the thirty-three, spoke this verse:

‘Whoever wants to be like me 2.1
 would observe the sabbath
 complete in all eight factors,
 on the fourteenth and the fifteenth days,
 and the eighth day of the fortnight,
 as well as on the fortnightly special displays.’

But that verse was poorly sung by Sakka, lord of gods, not well 3.1
 sung; poorly spoken, not well spoken. Why is that? Because Sakka,
 lord of gods, is not exempt from rebirth, old age, and death, from
 sorrow, lamentation, pain, sadness, and distress. He is not exempt
 from suffering, I say.

But for a mendicant who is perfected—with defilements ended, 4.1
 who has completed the spiritual journey, done what had to be done,

laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

- 5.1 ‘Whoever wants to be like me
 would observe the sabbath,
 complete in all eight factors,
 on the fourteenth and the fifteenth days,
 and the eighth day of the fortnight,
 as well as on the fortnightly special displays.’
- 6.1 Why is that? Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say.”

AN 3.39

A Delicate Lifestyle

Sukhumālasutta

- 1.1 “My lifestyle was delicate, mendicants, most delicate, extremely delicate.
- 1.2 In my father’s home, lotus ponds were made just for me. In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for my benefit. I only used sandalwood from Kāsi, and my turbans, jackets, sarongs, and upper robes also came from Kāsi. And a white parasol was held over me night and day, with the thought: ‘Don’t let cold, heat, grass, dust, or damp bother him.’
- 2.1 I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy season. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.
- 2.3 While the bondservants, workers, and staff in other houses are given sour gruel with false black pepper to eat, in my father’s home they are given fine rice with meat.

Amid such prosperity and such a delicate lifestyle, I thought: 3.1
 ‘When an unlearned ordinary person—who is liable to grow old, not being exempt from old age—sees someone else who is old, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to grow old, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is old.’ Reflecting like this, I entirely gave up the vanity of youth.

‘When an unlearned ordinary person—who is liable to get sick, 4.1
 not being exempt from sickness—sees someone else who is sick, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.’ Reflecting like this, I entirely gave up the vanity of health.

‘When an unlearned ordinary person—who is liable to die, not 5.1
 being exempt from death—sees someone else who is dead, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.’ Reflecting like this, I entirely gave up the vanity of life.

There are these three vanities. What three? The vanity of youth, 6.1
 of health, and of life.

Intoxicated with the vanity of youth, an unlearned ordinary person 6.4
 does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Intoxicated with the vanity of health . . . 6.6

Intoxicated with the vanity of life, an unlearned ordinary person 6.7
 does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

7.1 Intoxicated with the vanity of youth, health, or life, a mendicant resigns the training and returns to a lesser life.

8.1 For others, sickness is natural,
and so are old age and death.
Though this is how their nature is,
ordinary people feel disgusted.

9.1 If I were to be disgusted
with creatures whose nature is such,
it would not be appropriate for me,
since my life is just the same.

10.1 Living in such a way,
I understood the truth without attachments.
I mastered all vanities—
of health, of youth,

11.1 and even of life—
seeing renunciation as sanctuary.
Zeal sprang up in me
as I looked to extinguishment.

12.1 Now I'm unable
to indulge in sensual pleasures;
there's no turning back,
I'm committed to the spiritual life."

AN 3.40

In Charge

Ādhīpateyyasutta

1.1 "There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

And what, mendicants, is putting oneself in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge. 1.4

And what, mendicants, is putting the world in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." And now, since I've now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large, and there are ascetics and brahmins who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me: 2.1

"Look at this gentleman; he's gone forth out of faith from the lay life to homelessness, but he's living mixed up with bad, unskillful qualities." And there are deities, too, who have psychic power—they're clairvoyant, and can read the minds of others. They see far 2.11

without being seen, even by those close; and they understand the minds of others. They would know me:

- 2.15 “Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.” Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’ Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

- 3.1 And what, mendicants, is putting the teaching in charge? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, “Hopefully I can make an end to this entire mass of suffering.” The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I’ve gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.’ Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’ Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

- 3.14 These are the three things to put in charge.

- 4.1 There’s no privacy in the world,

for someone who does bad deeds.
 You'll know for yourself,
 whether you've lied or told the truth.

When you witness your good self, 5.1
 you despise it;
 while you disguise
 your bad self inside yourself.

The gods and the Realized One see 6.1
 the fool who lives unjustly in the world.
 So with yourself in charge, live mindfully;
 with the world in charge,
 be alert and practice absorption;
 with the teaching in charge,
 live in line with that teaching:
 a sage who tries for the truth doesn't deteriorate.

Māra's conquered; the terminator's overcome: 7.1
 one who strives reaches the end of rebirth.
 Unaffected, intelligent, knowing the world—
 that sage is determined by nothing at all."

A Short Chapter

AN 3.41

Present

Sammukhībhāvasutta

- 1.1 “Mendicants, when three things are present, a faithful gentleman brims with much merit. What three? When faith is present, when a gift to give is present, and when those worthy of a religious donation are present. When these three things are present, a faithful gentleman brims with much merit.”

AN 3.42

Three Grounds

Tiṭṭhānasutta

- 1.1 “There are three grounds, mendicants, by which a person with faith and confidence can be known. What three? They like to see ethical people. They like to hear the true teaching. And they live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. These are the three grounds by which a person with faith and confidence can be known.

- 2.1 They like to see ethical people;
 they want to hear the true teaching;

they’ve driven out the stain of stinginess:
that’s who’s called an individual of faith.”

AN 3.43

Good Reasons

Atthavassasutta

“Mendicants, taking three reasons into consideration provides quite 1.1
enough motivation to teach Dhamma to another. What three? When
the teacher understands the meaning and the teaching. When the
audience understands the meaning and the teaching. When both the
teacher and the audience understand the meaning and the teaching.

Taking these three reasons into consideration provides quite 1.6
enough motivation to teach Dhamma to another.”

AN 3.44

When Conversation Flows

Kathāpavattisutta

“In three situations, mendicants, conversation flows. What three? 1.1
When the teacher understands the meaning and the teaching. When
the audience understands the meaning and the teaching. When
both the teacher and the audience understand the meaning and the
teaching. These are the three situations in which conversation flows.”

AN 3.45

Recommended by the Astute

Paṇḍitasutta

“Mendicants, these three things are recommended by astute true 1.1
persons. What three? Giving, going forth, and taking care of your

mother and father. These are the three things recommended by astute true persons.

- 2.1 The virtuous recommend giving,
harmlessness, restraint, and self-control;
caring for mother and father,
and peaceful spiritual practitioners.
- 3.1 These are the things recommended by the good,
which the astute should cultivate.
A noble one, having vision,
will enjoy a world of grace.”

AN 3.46

Ethical

Sīlavantasutta

- 1.1 “Mendicants, when ethical renunciates are supported by a town or village, the people there brim with much merit in three ways. What three? By way of body, speech, and mind. When ethical renunciates are supported by a town or village, the people there brim with much merit in these three ways.”

AN 3.47

Characteristics of the Conditioned

Saṅkhatalakkhaṇasutta

- 1.1 “Mendicants, the conditioned has these three characteristics. What three? Arising is evident, vanishing is evident, and change while persisting is evident. These are the three characteristics of the conditioned.”

Characteristics of the Unconditioned

“The unconditioned has these three characteristics. What three? 2.1
No arising is evident, no vanishing is evident, and no change while
persisting is evident. These are the three characteristics of the un-
conditioned.”

AN 3.48

The King of Mountains

Pabbatarājasutta

“Mendicants, great sal trees grow in three ways supported by the 1.1
Himalayas, the king of mountains. What three? The branches, leaves,
and foliage; the bark and shoots; and the softwood and heartwood.
Great sal trees grow in these three ways supported by the Himalayas,
the king of mountains.

In the same way, a family grows in three ways supported by a 2.1
family head with faith. What three? Faith, ethics, and wisdom. A
family grows in these three ways supported by a family head with
faith.

Supported by the rocky mountain 3.1
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

So too, when the family head 4.1
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous, 5.1
the generosity and good deeds,

those who see clearly
do likewise.

- 6.1 Having practiced the teaching here,
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

AN 3.49

Keen

Ātappakaraṇīyasutta

- 1.1 “In three situations, mendicants, you should be keen. What three?
You should be keen to prevent bad, unskillful qualities from arising.
You should be keen to give rise to skillful qualities. And you should
be keen to endure physical pain—sharp, severe, acute, unpleasant,
disagreeable, life-threatening. In these three situations, you should
be keen.
- 2.1 It’s a mendicant who is keen to prevent bad, unskillful qualities
from arising. They’re keen to give rise to skillful qualities. And
they’re keen to endure physical pain—sharp, severe, acute, unpleasant,
disagreeable, life-threatening. This is called a mendicant who is
keen, alert, and mindful so as to rightly make an end of suffering.”

AN 3.50

A Master Thief

Mahācorasutta

- 1.1 “Mendicants, a master thief with three factors breaks into houses,
plunders wealth, steals from isolated buildings, and commits high-
way robbery. What three?
- 1.3 A master thief relies on uneven ground, on thick cover, and on
the powerful. And how does a master thief rely on uneven ground?

It's when a master thief relies on inaccessible riverlands or rugged mountains. That's how a master thief relies on uneven ground.

And how does a master thief rely on thick cover? It's when a master thief relies on thick grass, thick trees, a blind spot, or a large forest grove. That's how a master thief relies on thick cover. 2.1

And how does a master thief rely on the powerful? It's when a master thief relies on rulers or their chief ministers. They think: 'If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.' And that's exactly what happens. That's how a master thief relies on the powerful. 3.1

A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. 3.7

In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What three? 4.1

A bad mendicant relies on uneven ground, on thick cover, and on the powerful. 4.3

And how does a bad mendicant rely on uneven ground? It's when a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on uneven ground. 5.1

And how does a bad mendicant rely on thick cover? It's when a bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover. 6.1

And how does a bad mendicant rely on the powerful? It's when a bad mendicant relies on rulers or their chief ministers. They think: 'If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on the powerful. 7.1

When a bad mendicant has these three qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness." 7.7

THE SECOND FIFTY

The Chapter on Brahmins

AN 3.51

Two Brahmins (1st)

Paṭhamadvebrāhmaṇasutta

Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha: 1.1

“We brahmins, worthy Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old. And we haven’t done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness.” 1.3

“Indeed, brahmins, you’re old, elderly and senior. And you haven’t done what is good and skillful, nor have you made a shelter from fear. This world is led onward by old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed. 2.1

This life, so very short, is led onward. 3.1
One led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you joy.

- 4.1 The restraint practiced here—
of body, speech, and mind—
leads the departed to happiness,
as the good deeds done while living.”

AN 3.52

Two Brahmins (2nd)

Dutiyadvebrāhmaṇasutta

- 1.1 Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “We brahmins, worthy Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old. And we haven’t done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness.”
- 2.1 “Indeed, brahmins, you’re old, elderly and senior. And you haven’t done what is good and skillful, nor have you made a shelter from fear. This world is burning with old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed.
- 3.1 When your house is on fire,
you rescue the pot
that’s useful,
not the one that’s burnt.
- 4.1 And as the world is on fire
with old age and death,
you should rescue by giving,
for what’s given is rescued.

The restraint practiced here—
 of body, speech, and mind—
 leads the departed to happiness,
 as the good deeds done while living.”

5.1

AN 3.53

A Certain Brahmin

Aññatarabrāhmaṇasutta

Then a brahmin went up to the Buddha, and exchanged greetings 1.1
 with him. Seated to one side he said to the Buddha:

“Worthy Gotama, they speak of ‘a teaching apparent in the present 1.2
 life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“A greedy person, overcome and overwhelmed by greed, intends 2.1
 to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person, overcome by hate, intends to hurt themselves, 3.1
 hurt others, and hurt both. They experience mental pain and sadness. When hate has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A deluded person, overcome by delusion, intends to hurt them- 4.1
 selves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience

mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

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

AN 3.54

A Wanderer

Paribbājakasutta

- 1.1 Then a brahmin wanderer went up to the Buddha ... Seated to one side he said to the Buddha:
- 1.2 “Worthy Gotama, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”
- 2.1 “A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.
- 3.1 A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don’t do bad things by way of body, speech, and mind.
- 4.1 A greedy person doesn’t truly understand what’s for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what’s for their own good, the good of another, or the good of both. This is how the teaching is ap-

parent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person ... A deluded person, overcome by delusion, 5.1
intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

A deluded person does bad things by way of body, speech, and 6.1
mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind.

A deluded person doesn't truly understand what's for their own 7.1
good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Excellent, worthy Gotama! Excellent! ... From this day forth, 8.1
may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

AN 3.55

Quenched

Nibbutasutta

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

"Worthy Gotama, they say that 'extinguishment is apparent in the 1.2
present life'. In what way is extinguishment apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"A greedy person, overcome by greed, intends to hurt themselves, 2.1
hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves,

hurt others, and hurt both. They don't experience mental pain and sadness. This is how extinguishment is apparent in the present life.

3.1 A hateful person ...

3.2 A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how extinguishment is apparent in the present life.

4.1 When you experience the ending of greed, hate, and delusion without remainder, that's how extinguishment is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

5.1 "Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

AN 3.56

Breaking Apart

Palokasutta

1.1 Then a certain well-to-do brahmin went up to the Buddha, and seated to one side he said to him:

1.2 "Worthy Gotama, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'In the old days this world was so full of humans you'd think they were squashed together. The villages, towns, and capital cities were no more than a chicken's flight apart.' What is the cause, worthy Gotama, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?"

2.1 "These days, brahmin, humans just love illicit desire. They're overcome by immoral greed, and mired in wrong religious teachings.

Taking up sharp knives, they murder each other. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire 3.1
... the heavens don't provide enough rain, so there's famine, a bad harvest, with crops blighted and turned to straw. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire 4.1
... native spirits let vicious monsters loose. And so many humans perish. This is the cause, this is the reason why these days human numbers have dwindled."

"Excellent, worthy Gotama! Excellent! ... From this day forth, 5.1
may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

AN 3.57

With Vacchagotta

Vacchagottasutta

Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: 1.1

"I have heard, worthy Gotama, that the ascetic Gotama says this: 1.3
'Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.'

I trust those who say this repeat what the worthy Gotama has said, 1.13
and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for re-

buttal and criticism? For we don't want to misrepresent the worthy Gotama."

2.1 "Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

2.6 Anyone who prevents another from giving makes an obstacle and a roadblock for three individuals. What three? The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they've already broken and damaged themselves. Anyone who prevents another from giving makes an obstacle and a roadblock for these three individuals.

3.1 Vaccha, this is what I say: 'You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking, "May any creatures here be nourished!"' How much more then for human beings!

3.5 However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They've given up five factors, and possess five factors.

4.1 What are the five factors they've given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they've given up.

5.1 What are the five factors they possess? The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess.

5.4 I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.

6.1 Cows may be black or white,
red or tawny,
mottled or uniform,
or pigeon-colored.

7.1 But when one is born among them,
the bull that's tamed—
a behemoth, powerful,
well-paced in pulling forward—

they yoke the load just to him,
regardless of his color.

So it is for humans, 8.1
wherever they may be born—
among aristocrats, brahmins, peasants,
menials, or corpse-workers and scavengers—

one is born among them, 9.1
tamed, true to their vows.
Firm in principle, accomplished in ethical conduct,
truthful, conscientious,

they've given up birth and death. 10.1
Complete in the spiritual journey,
with burden put down, detached,
they've completed the task
and are free of defilements.

Gone beyond all things, 11.1
they're quenched by not grasping.
In that flawless field,
a religious donation is abundant.

Fools who don't understand— 12.1
unlearned simpletons—
give their gifts to those outside,
and don't attend the peaceful ones.

But those who do attend the peaceful ones— 13.1
wise, esteemed as attentive—
and whose faith in the Holy One
has roots planted deep,

they go to the realm of the gods, 14.1
or are born here in a good family.

Gradually those astute ones
reach extinguishment.”

AN 3.58

With Tikaṇṇa

Tikaṇṇasutta

- 1.1 Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas, “Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!”
- 2.1 “But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?”
- 2.2 “Worthy Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That’s how the brahmins describe a brahmin who is master of the three Vedic knowledges.”
- 3.1 “Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One.”
- 3.2 “But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this.”
- 3.4 “Well then, brahmin, listen and apply your mind well, I will speak.”
- 3.5 “Yes, worthy sir,” Tikaṇṇa replied. The Buddha said this:

“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. 4.1

When their mind has become immersed in samādhi like this— 5.1 purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

- 6.1 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is the second knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.
- 7.1 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality,

desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has 7.6
been completed, what had to be done has been done, there is nothing further for this place.' This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

For someone whose ethical conduct doesn't waver, 8.1
who is alert, practicing absorption;
whose mind is mastered,
unified, serene.

That attentive one dispels the darkness, 9.1
master of the three knowledges, conqueror of death.
For the welfare of gods and humans,
he has given up everything, they say.

Accomplished in the three knowledges, 10.1
living without confusion,
bearing the final body,
they revere the awakened Gotama.

One who knows their past lives, 11.1
sees heaven and places of loss,
and has attained the ending of rebirth,
a sage of perfect insight—

it's because of these three knowledges 12.1
that a brahmin is a master of the three knowledges.
That's who I call a three-knowledge master,
and not the other
who repeats what they are told.

- 13.1 This, brahmin, is a master of the three knowledges in the training of the Noble One.”
- 13.2 “Worthy Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.
- 14.1 Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.59

With Jānussoni

Jānussonisutta

- 1.1 Then the brahmin Jānussoni went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:
- 1.2 “Worthy Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges.”
- 1.3 “But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?”
- 1.4 “Worthy Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That’s how

the brahmins describe a brahmin who is proficient in the three Vedic knowledges.”

“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One.” 2.1

“But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this.” 2.2

“Well then, brahmin, listen and apply your mind well, I will speak.” 2.4

“Yes, worthy sir,” Jānussoni replied. The Buddha said this: 2.5

“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures . . . enters and remains in the fourth absorption. 3.1

When their mind has become immersed in samādhi like this— 4.1
purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this— 5.1
purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds. This is the second knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this— 6.1
purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ . . . ‘This is the origin of suffering’ . . . ‘This is the cessation of suffering’ . . . ‘This is the practice that leads to the cessation of suffering’. They

truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

6.6 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

7.1 One who is perfect in precepts and observances,
resolute and serene,
whose mind is mastered,
unified, serene;

8.1 who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth,
such a sage has perfect insight.

9.1 Because of these three knowledges
a brahmin is a master of the three knowledges.
That’s who I call a three-knowledge master,
and not the other
who repeats what they are told.

10.1 This, brahmin, is a master of the three knowledges in the training of the Noble One.”

10.2 “Worthy Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth

part of a master of the three knowledges in the training of the Noble One.

Excellent, worthy Gotama! Excellent! ... From this day forth, 11.1
may the worthy Gotama remember me as a lay follower who has
gone for refuge for life.”

AN 3.60

With Saṅgāra

Saṅgāra

Then Saṅgāra the brahmin went up to the Buddha, and exchanged 1.1
greetings with him. When the greetings and polite conversation
were over, he sat down to one side and said to the Buddha:

“Worthy Gotama, we who are called brahmins make sacrifices and 1.3
encourage others to make sacrifices. Now, worthy Gotama, both of
these people—the one who sacrifices and the one who encourages
others to sacrifice—are doing good for many people on account of
that sacrifice. But, worthy Gotama, when someone has gone forth
from the lay life to homelessness, they tame, calm, and extinguish
themselves alone. That being so, they are doing good for just one
person on account of that going forth.”

“Well then, brahmin, I’ll ask you about this in return, and you 2.1
can answer as you like. What do you think, brahmin? A Realized
One arises in the world, perfected, a fully awakened Buddha, ac-
complished in knowledge and conduct, holy, knower of the world,
supreme guide for those fit for training, teacher of gods and hu-
mans, awakened, blessed. He says, ‘Come, this is the path, this is
the practice. Practicing like this, I realized the supreme objective of
the spiritual life with my own insight, and I make it known. Please,
all of you, practice like this, and you too will realize the supreme
objective of the spiritual life, and will live having realized it with
your own insight.’ So the Teacher teaches Dhamma, and others prac-

tice accordingly, in their hundreds and thousands, and hundreds of thousands.

3.1 What do you think, brahmin? This being so, are they doing good for just one person or for many people on account of going forth?”

3.3 “This being so, worthy Gotama, they are doing good for many people on account of going forth.”

4.1 When he said this, Venerable Ānanda said to Saṅgārava, “Brahmin, which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?”

4.3 Saṅgārava said to Ānanda, “Those such as the worthies Gotama and Ānanda are honored and praised by me!”

5.1 For a second time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?”

5.6 For a second time Saṅgārava said to Ānanda, “Those such as the worthies Gotama and Ānanda are honored and praised by me!”

6.1 For a third time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?”

6.6 For a third time Saṅgārava said to Ānanda, “Those such as the worthies Gotama and Ānanda are honored and praised by me!”

7.1 Then it occurred to the Buddha, “Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering. Why don’t I give him a way out?”

7.4 So the Buddha said to Saṅgārava, “Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

7.6 “Worthy Gotama, this came up: ‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power; while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic

power.’ This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

“Brahmin, there are three kinds of demonstration. What three? A 8.1
demonstration of psychic power, a demonstration of revealing, and
a demonstration of instruction.

And what is the demonstration of psychic power? It’s when some- 8.4
one wields the many kinds of psychic power: multiplying themselves
and becoming one again; materializing and dematerializing; going
unobstructed through a wall, a rampart, or a mountain as if through
space; diving in and out of the earth as if it were water; walking on
water as if it were earth; flying cross-legged through the sky like a
bird; touching and stroking with the hand the sun and moon, so
mighty and powerful. They control the body as far as the realm of
divinity. This is called the demonstration of psychic power.

And what is the demonstration of revealing? In one case, someone 9.1
reveals by means of a sign: ‘This is what you’re thinking, such is your
thought, and thus is your state of mind.’ And even if they reveal this
many times, it turns out exactly so, not otherwise.

In another case, someone reveals after hearing it from humans or 10.1
non-humans or deities: ‘This is what you’re thinking, such is your
thought, and thus is your state of mind.’ And even if they reveal this
many times, it turns out exactly so, not otherwise.

In another case, someone reveals by hearing the sound of thought 11.1
spreading as someone thinks and considers: ‘This is what you’re
thinking, such is your thought, and thus is your state of mind.’ And
even if they reveal this many times, it turns out exactly so, not other-
wise.

In another case, someone comprehends the mind of one who has 12.1
attained the immersion that’s free of placing the mind and keeping
it connected. They understand: ‘Judging by the way this worthy’s
intentions are directed, immediately after this mind state, they’ll
think this thought.’ And even if they reveal this many times, it turns
out exactly so, not otherwise. This is called the demonstration of
revealing.

- 13.1 And what is a demonstration of instruction? It's when someone instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' This is called a demonstration of instruction.
- 13.5 These are the three kinds of demonstration. Of these three kinds of demonstration, which do you consider to be the finest?"
- 14.1 "Regarding this, worthy Gotama, a demonstration of psychic power is experienced only by the one who performs it, occurring only to them. This seems to me like an illusion.
- 15.1 And the demonstration where someone reveals something by means of a sign, or after hearing it from humans, non-humans, or deities, or by hearing the sound of thought spreading as someone thinks and considers, or by comprehending the mind of another, is also experienced only by the one who performs it, occurring only to them. This also seems to me like an illusion.
- 16.1 But as to the demonstration where someone instructs others: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' I prefer this demonstration, worthy Gotama. It's the finest of the three kinds of demonstration.
- 17.1 It's incredible, worthy Gotama, it's amazing, how well this was said by the worthy Gotama. We regard the worthy Gotama as someone who possesses these three kinds of demonstration. For the worthy Gotama wields the many kinds of psychic power ... controlling the body as far as the realm of divinity. And Worthy Gotama comprehends the mind of another who has attained the immersion that is free of placing the mind and keeping it connected. He understands: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.' And the worthy Gotama instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"
- 18.1 "Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do wield the many kinds of psychic

power ... controlling the body as far as the realm of divinity. And I do comprehend the mind of another individual who has attained the immersion that is free of placing the mind and keeping it connected. I understand: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.' And I do instruct others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'

"But worthy Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from the worthy Gotama?" 19.1

"There's not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that." 19.2

"But where are these mendicants now staying?" 19.3

"Right here, brahmin, in this Saṅgha of mendicants." 19.4

"Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life." 20.1

The Great Chapter

AN 3.61

Sectarian Tenets

Titthāyatana-sutta

- 1.1 “Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction. What three?
- 1.3 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds.’
- 1.5 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of God Almighty’s creation.’
- 1.7 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—has no cause or reason.’
- 2.1 Regarding this, I went up to the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes.’ I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’

Those who believe that past deeds are the most important thing 3.1
 have no enthusiasm or effort, no idea that there are things that should
 and should not be done. Not finding as a genuine fact that there are
 things that should and should not be done, they're unmindful and
 careless, and can't rightly be called ascetics. This is my first legitimate
 refutation of the ascetics and brahmins who have this doctrine and
 view.

Regarding this, I went up to the ascetics and brahmins whose 4.1
 view is that everything that an individual person experiences is be-
 cause of God Almighty's creation, and I said to them: 'Is it really true
 that this is the venerables' view?' And they answered, 'Yes.' I said to
 them: 'In that case, you might kill living creatures, steal, be unchaste;
 use speech that's false, backbiting, harsh, or nonsensical; be cov-
 etous, malicious, or have wrong view, all because of God Almighty's
 creation.'

Those who believe that God Almighty's creative power is the most 5.1
 important thing have no enthusiasm, no effort, no idea that there are
 things that should and should not be done. Not finding as a genuine
 fact that there are things that should and should not be done, they're
 unmindful and careless, and can't rightly be called ascetics. This is
 my second legitimate refutation of the ascetics and brahmins who
 have this doctrine and view.

Regarding this, I went up to the ascetics and brahmins whose 6.1
 view is that everything that an individual person experiences has no
 cause or reason, and I said to them: 'Is it really true that this is the
 venerables' view?' And they answered, 'Yes.' I said to them: 'In that
 case, you might kill living creatures, steal, be unchaste; use speech
 that's false, backbiting, harsh, or nonsensical; be covetous, malicious,
 or have wrong view, all without cause or reason.'

Those who believe that the absence of cause or reason is the most 7.1
 important thing have no enthusiasm, no effort, no idea that there are
 things that should and should not be done. Not finding as a genuine
 fact that there are things that should and should not be done, they're
 unmindful and careless, and can't rightly be called ascetics. This is

my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

- 8.1 These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.
- 9.1 But the Dhamma that I’ve taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins. What is the Dhamma that I’ve taught?
- 9.3 ‘These are the six elements’: this is the Dhamma I’ve taught ...
- 9.4 ‘These are the six fields of contact’: this is the Dhamma I’ve taught ...
- 9.5 ‘These are the eighteen mental preoccupations’: this is the Dhamma I’ve taught ...
- 9.6 ‘These are the four noble truths’: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.
- 10.1 “‘These are the six elements’: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it?
- 10.4 There are these six elements: the elements of earth, water, fire, air, space, and consciousness.
- 10.6 “‘These are the six elements’: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it.
- 11.1 “‘These are the six fields of contact’: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it?
- 11.4 There are these six fields of contact: eye, ear, nose, tongue, body, and mind contact.
- 11.6 “‘These are the six fields of contact’: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it.
- 12.1 “‘These are the eighteen mental preoccupations’: this is the Dhamma I’ve taught ...’ This is what I said, but why did I say it?
- 12.4 Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity.
- 12.5 Hearing a sound with their ears ...
- 12.6 Smelling an odor with their nose ...

- Tasting a flavor with their tongue ... 12.7
- Encountering a touch with their body ... 12.8
- Becoming conscious of an idea with their mind, one is preoccupied with an idea that's a basis for happiness or sadness or equanimity. 12.9
- “These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught ...’ That’s what I said, and this is why I said it. 12.10
- “These are the four noble truths”: this is the Dhamma I’ve taught ...’ That’s what I said, but why did I say it? 13.1
- Supported by the six elements, an embryo is conceived. When it is conceived, there are name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. It’s for one who feels that I declare: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. 13.4
- And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called the noble truth of suffering. 14.1
- And what is the noble truth of the origin of suffering? Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called the noble truth of the origin of suffering. 15.1

- 16.1 And what is the noble truth of the cessation of suffering? When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is called the noble truth of the cessation of suffering.
- 17.1 And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.
- 17.5 “These are the four noble truths”: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.’ That’s what I said, and this is why I said it.”

AN 3.62

Perils

Bhayasutta

- 1.1 “Mendicants, an unlearned ordinary person speaks of three perils that tear mothers and children apart. What three?
- 1.3 There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the first peril that tears mothers and children apart.

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, a mother can't find her child, and a child can't find their mother. This is the second peril that tears mothers and children apart. 2.1

Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, a mother can't find her child, and a child can't find their mother. This is the third peril that tears mothers and children apart. 3.1

These are the three perils an unlearned ordinary person speaks of that tear mothers and children apart. 3.4

Mendicants, an unlearned ordinary person speaks of three perils that don't tear mothers and children apart. What three? 4.1

There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the first peril that doesn't tear mothers and children apart. 4.3

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the second peril that doesn't tear mothers and children apart. 5.1

Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the third peril that doesn't tear mothers and children apart. 6.1

These are the three perils an unlearned ordinary person speaks of that don't tear mothers and children apart. 6.4

There are three perils that tear mothers and children apart. What three? 7.1

The perils of old age, sickness, and death. When a child is growing old, a mother doesn't get her wish: 'Let me grow old, may my child 7.3

not grow old!’ When a mother is growing old, a child doesn’t get their wish: ‘Let me grow old, may my mother not grow old!’

8.1 When a child is sick, a mother doesn’t get her wish: ‘Let me be sick, may my child not be sick!’ When a mother is sick, a child doesn’t get their wish: ‘Let me be sick, may my mother not be sick!’

9.1 When a child is dying, a mother doesn’t get her wish: ‘Let me die, may my child not die!’ When a mother is dying, a child doesn’t get their wish: ‘Let me die, may my mother not die!’ These are the three perils that tear mothers and children apart.

10.1 There is a path and a practice that leads to giving up and going beyond the three perils that don’t tear mothers and children apart, and the three perils that do tear mothers and children apart. What is that path and practice? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice that leads to giving up and going beyond the three perils that don’t tear mothers and children apart, and the three perils that do tear mothers and children apart.”

AN 3.63

At Venāgapura

Venāgapurasutta

1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura. The brahmins and householders of Venāgapura heard:

1.3 “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this

world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha: 2.1

“It’s incredible, worthy Gotama, it’s amazing, how your faculties are so very clear, and the complexion of your skin is pure and bright. It’s like a golden brown jujube in the autumn, or a ripe palmyra fruit freshly plucked from the stalk, or a pendant of Black Plum River gold, fashioned by a deft smith, well-wrought in the forge, and placed on a cream rug where it shines and glows and radiates. In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright. 3.1

Surely the worthy Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as: sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, wollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.” 3.9

“Brahmin, these various kinds of high and luxurious bedding are hard for renunciates to find. And even if they do get them, they’re not allowed. 4.1

There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty. What three? The heavenly high and luxurious bed, the divine high and luxurious 5.1

bed, and the noble high and luxurious bed. These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty.”

6.1 “But what, worthy Gotama, is the heavenly high and luxurious bed?”

6.2 “Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When I’m practicing like this, if I walk, at that time my walking is heavenly. When I’m practicing like this, if I stand, at that time my standing is heavenly. When I’m practicing like this, if I sit, at that time my sitting is heavenly. When I’m practicing like this, if I lie down, at that time my lying is heavenly. This is the heavenly high and luxurious bed that I get these days when I want, without trouble or difficulty.”

7.1 “It’s incredible, worthy Gotama, it’s amazing! Who but the worthy Gotama could get such a heavenly high and luxurious bed when he wants, without trouble or difficulty?”

But what, worthy Gotama, is the divine high and luxurious bed?” 8.1

“Brahmin, when I am living supported by a village or town, I robe 8.2
up in the morning and, taking my bowl and robe, enter the town
or village for alms. After the meal, on my return from almsround,
I enter within a forest. I gather up some grass or leaves into a pile
and sit down cross-legged, setting my body straight, and bringing
mindfulness to the present. I meditate spreading a heart full of love to
one direction, and to the second, and to the third, and to the fourth.
In the same way above, below, across, everywhere, all around, I
spread a heart full of love to the whole world—abundant, expansive,
limitless, free of enmity and ill will. I meditate spreading a heart full
of compassion to one direction, and to the second, and to the third,
and to the fourth. In the same way above, below, across, everywhere,
all around, I spread a heart full of compassion to the whole world—
abundant, expansive, limitless, free of enmity and ill will. I meditate
spreading a heart full of rejoicing to one direction, and to the second,
and to the third, and to the fourth. In the same way above, below,
across, everywhere, all around, I spread a heart full of rejoicing to the
whole world—abundant, expansive, limitless, free of enmity and ill
will. I meditate spreading a heart full of equanimity to one direction,
and to the second, and to the third, and to the fourth. In the same
way above, below, across, everywhere, all around, I spread a heart full
of equanimity to the whole world—abundant, expansive, limitless,
free of enmity and ill will. When I’m practicing like this, if I walk,
at that time my walking is divine. . . . my standing is divine. . . . my
sitting is divine. When I’m practicing like this, if I lie down, at that
time my lying is divine. This is the divine high and luxurious bed
that I get these days when I want, without trouble or difficulty.”

“It’s incredible, worthy Gotama, it’s amazing! Who but the worthy 9.1
Gotama could get such a divine high and luxurious bed when he
wants, without trouble or difficulty?

But what, worthy Gotama, is the noble high and luxurious bed?” 10.1

“Brahmin, when I am living supported by a village or town, I robe 10.2
up in the morning and, taking my bowl and robe, enter the town

or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. I know this: ‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’ When I’m practicing like this, if I walk, at that time my walking is noble. ... my standing is noble. ... my sitting is noble. When I’m practicing like this, if I lie down, at that time my lying is noble. This is the noble high and luxurious bed that I get these days when I want, without trouble or difficulty.”

11.1 “It’s incredible, worthy Gotama, it’s amazing! Who but the worthy Gotama could get such a noble high and luxurious bed when he wants, without trouble or difficulty?

12.1 Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

AN 3.64

With Sarabha

Sarabhasutta

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

1.3 Now at that time a wanderer named Sarabha had recently left this teaching and training. He was telling a crowd in Rājagaha, “I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.”

Then several mendicants robed up in the morning and, taking 1.7
their bowls and robes, entered Rājagaha for alms. They heard what
Sarabha was saying.

Then, after the meal, when they returned from almsround, they 2.1
went up to the Buddha, bowed, sat down to one side, and said to
him, “The wanderer named Sarabha has recently left this teaching and
training. He was telling a crowd in Rājagaha: ‘I learned the teaching
of the ascetics who follow the Sakyan, then I left their teaching and
training.’ Worthy sir, please go to the wanderers’ monastery on the
bank of the Serpentine River to see Sarabha the wanderer out of
sympathy.” The Buddha consented with silence.

Then in the late afternoon, the Buddha came out of retreat and 3.1
went to the wanderers’ monastery on the bank of the Serpentine
River to visit Sarabha the wanderer. He sat down on the seat spread
out and said to the wanderer Sarabha, “Is it really true, Sarabha, that
you’ve been saying: ‘I learned the teaching of the ascetics who follow
the Sakyan, then I left their teaching and training.’” When he said
this, Sarabha kept silent.

For a second time, the Buddha said to Sarabha, “Tell me, Sarabha, 4.1
what exactly have you learned of the teachings of the ascetics who
follow the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if
you have learned it fully, I’ll agree.” For a second time, Sarabha kept
silent.

For a third time, the Buddha said to Sarabha, “Sarabha, the teach- 5.1
ings of the ascetics who follow the Sakyan are clear to me. What
exactly have you learned of the teachings of the ascetics who follow
the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if you
have learned it fully, I’ll agree.” For a third time, Sarabha kept silent.

Then those wanderers said to Sarabha, “The ascetic Gotama has 6.1
offered to tell you anything you ask for. Speak, reverend Sarabha,
what exactly have you learned of the teachings of the ascetics who
follow the Sakyan? If you’ve not learned it fully, he’ll fill you in. But
if you have learned it fully, he’ll agree.” When this was said, Sarabha

sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

7.1 Knowing this, the Buddha said to the wanderers:

8.1 “Wanderers, someone might say to me: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

9.1 Wanderers, someone might say to me: ‘You claim to have ended all defilements, but you still have these defilements.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

10.1 Wanderers, someone might say to me: ‘Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.”

10.4 Then the Buddha, having roared his lion’s roar three times in the monastery for the wanderers on the bank of the Serpentine River, rose into the air and flew away.

11.1 Soon after the Buddha left, those wanderers beset Sarabha on all sides with sneering and jeering. “Reverend Sarabha, you’re just like an old jackal in the formidable wilderness who thinks, ‘I’ll roar a

lion's roar!' but they still only manage to squeal and yelp like a jackal. In the same way, when the ascetic Gotama wasn't here you said 'I'll roar a lion's roar!' but you only managed to squeal and yelp like a jackal.

You're just like a marsh hen who thinks, 'I'll cry like a cuckoo!' 11.4 but they still only manage to cry like a marsh hen. In the same way, when the ascetic Gotama wasn't here you said 'I'll cry like a cuckoo!' but you still only managed to cry like a marsh hen.

You're just like a bull that thinks to bellow only when the cow- 11.6 stall is empty. In the same way, you only thought to bellow when the ascetic Gotama wasn't here." That's how those wanderers beset Sarabha on all sides with sneering and jeering.

AN 3.65

With the Kālāmas of Kesamutta

Kesamuttisutta

SO I HAVE HEARD. At one time the Buddha was wandering in the 1.1 land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan 1.4 family—has arrived at Kesamutta. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha ...' It's good to see such perfected ones."

Then the Kālāmas went up to the Buddha. Before sitting down 2.1 to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

"There are, sir, some ascetics and brahmins who come to Ke- 3.1 samutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others.

Then some other ascetics and brahmins come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. So, sir, we're doubting and uncertain: 'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'"

3.7 "It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you about an uncertain matter.

4.1 Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering,' then you should give them up.

5.1 What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?"

6.1 "Harm, sir."

7.1 "A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

8.1 "Yes, sir."

9.1 "What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?"

10.1 "Harm, sir."

11.1 "A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

12.1 "Yes, sir."

13.1 "What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?"

14.1 "Harm, sir."

“A deluded individual, overcome by delusion, kills living creatures, 15.1
steals, commits adultery, lies, and encourages others to do the same.
Is that for their lasting harm and suffering?”

“Yes, sir.” 16.1

“What do you think, Kālāmas, are these things skillful or unskill- 17.1
ful?”

“Unskillful, sir.” 18.1

“Blameworthy or blameless?” 19.1

“Blameworthy, sir.” 20.1

“Criticized or praised by sensible people?” 21.1

“Criticized by sensible people, sir.” 22.1

“When you undertake them, do they lead to harm and suffering, 23.1
or not? Or how do you see this?”

“When you undertake them, they lead to harm and suffering. 24.1
That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, 25.1
don’t go by lineage, don’t go by testament, don’t go by canonical
authority, don’t rely on logic, don’t rely on inference, don’t go by
reasoned train of thought, don’t go by the acceptance of a view after
deliberation, don’t go by the appearance of competence, and don’t
think “The ascetic is our respected teacher.” But when you know for
yourselves: “These things are unskillful, blameworthy, criticized by
sensible people, and when you undertake them, they lead to harm
and suffering”, then you should give them up.’ That’s what I said, and
this is why I said it.

Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, 26.1
don’t go by testament, don’t go by canonical authority, don’t rely on
logic, don’t rely on inference, don’t go by reasoned train of thought,
don’t go by the acceptance of a view after deliberation, don’t go
by the appearance of competence, and don’t think ‘The ascetic is
our respected teacher.’ But when you know for yourselves: ‘These
things are skillful, blameless, praised by sensible people, and when
you undertake them, they lead to welfare and happiness’, then you
should acquire them and keep them.

- 27.1 What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?”
- 28.1 “Welfare, sir.”
- 29.1 “An individual who is content, not overcome by greed, doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”
- 30.1 “Yes, sir.”
- 31.1 “What do you think, Kālāmas? Does love come up in a person for their welfare or harm? ... Does understanding come up in a person for their welfare or harm? ... Is that for their lasting welfare and happiness?”
- 32.1 “Yes, sir.”
- 33.1 “What do you think, Kālāmas, are these things skillful or unskillful?”
- 34.1 “Skillful, sir.”
- 35.1 “Blameworthy or blameless?”
- 36.1 “Blameless, sir.”
- 37.1 “Criticized or praised by sensible people?”
- 38.1 “Praised by sensible people, sir.”
- 39.1 “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”
- 40.1 “When you undertake them, they lead to welfare and happiness. That’s how we see it.”
- 41.1 “So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves:
- 41.5 “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, 42.1
 aware, and mindful. They meditate spreading a heart full of love to
 one direction, and to the second, and to the third, and to the fourth.
 In the same way above, below, across, everywhere, all around, they
 spread a heart full of love to the whole world—abundant, expansive,
 limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion to one direc- 42.2
 tion, and to the second, and to the third, and to the fourth. In the
 same way above, below, across, everywhere, all around, they spread a
 heart full of compassion to the whole world—abundant, expansive,
 limitless, free of enmity and ill will.

They meditate spreading a heart full of rejoicing to one direction, 42.3
 and to the second, and to the third, and to the fourth. In the same
 way above, below, across, everywhere, all around, they spread a heart
 full of rejoicing to the whole world—abundant, expansive, limitless,
 free of enmity and ill will.

They meditate spreading a heart full of equanimity to one direc- 42.4
 tion, and to the second, and to the third, and to the fourth. In the
 same way above, below, across, everywhere, all around, they spread a
 heart full of equanimity to the whole world—abundant, expansive,
 limitless, free of enmity and ill will.

When that noble disciple has a mind that's free of enmity and 43.1
 ill will, uncorrupted and purified, they've won four consolations
 in this very life. 'If it turns out there is another world, and good
 and bad deeds have a result, then—when the body breaks up, after
 death—I'll be reborn in a good place, a heavenly realm.' This is the
 first consolation they've won.

'If it turns out there is no other world, and good and bad deeds 44.1
 don't have a result, then in this very life I'll keep myself free of enmity
 and ill will, untroubled and happy.' This is the second consolation
 they've won.

'If it turns out that bad things happen to people who do bad things, 45.1
 then since I have no bad intentions, and since I'm not doing anything

bad, how can suffering touch me?’ This is the third consolation they’ve won.

46.1 ‘If it turns out that bad things don’t happen to people who do bad things, then I still see myself pure on both sides.’ This is the fourth consolation they’ve won.

47.1 When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life.”

48.1 “That’s so true, Blessed One! That’s so true, Holy One! When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life. ...

53.1 Excellent, sir! Excellent! ... We go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

AN 3.66

With Sālha and His Friend

Sālhasutta

1.1 SO I HAVE HEARD. Now at that time Venerable Nandaka was staying near Sāvattḥī in the stilt longhouse of Migāra’s mother in the Eastern Monastery. Then Sālha, Migāra’s grandson, and Rohaṇa, Pekhuṇiya’s grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sālha:

2.1 “Please, Sālha and friend, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible peo-

ple, and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Sālha? Is greed real? 3.1

"Yes, sir." 4.1

"'Covetousness' is what I mean by this. A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?" 5.1

"Yes, sir." 6.1

"What do you think, Sālha? Is hate real?" 7.1

"Yes, sir." 8.1

"'Malice' is what I mean by this. A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?" 9.1

"Yes, sir." 10.1

"What do you think, Sālha? Is delusion real?" 11.1

"Yes, sir." 12.1

"'Ignorance' is what I mean by this. A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?" 13.1

"Yes, sir." 14.1

"What do you think, Sālha, are these things skillful or unskillful?" 15.1

"Unskillful, sir." 16.1

"Blameworthy or blameless?" 17.1

"Blameworthy, sir." 18.1

"Criticized or praised by sensible people?" 19.1

"Criticized by sensible people, sir." 20.1

"When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?" 21.1

"When you undertake them, they lead to harm and suffering. That's how we see it." 22.1

"So, Sālha and friend, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by

canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

24.1 Please, Sālha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

25.1 What do you think? Is contentment real?"

26.1 "Yes, sir."

27.1 "'Satisfaction' is what I mean by this. A person who is content and satisfied doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

28.1 "Yes, sir."

29.1 "What do you think? Is love real?"

30.1 "Yes, sir."

31.1 "'Kindness' is what I mean by this. A loving and kind-hearted person doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

32.1 "Yes, sir."

33.1 "What do you think, Sālha? Is understanding real?"

34.1 "Yes, sir."

“‘Knowledge’ is what I mean by this. A person who understands 35.1
and knows doesn’t kill living creatures, steal, commit adultery, lie, or
encourage others to do the same. Is that for their lasting welfare and
happiness?”

“Yes, sir.” 36.1

“What do you think, Sālha, are these things skillful or unskillful?” 37.1

“Skillful, sir.” 38.1

“Blameworthy or blameless?” 39.1

“Blameless, sir.” 40.1

“Criticized or praised by sensible people?” 41.1

“Praised by sensible people, sir.” 42.1

“When you undertake them, do they lead to welfare and happi- 43.1
ness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. 44.1
That’s how we see it.”

“So, Sālha and friend, when I said: ‘Please, don’t go by oral trans- 45.1
mission, don’t go by lineage, don’t go by testament, don’t go by
canonical authority, don’t rely on logic, don’t rely on inference, don’t
go by reasoned train of thought, don’t go by the acceptance of a view
after deliberation, don’t go by the appearance of competence, and
don’t think “The ascetic is our respected teacher.” But when you
know for yourselves:

“These things are skillful, blameless, praised by sensible people, 45.4
and when you undertake them, they lead to welfare and happiness”,
then you should acquire them and keep them.’ That’s what I said,
and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, 46.1
aware, and mindful. They meditate spreading a heart full of love
... compassion ... rejoicing ... equanimity to one direction, and
to the second, and to the third, and to the fourth. In the same way
above, below, across, everywhere, all around, they spread a heart full
of equanimity to the whole world—abundant, expansive, limitless,
free of enmity and ill will.

- 46.5 They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.
- 46.9 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’
- 47.1 They understand: ‘Formerly there was greed, which was unskillful. Now there is none, so that’s skillful. Formerly there was hate, which was unskillful. Now there is none, so that’s skillful. Formerly there was delusion, which was unskillful. Now there is none, so that’s skillful.’ So they live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.”

AN 3.67

Topics of Discussion

Kathāvatthusutta

- 1.1 “There are, mendicants, these three topics of discussion. What three? You might discuss the past: ‘That is how it was in the past.’ You might discuss the future: ‘That is how it will be in the future.’ Or you might discuss the present: ‘This is how it is at present.’
- 2.1 You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if it needs to be answered categorically and they don’t answer it categorically; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don’t set it aside, then that individual is not competent to hold a discussion. When an individual is asked a question, if it needs to be answered categorically and they answer it categorically; or if it needs analysis and they answer after analyzing it; or if it needs

a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that individual is competent to hold a discussion.

You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they're not consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that individual is not competent to hold a discussion. When an individual is asked a question, if they are consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that individual is competent to hold a discussion. 3.1

You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that individual is not competent to hold a discussion. When an individual is asked a question, if they don't dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that individual is competent to hold a discussion. 4.1

You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that individual is not competent to hold a discussion. When an individual is asked a question, if they don't intimidate, crush, mock, or seize on trivial mistakes, then that individual is competent to hold a discussion. 5.1

You can know whether or not an individual has what's required by seeing how they take part in a discussion. If they actively listen they have what's required; if they don't actively listen they don't have what's required. Someone who has what's required directly knows one thing, completely understands one thing, gives up one 6.1

thing, and realizes one thing—and then they experience complete freedom. This is the purpose of discussion, consultation, sitting close, and listening well, that is, the liberation of the mind by not grasping.

- 7.1 Those who converse with hostility,
 too sure of themselves, arrogant,
 ignoble, attacking virtues,
 they look for flaws in each other.
- 8.1 They rejoice together when their opponent
 speaks poorly and makes a mistake,
 becoming confused and defeated—
 but the noble ones don't discuss like this.
- 9.1 If an astute person wants to hold a discussion
 connected with the teaching and its meaning—
 the kind of discussion that noble ones hold—
 then that attentive one should start the discussion,
- 10.1 knowing when the time is right,
 neither hostile nor arrogant.
 Not over-excited,
 contemptuous, or aggressive,
- 11.1 or with a mind full of jealousy,
 they'd speak from what they rightly know.
 They agree with what was well spoken,
 without criticizing what was poorly said.
- 12.1 They'd not persist in finding faults,
 nor seize on trivial mistakes,
 neither intimidating nor crushing the other,
 nor would they speak suggestively.
- 13.1 Good people consult

for the sake of knowledge and clarity.
 That's how the noble ones consult,
 this is a noble consultation.
 Knowing this, an intelligent person
 would consult without arrogance."

AN 3.68

Followers of Other Religions

Aññatitthiyasutta

"Mendicants, if wanderers of other religions were to ask: 'There are 1.1
 these three things. What three? Greed, hate, and delusion. These are
 the three things. What's the difference between them?' How would
 you answer them?"

"Our teachings are rooted in the Buddha. He is our guide and our 1.8
 refuge. Sir, may the Buddha himself please clarify the meaning of
 this. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will 1.9
 speak."

"Yes, sir," they replied. The Buddha said this: 1.10

"Mendicants, if wanderers of other religions were to ask: 'There 2.1
 are these three things. What three? Greed, hate, and delusion. These
 are the three things. What's the difference between them?' You
 should answer them: 'Greed, reverends, is mildly blameworthy, but
 slow to fade away. Hate is very blameworthy, but quick to fade away.
 Delusion is very blameworthy, and slow to fade away.'

And if they ask: 'What is the cause, what is the reason why greed 3.1
 arises, and once arisen it increases and grows?' You should say: 'The
 beautiful feature of things. When you apply the mind irrationally
 to the beautiful feature of things, greed arises, and once arisen it
 increases and grows. This is the cause, this is the reason why greed
 arises, and once arisen it increases and grows.'

- 4.1 And if they ask: ‘What is the cause, what is the reason why hate arises, and once arisen it increases and grows?’ You should say: ‘The feature of aversion. When you apply the mind irrationally to the feature of aversion, hate arises, and once arisen it increases and grows. This is the cause, this is the reason why hate arises, and once arisen it increases and grows.’
- 5.1 And if they ask: ‘What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?’ You should say: ‘Irrational application of mind. When you apply the mind irrationally, delusion arises, and once arisen it increases and grows. This is the cause, this is the reason why delusion arises, and once arisen it increases and grows.’
- 6.1 And if they ask, ‘What is the cause, what is the reason why greed doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘The ugly feature of things. When you apply the mind rationally on the ugly feature of things, greed doesn’t arise, or if it’s already arisen it’s given up. This is the cause, this is the reason why greed doesn’t arise, or if it’s already arisen it’s given up.’
- 7.1 And if they ask, ‘What is the cause, what is the reason why hate doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘The heart’s release by love. When you apply the mind rationally on the heart’s release by love, hate doesn’t arise, or if it’s already arisen it’s given up. This is the cause, this is the reason why hate doesn’t arise, or if it’s already arisen it’s given up.’
- 8.1 And if they ask, ‘What is the cause, what is the reason why delusion doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘Rational application of mind. When you apply the mind rationally, delusion doesn’t arise, or if it’s already arisen it’s given up. This is the cause, this is the reason why delusion doesn’t arise, or if it’s already arisen it’s given up.’”

AN 3.69

Unskillful Roots

Akusalamūlasutta

“Mendicants, there are these three unskillful roots. What three? 1.1
Greed, hate, and delusion.

Greed is a root of the unskillful. When a greedy person chooses 2.1
to act by way of body, speech, or mind, that too is unskillful. When a
greedy person, overcome by greed, causes another to suffer under a
false pretext—by execution or imprisonment or confiscation or con-
demnation or banishment—thinking ‘I’m powerful, I want power’,
that too is unskillful. And so these many bad, unskillful things are
produced in them, born, sourced, originated, and conditioned by
greed.

Hate is a root of the unskillful. When a hateful person chooses to 3.1
act by way of body, speech, or mind, that too is unskillful. When a
hateful person, overcome by hate, causes another to suffer under a
false pretext—by execution or imprisonment or confiscation or con-
demnation or banishment—thinking ‘I’m powerful, I want power’,
that too is unskillful. And so these many bad, unskillful things are
produced in them, born, sourced, originated, and conditioned by
hate.

Delusion is a root of the unskillful. When a deluded person 4.1
chooses to act by way of body, speech, or mind, that too is unskillful.
When a deluded person, overcome by delusion, causes another to
suffer under a false pretext—by execution or imprisonment or con-
fiscation or condemnation or banishment—thinking ‘I’m powerful,
I want power’, that too is unskillful. And so these many bad, un-
skillful things are produced in them, born, sourced, originated, and
conditioned by delusion. Such an individual is said to have speech
that’s ill-timed, false, meaningless, not in line with the teaching and
training.

- 5.1 Why is this? This individual causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’. So when someone makes a valid criticism, they’re scornful and admit nothing. When someone makes a baseless criticism, they make no effort to explain, ‘This is why that’s untrue, this is why that’s false.’ That’s why such an individual is said to have speech that’s ill-timed, false, meaningless, not in line with the teaching and training.
- 6.1 Such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.
- 7.1 Suppose a sal, axlewood, or boxwood tree was choked and enveloped by three camel’s foot creepers. It would fall to ruin and disaster. In the same way, such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.
- 8.1 These are the three unskillful roots.
- 9.1 There are these three skillful roots. What three? Contentment, love, and understanding.
- 10.1 Contentment is a root of the skillful. When a contented person chooses to act by way of body, speech, or mind, that too is skillful. When a contented person, not overcome by greed, doesn’t cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by contentment.
- 11.1 Love is a root of the skillful. When a loving person chooses to act by way of body, speech, or mind, that too is skillful. When a loving person, not overcome by hate, doesn’t cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want

power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by love.

Understanding is a root of the skillful. When an understanding 12.1 person chooses to act by way of body, speech, or mind, that too is skillful. When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by understanding. Such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

Why is this? This individual doesn't cause another to suffer under 13.1 a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they admit it and aren't scornful. When someone makes a baseless criticism, they make an effort to explain, 'This is why that's untrue, this is why that's false.' That's why such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

For such an individual, bad unskillful qualities born of greed, hate, 14.1 and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life they're happy, free of distress, anguish, and fever, and they're also extinguished in this very life.

Suppose a sal, axlewood, or boxwood tree was choked and en- 15.1 veloped by three camel's foot creepers. Then along comes a person with a spade and basket. They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the creeper apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd whisk away the ashes in a strong wind, or glide them down a swift stream. So those camel's

foot creepers would be cut off at the root, made like a palm stump, and obliterated, unable to arise in the future. In the same way, for such an individual, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life they're happy, free of distress, anguish, and fever, and they're also extinguished in this very life.

16.1 These are the three skillful roots."

AN 3.70

Sabbath

Upasathasutta

1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthi in the stilt longhouse of Migāra's mother in the Eastern Monastery.

1.3 Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her, "So, Visākhā, where are you coming from in the middle of the day?"

1.5 "Today, sir, I'm observing the sabbath."

2.1 "There are, Visākhā, these three sabbaths. What three? The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

2.4 And what is the sabbath of the cowherds? It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect: 'Today the cows grazed in this spot and that, and they drank in this spot and that. Tomorrow the cows will graze in this spot and that, and drink in this spot and that.' In the same way, someone keeping the sabbath reflects: 'Today I ate this and that, and had a meal of this and that. Tomorrow I'll eat this and that, and have a meal of this and that.' And so they spend their day with a mind full of covetousness. That's the sabbath of the cowherds. When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or dazzling or bountiful.

And what is the sabbath of the Jains? There's a kind of ascetic 3.1
 belonging to a group called the Jains. They encourage their disciple:
 'Please, my man, don't hurt any living creatures more than a hundred
 leagues away to the east. Don't hurt any living creatures more than a
 hundred leagues away to the west. Don't hurt any living creatures
 more than a hundred leagues away to the north. Don't hurt any living
 creatures more than a hundred leagues away to the south.' So they
 encourage kindness and sympathy for some creatures and not others.
 On the sabbath, they encourage their disciple: 'Please, my man, take
 off all your clothes and say: "I don't belong to anyone anywhere!
 And nothing belongs to me anywhere!"' But their mother and father
 still know, 'This is our child.' And they know, 'This is my mother and
 father.' Partner and child still know, 'This is our supporter.' And they
 know, 'This is my partner and child.' Bondservants, workers, and
 staff still know: 'This is our master.' And they know, 'These are my
 bondservants, workers, and staff.' So, at a time when they should be
 encouraged to speak the truth, the Jains encourage them to lie. This,
 I say, is lying. When the night has passed they use their possessions
 once more, though they've not been given back to them. This, I say,
 is stealing. That's the sabbath of the Jains. When the Jain's sabbath
 is observed like this it's not very fruitful or beneficial or dazzling or
 bountiful.

And what is the sabbath of the noble ones? A corrupt mind is 4.1
 cleaned by exertion. And how is a corrupt mind cleaned by exer-
 tion? It's when a noble disciple recollects the Realized One: 'That
 Blessed One is perfected, a fully awakened Buddha, accomplished in
 knowledge and conduct, holy, knower of the world, supreme guide
 for those fit for training, teacher of gods and humans, awakened,
 blessed.' As they recollect the Realized One, their mind becomes
 clear, joy arises, and mental corruptions are given up. It's just like
 cleaning a dirty head by exertion.

And how is a dirty head cleaned by exertion? With cleansing 5.1
 paste, clay, and water, and by applying the appropriate effort. In the
 same way, a corrupt mind is cleaned by exertion.

- 6.1 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the divinity, living together with the divinity. And because they think of the divinity their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.
- 7.1 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by exertion.
- 8.1 And how is a dirty body cleaned by exertion? With cleanser and powder, water, and by applying the appropriate effort. That's how a dirty body is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.
- 9.1 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by exertion. 10.1

And how is a dirty cloth cleaned by applying effort? With salt, lye, cow dung, and water, and by applying the appropriate effort. That's how a dirty cloth is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion. 11.1

And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with cupped palms. It is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion. 12.1

A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their 13.1

mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by exertion.

14.1 And how is a dirty mirror cleaned by exertion? With oil, ash, a rolled-up cloth, and by applying the appropriate effort. That's how a dirty mirror is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

15.1 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

16.1 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleansing corrupt native gold by exertion.

17.1 And how is corrupt native gold cleansed by applying effort? With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort. That's how corrupt native gold is cleansed by exertion. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by exertion? It's when a noble 18.1
disciple recollects the deities: 'There are the gods of the four great
kings, the gods of the thirty-three, the gods of Yama, the joyful gods,
the gods who love to imagine, the gods who control what is imagined
by others, the gods of the Divinity's host, and gods even higher than
these. When those deities passed away from here, they were reborn
there because of their faith, ethics, learning, generosity, and wisdom.
I, too, have the same kind of faith, ethics, learning, generosity, and
wisdom.' As they recollect the faith, ethics, learning, generosity, and
wisdom of both themselves and those deities, their mind becomes
clear, joy arises, and mental corruptions are given up. This is called:
'A noble disciple who observes the sabbath of the deities, living to-
gether with the deities. And because they think of the deities their
mind becomes clear, joy arises, and mental corruptions are given up.'
That's how a corrupt mind is cleaned by applying effort.

Then that noble disciple reflects: 'As long as they live, the per- 19.1
fected ones give up killing living creatures, renouncing the rod and
the sword. They are scrupulous and kind, and live full of sympathy
for all living beings. I, too, for this day and night will give up killing
living creatures, renouncing the rod and the sword. I'll be scrupulous
and kind, and live full of sympathy for all living beings. I will observe
the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up stealing. They 20.1
take only what's given, and expect only what's given. They keep
themselves clean by not stealing. I, too, for this day and night will
give up stealing. I'll take only what's given, and expect only what's
given. I'll keep myself clean by not stealing. I will observe the
sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up unchastity. They 21.1
are chaste, set apart, refraining from the vulgar act of sex. I, too, for
this day and night will give up unchastity. I will be chaste, set apart,
refraining from the vulgar act of sex. I will observe the sabbath by
doing as the perfected ones do in this respect.

- 22.1 As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and dependable, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.
- 23.1 As long as they live, the perfected ones give up intoxicants of beer, wine, and liquor. I, too, for this day and night will give up intoxicants of beer, wine, and liquor. I will observe the sabbath by doing as the perfected ones do in this respect.
- 24.1 As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.
- 25.1 As long as they live, the perfected ones refrain from seeing shows of dancing, singing, and music; and attiring and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will refrain from seeing shows of dancing, singing, and music; and attiring and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.
- 26.1 As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.'
- 27.1 That's the sabbath of the noble ones. When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and dazzling and bountiful.
- 28.1 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāśi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka,

Avanti, Gandhāra, and Kamboja—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm is one day and night for the gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of Yama is two thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night for the joyful gods. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the joyful gods is four thousand of these heavenly years. It's possible that some woman or

man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the joyful gods. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

33.1 Eight hundred years in the human realm is one day and night for the gods who love to create. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who love to create is eight thousand of these heavenly years. It’s possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who love to create. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

34.1 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is created by others is sixteen thousand of these heavenly years. It’s possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

35.1 You shouldn’t kill living creatures, or steal,
 or lie, or drink liquor.
 Be chaste, refraining from sex,
 and don’t eat at night, the wrong time.

36.1 Not wearing garlands or applying fragrance,
 you should sleep on a low bed,
 or a mat on the ground.
 This is the eight-factored sabbath, they say,
 revealed by the Buddha, who has gone to suffering’s
 end.

The moon and sun are both fair to see, 37.1
 radiating as far as they revolve.
 Those dispellers of darkness, travelers in midair,
 shine in the firmament, lighting up the quarters.

All of the wealth that's found in this realm— 38.1
 pearls, gems, fine beryl too,
 mountain gold or lustrous gold,
 or the native gold called 'coruscant'—

they're not worth a sixteenth part 39.1
 of the sabbath with its eight factors,
 as starlight cannot rival the moon.

So an ethical woman or man, 40.1
 who has observed the eight-factored sabbath,
 having made merit whose outcome is happiness,
 blameless, they go to a heavenly place."

The Chapter with Ānanda

AN 3.71

With Channa

Channasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:
 - 1.4 “Reverend Ānanda, do you advocate giving up greed, hate, and delusion?”
 - 1.5 “We do, reverend.”
 - 2.1 “But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?”
 - 3.1 “A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don’t do bad things by way of body, speech, and mind. A greedy person doesn’t truly understand what’s for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what’s for their own good, the good of another, or the good of both. Greed

is a destroyer of sight, vision, and knowledge. It blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.

A hateful person, overcome by hate, intends to hurt themselves, 4.1
hurt others, and hurt both. . . .

A deluded person, overcome by delusion, intends to hurt them- 4.2
selves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind. A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.

This is the drawback we've seen in greed, hate, and delusion, and 4.9
this is why we advocate giving them up."

"But, reverend, is there a path and a practice for giving up that 5.1
greed, hate, and delusion?"

"There is, reverend, a path and a practice for giving up that greed, 5.2
hate, and delusion."

"Well, what is it?" 5.3

"It is simply this noble eightfold path, that is: right view, right 5.4
purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion."

"This is a fine path, a fine practice, for giving up that greed, hate, 5.7
and delusion. Just this much is enough for diligence."

A Disciple of the Ājīvakas

Ājīvakasutta

- 1.1 At one time Venerable Ānanda was staying near Kosambī in Ghosita’s monastery. Then a householder who was a disciple of the Ājīvaka ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:
- 2.1 “Honorable Ānanda, whose teaching is well explained? Who in the world is practicing well? Who in the world has done well?”
- 2.4 “Well then, householder, I’ll ask you about this in return, and you can answer as you like. What do you think, householder? Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not? Or how do you see this?”
- 2.8 “The teaching of those who teach for giving up greed, hate, and delusion is well explained. That’s how I see it.”
- 3.1 “What do you think, householder? Are those who practice for giving up greed, hate, and delusion practicing well or not? Or how do you see this?”
- 3.4 “Those who practice for giving up greed, hate, and delusion are practicing well. That’s how I see it.”
- 4.1 “What do you think, householder? Have those who’ve given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not? Or how do you see this?”
- 4.4 “Those who’ve given up greed, hate, and delusion have done well in the world. That’s how I see it.”
- 5.1 “So, householder, you’ve declared: ‘The teaching of those who teach for giving up greed, hate, and delusion is well explained.’ And you’ve declared: ‘Those who practice for giving up greed, hate, and delusion are practicing well.’ And you’ve declared: ‘Those who’ve given up greed, hate, and delusion have done well in the world.’”

“It’s incredible, sir, it’s amazing! There’s no acclaiming your own 6.1
teaching or disrespecting someone else’s, just teaching what’s relevant in that context. The goal is spoken of, but the self is not involved. You, sir, teach Dhamma for giving up greed, hate, and delusion. Your teaching is well explained. You, sir, practice for giving up greed, hate, and delusion. You in the world are practicing well. You’ve given up greed, hate, and delusion. You in the world have done well.

Excellent, sir! Excellent! As if he were righting the overturned, or 7.1
revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Master Ānanda has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

AN 3.73

With Mahānāma the Sakyan

Mahānāmasakkasutta

SO I HAVE HEARD. At one time the Buddha was staying in the land 1.1
of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time the Buddha had recently recovered from an illness. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“For a long time, sir, I have understood your teaching like this: 1.5
‘Knowledge is for those with immersion, not those without immersion.’ But, sir, does immersion come first, then knowledge? Or does knowledge come first, then immersion?”

Then Venerable Ānanda thought, “The Buddha has recently re- 1.9
covered from an illness, and this Mahānāma asks him a question that’s too deep. Why don’t I take him off to one side and teach him the Dhamma?”

- 2.1 Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him, “Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept. What is the ethics of a trainee? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is called the ethics of a trainee.
- 3.1 And what is the immersion of a trainee? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the immersion of a trainee.
- 4.1 And what is the wisdom of a trainee? They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. This is called the wisdom of a trainee.
- 5.1 Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.
- 5.2 In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept.”

AN 3.74

Jains

Nigaṇṭhasutta

- 1.1 At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

“Sir, the Jain ascetic of the Ñātika clan claims to be all-knowing 1.3
and all-seeing, to know and see everything without exception, thus:
‘Knowledge and vision are constantly and continually present to me,
while walking, standing, sleeping, and waking.’ He advocates the
elimination of past deeds by fervent mortification, and breaking the
bridge by not doing any new deeds. So with the ending of deeds,
suffering ends; with the ending of suffering, feeling ends; and with
the ending of feeling, all suffering will have been worn away. This is
how to go beyond suffering by means of this purification by wearing
away in the present life. What, sir, does the Buddha say about this?”

“Abhaya, these three kinds of purification by wearing away have 2.1
been rightly explained by the Blessed One, who knows and sees,
the perfected one, the fully awakened Buddha. They are in order
to purify sentient beings, to get past sorrow and crying, to make
an end of pain and sadness, to discover the system, and to realize
extinguishment. What three?

It’s when, Abhaya, a mendicant is ethical, restrained in the monastic 2.3
code, conducting themselves well and resorting for alms in suitable
places. Seeing danger in the slightest fault, they keep the rules
they’ve undertaken. They don’t perform any new deeds, and old
deeds are eliminated by experiencing their results little by little. This
wearing away is apparent in the present life, immediately effective,
inviting inspection, relevant, so that sensible people can know it for
themselves.

Then a mendicant accomplished in ethics, quite secluded from 3.1
sensual pleasures, secluded from unskillful qualities, enters and re-
mains in the first absorption ... second absorption ... third absorp-
tion ... fourth absorption. They don’t perform any new deeds, and
old deeds are eliminated by experiencing their results little by little.
This wearing away is apparent in the present life, immediately effective,
inviting inspection, relevant, so that sensible people can know
it for themselves.

Then a mendicant accomplished in immersion realizes the unde- 4.1
fined freedom of heart and freedom by wisdom. And they live

having realized it with their own insight in this very life due to the ending of defilements. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

- 4.4 These are the three kinds of purification by wearing away that have been rightly explained by the Buddha ... in order to realize extinguishment.”
- 5.1 When he said this, Paṇḍitakumāra said to Abhaya, “Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?”
- 5.3 “How could I not agree with what was said so well by Ānanda? If anyone didn't agree with him, their head would explode!”

AN 3.75

Support

Nivesakasutta

- 1.1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Ānanda, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in three things. What three?
- 2.3 Experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’
- 2.5 Experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ 2.7

There might be change in the four principal states—earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible. 3.1

There might be change in the four principal states—earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching ... or the Saṅgha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible. 4.1

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established by you in these three things.” 5.1

AN 3.76

Continued Existence (1st)

Paṭhamabhavasutta

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

“Sir, they speak of this thing called ‘continued existence’. How is continued existence defined?” 1.2

“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?” 2.1

“No, sir.” 2.2

- 2.3 “So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That’s how there is regeneration into a new state of existence in the future.
- 3.1 If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?”
- 3.2 “No, sir.”
- 3.3 “So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That’s how there is regeneration into a new state of existence in the future.
- 4.1 If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?”
- 4.2 “No, sir.”
- 4.3 “So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That’s how there is regeneration into a new state of existence in the future. That’s how continued existence is defined.”

AN 3.77

Continued Existence (2nd)

Dutiyabhavasutta

- 1.1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “Sir, they speak of this thing called ‘continued existence’. How is continued existence defined?”
- 2.1 “If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”

“No, sir.” 2.2

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That’s how there is regeneration into a new state of existence in the future. 2.3

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about? 3.1

“No, sir.” 3.2

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That’s how there is regeneration into a new state of existence in the future. 3.3

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about? 4.1

“No, sir.” 4.2

“So, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That’s how there is regeneration into a new state of existence in the future. That’s how continued existence is defined.” 4.3

AN 3.78

Precepts and Observances

Sīlabbatasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?” 1.1

“This matter is not categorical, sir.” 1.3

- 1.4 “Well then, Ānanda, break it down.”
- 2.1 “Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that’s not fruitful. However, if unskillful qualities decline while skillful qualities grow, that is fruitful.”
- 2.3 That is what Venerable Ānanda said, and the Teacher concurred.
- 3.1 Then Ānanda, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then, not long after Ānanda had left, the Buddha addressed the mendicants: “Mendicants, Ānanda is a trainee, but it’s not easy to find his equal in wisdom.”

AN 3.79

Fragrances

Gandhajātasutta

- 1.1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, there are these three kinds of fragrance that spread only with the wind, not against it. What three? The fragrance of roots, heartwood, and flowers. These are the three kinds of fragrance that spread only with the wind, not against it. Is there a kind of fragrance that spreads with the wind, and against it, and both ways?”
- 3.1 “There is, Ānanda, such a kind of fragrance.”
- 3.2 “So what, sir, is that kind of fragrance?”
- 4.1 “It’s when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They’re ethical, of good character. They live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ascetics and brahmins everywhere praise them for these good 5.1
qualities; even the deities praise them. This is the kind of fragrance
that spreads with the wind, and against it, and both.

The fragrance of flowers 7.1
doesn't spread against the wind,
nor sandalwood, pinwheel flowers, or jasmine;
but the fragrance of the good
spreads against the wind;
a true person's virtue spreads in every direction."

AN 3.80

Lesser

Cūḷanikāśutta

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

"Sir, I have heard and learned this in the presence of the Buddha: 1.2
'Ānanda, the Buddha Sikkhī had a disciple named Abhibhū. Standing
in the realm of divinity, he could make his voice heard throughout
the thousandfold galaxy.' I wonder how far a Blessed One, a perfected
one, a fully awakened Buddha can make their voice heard?"

"He was a disciple, Ānanda. Realized Ones are immeasurable." 1.5

For a second time ... 2.1

For a third time, Ānanda said to the Buddha: "... I wonder how 3.1
far a Blessed One, a perfected one, a fully awakened Buddha can
make their voice heard?"

"Ānanda, have you heard of a thousandfold lesser world system, a 3.5
galaxy?"

"Now is the time, Blessed One! Now is the time, Holy One! Let 3.6
the Buddha speak. The mendicants will listen and remember it."

"Well then, Ānanda, listen and apply your mind well, I will speak." 3.8

"Yes, sir," Ānanda replied. The Buddha said this: 3.9

- 4.1 “Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Black Plum Tree Lands, a thousand lands west of Godāvārī, a thousand lands north of Kuru, a thousand lands east of Videha, four thousand oceans, four thousand great kings, a thousand realms of the gods of the four great kings, a thousand realms of the gods of the thirty-three, of the gods of Yama, of the joyful gods, of the gods who love to create, of the gods who control what is created by others, and a thousand realms of divinity. This is called a thousandfold lesser world system, a ‘galaxy’.
- 5.1 A world system that extends for a thousand galaxies is called a millionfold middling world system, a ‘galactic cluster’.
- 6.1 A world system that extends for a thousand galactic clusters is called a billionfold great world system, a ‘galactic supercluster’.
- 7.1 If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”
- 8.1 “But how would the Buddha make his voice heard so far?”
- 8.2 “First, Ānanda, a Realized One would fill the galactic supercluster with light. When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound. That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”
- 9.1 When he said this, Venerable Ānanda said, “I’m so fortunate, so very fortunate, to have a teacher with such power and might!”
- 9.4 When he said this, Venerable Udāyī said to Venerable Ānanda, “What is it to you, Reverend Ānanda, if your teacher has such power and might?”
- 9.6 When he said this, the Buddha said to Venerable Udāyī, “Not so, Udāyī, not so! If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, or as king of the Black Plum Tree Land for seven lifetimes, because of the confidence of his heart. However, Ānanda will be fully extinguished in this very life.”

The Chapter on Ascetics

AN 3.81

Ascetics

Samaṇasutta

“Mendicants, there are three duties of an ascetic. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three duties of an ascetic. 1.1

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.” 2.1

AN 3.82

The Donkey

Gadrabhasutta

“Suppose, mendicants, a donkey followed behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’ But it doesn’t look like a cow, or sound like a cow, or leave a footprint like a cow. Still it follows behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’ 1.1

In the same way, some mendicant follows behind the mendicant Saṅgha, thinking: ‘I’m a monk too! I’m a monk too!’ But they don’t have the same enthusiasm for undertaking the training in the higher 2.1

ethics, the higher mind, and the higher wisdom as the other mendicants. Still they follow behind the mendicant Sangha, thinking: ‘I’m a monk too! I’m a monk too!’

- 3.1 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.83

Fields

Khettasutta

- 1.1 “Mendicants, a farmer has three primary duties. What three? A farmer first of all makes sure the field is well ploughed and tilled. Next they plant seeds in season. When the time is right, they irrigate the field and then drain it. These are the three primary duties of a farmer.
- 2.1 In the same way, a mendicant has three primary duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three primary duties of a mendicant.
- 3.1 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.84

The Vajji

Vajjiputtasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, each fortnight over a hundred and fifty training rules are recited. I’m not able to train in them.”

“But monk, are you able to train in three trainings: the higher ethics, the higher mind, and the higher wisdom?” 1.5

“I am, sir.” 1.7

“So, monk, you should train in these three trainings: the higher ethics, the higher mind, and the higher wisdom. 1.9

As you train in these, you will give up greed, hate, and delusion. 2.1
Then you won’t do anything unskillful, or practice anything bad.”

After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom. He gave up greed, hate, and delusion. 3.1
Then he didn’t do anything unskillful, or practice anything bad.

AN 3.85

A Trainee

Sekkhassutta

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

“Sir, they speak of the one called ‘a trainee’. How is a trainee defined?” 2.1

“They train, mendicant, that’s why they’re called ‘a trainee’. What is their training? They train in the higher ethics, the higher mind, and the higher wisdom. They train, that’s why they’re called ‘a trainee’. 2.3

As a trainee trains, 3.1
following the straight road,
first they know about ending;
enlightenment follows in the same lifetime.

Then the knowledge comes 4.1
such a one, freed through enlightenment,
with the end of the fetters of continued existence:
‘My freedom is unshakable.’”

AN 3.86

Training (1st)

Paṭhamasikkhāsutta

- 1.1 “Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who desire self-knowledge train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.
- 2.1 Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.
- 3.1 Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.
- 4.1 Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the

ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. 5.1

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. But in any case, these training rules are not barren, I say." 6.1

AN 3.87

Training (2nd)

Dutiyasikkhāsutta

"Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who desire self-knowledge train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all. 1.1

Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual life. They keep the rules they've undertaken. With the ending of three fetters they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. With the ending of three fetters, they go 2.1

from family to family. They will transmigrate between two or three families and then make an end of suffering. With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

- 3.1 Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. With the ending of the five lower fetters they're extinguished with extra effort. With the ending of the five lower fetters they're extinguished without extra effort. With the ending of the five lower fetters they're extinguished upon landing. With the ending of the five lower fetters they're extinguished between one life and the next.
- 4.1 Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.
- 5.1 So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. But in any case, these training rules are not barren, I say."

Training (3rd)

Tatīyasikkhāsutta

“Mendicants, each fortnight over a hundred and fifty training 1.1
rules come up for recitation, in which gentlemen who desire self-
knowledge train. These are all included in the three trainings. What
three? The training in the higher ethics, the higher mind, and the
higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, immer- 2.1
sion, and wisdom. They break some lesser and minor training rules,
but are restored. Why is that? Because I don’t say they’re incapable
of that. But they’re constant and steady in their precepts regarding
the training rules that are fundamental, befitting the spiritual path.
They keep the rules they’ve undertaken.

They realize the undefiled freedom of heart and freedom by wis- 2.6
dom. And they live having realized it with their own insight in this
very life due to the ending of defilements.

If they don’t penetrate so far, with the ending of the five lower 2.7
fetters they’re extinguished between one life and the next.

If they don’t penetrate so far, with the ending of the five lower 2.8
fetters they’re extinguished upon landing.

If they don’t penetrate so far, with the ending of the five lower 2.9
fetters they’re extinguished without extra effort.

If they don’t penetrate so far, with the ending of the five lower 2.10
fetters they’re extinguished with extra effort.

If they don’t penetrate so far, with the ending of the five lower 2.11
fetters they head upstream, going to the Akaniṭṭha realm.

If they don’t penetrate so far, with the ending of three fetters, and 2.12
the weakening of greed, hate, and delusion, they’re a once-returner.
They come back to this world once only, then make an end of suffer-
ing.

- 2.13 If they don't penetrate so far, with the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.
- 2.14 If they don't penetrate so far, with the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.
- 2.15 If they don't penetrate so far, with the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.
- 3.1 So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. But in any case, these training rules are not barren, I say."

AN 3.89

Three Trainings (1st)

Paṭhamasikkhattayasutta

- 1.1 "Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.
- 2.1 And what is the training in the higher ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the training in the higher ethics.
- 3.1 And what is the training in the higher mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. This is called the training in the higher mind.
- 4.1 And what is the training in the higher wisdom? They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads

to the cessation of suffering'. This is called the training in the higher wisdom. These are the three trainings."

AN 3.90

Three Trainings (2nd)

Dutiyasikkhattayasutta

"Mendicants, these are the three trainings. What three? The training 1.1
in the higher ethics, the higher mind, and the higher wisdom.

And what is the training in the higher ethics? It's when a mendi- 2.1
cant is ethical, restrained in the monastic code, conducting them-
selves well and resorting for alms in suitable places. Seeing danger
in the slightest fault, they keep the rules they've undertaken. This is
called the training in the higher ethics.

And what is the training in the higher mind? It's when a mendi- 3.1
cant, quite secluded from sensual pleasures, secluded from unskillful
qualities, enters and remains in the first absorption ... second ab-
sorption ... third absorption ... fourth absorption. This is called the
training in the higher mind.

And what is the training in the higher wisdom? It's when a mendi- 4.1
cant realizes the undefiled freedom of heart and freedom by wisdom.
And they live having realized it with their own insight in this very
life due to the ending of defilements. This is called the training in
the higher wisdom. These are the three trainings.

The higher ethics, the higher mind, 5.1
and the higher wisdom should be practiced
by those energetic, steadfast, and resolute,
practicing absorption, mindful, with guarded senses.

As before, so behind; 6.1
as behind, so before.
As below, so above;
as above, so below.

- 7.1 As by day, so by night;
as by night, so by day.
Having mastered every direction
with limitless immersion,
- 8.1 they call them a ‘trainee on the path’,
and ‘one living a pure life’.
But a wise one who has gone to the end of the path
they call a ‘Buddha’ in the world.
- 9.1 With the cessation of consciousness,
freed by the ending of craving,
the liberation of their heart
is like a lamp going out.”

AN 3.91

At Paṅkadhā

Saṅkavāsutta

- 1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. He arrived at a town of the Kosalans named Paṅkadhā, and stayed there.
- 1.3 Now, at that time a monk named Kassapagotta was resident at Paṅkadhā. There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma talk about the training rules. Kassapagotta became quite impatient and bitter, thinking, “This ascetic is much too strict.”
- 1.7 When the Buddha had stayed in Paṅkadhā as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, and stayed there.
- 2.1 Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking, “It’s my loss, my misfortune, that when the Buddha was talking about the training rules I became quite impatient

and bitter, thinking he was much too strict. Why don't I go to the Buddha and confess my mistake to him?"

Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for Rājagaha. Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying: 2.6

"I made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think, 'This ascetic is much too strict.' Please, sir, accept my mistake for what it is, so I will restrain myself in future." 3.1

"Indeed, Kassapa, you made a mistake. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. 4.1

Kassapa, take the case of a senior mendicant who doesn't want to train and doesn't praise taking up the training. They don't encourage other mendicants who don't want to train to take up the training. And they don't truthfully and correctly praise at the right time those mendicants who do want to train. I don't praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering. That's why I don't praise that kind of senior mendicant. 5.1

Take the case of a middle mendicant who doesn't want to train ... 6.1

Take the case of a junior mendicant who doesn't want to train ... 6.2
That's why I don't praise that kind of junior mendicant.

Kassapa, take the case of a senior mendicant who does want to train and praises taking up the training. They encourage other mendicants who don't want to train to take up the training. And they truthfully and correctly praise at the right time those mendicants 7.1

who do want to train. I praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting welfare and happiness. That's why I praise that kind of senior mendicant.

8.1 Take the case of a middle mendicant who wants to train ...

8.2 Take the case of a junior mendicant who wants to train ... That's why I praise that kind of junior mendicant."

The Chapter on a Lump of Salt

AN 3.92

Urgent

Accāyikasutta

“Mendicants, a farmer has three urgent duties. What three? A farmer 1.1
swiftly makes sure the field is well ploughed and tilled. Next they
swiftly plant seeds in season. When the time is right, they swiftly
irrigate or drain the field. These are the three urgent duties of a
farmer. That farmer has no special power or ability to say: ‘Let the
crops germinate today! Let them flower tomorrow! Let them ripen
the day after!’ But there comes a time when that farmer’s crops
germinate, flower, and ripen as the seasons change.

In the same way, a mendicant has three urgent duties. What three? 2.1
Undertaking the training in the higher ethics, the higher mind, and
the higher wisdom. These are the three urgent duties of a mendicant.
That mendicant has no special power or ability to say: ‘Let my mind
be freed from defilements by not grasping today! Or tomorrow! Or
the day after!’ But there comes a time—as that mendicant trains in
the higher ethics, the higher mind, and the higher wisdom—that
their mind is freed from defilements by not grasping.

- 3.1 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.93

Seclusion

Pavivekasutta

- 1.1 “Mendicants, wanderers of other religions advocate three kinds of seclusion. What three? Seclusion in robes, almsfood, and lodgings.
- 2.1 Wanderers of other religions advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. This is what wanderers of other religions advocate for seclusion in robes.
- 3.1 Wanderers of other religions advocate this kind of seclusion in almsfood. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. This is what the wanderers of other religions advocate for seclusion in almsfood.
- 4.1 Wanderers of other religions advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut. This is what wanderers of other religions advocate for seclusion in lodgings. These are the three kinds of seclusion that wanderers of other religions advocate.
- 5.1 In this teaching and training, there are three kinds of seclusion for a mendicant. What three? Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it. They have right view, giving up wrong view, being secluded from it. They’ve ended defilements, giving up defilements, being secluded from them. When a

mendicant has these three kinds of seclusion, they're called a mendicant who has reached the peak and the pith, being pure and consolidated in the core.

When a farmer's rice field is ripe, they'd have the rice cut 6.1
swiftly, gathered swiftly, transported swiftly, made into heaps swiftly,
threshed swiftly, the straw removed swiftly, winnowed swiftly,
brought over swiftly, pounded swiftly, and have the husks removed
swiftly. In this way that farmer's crop would reach the peak and the
pith, being pure and consolidated in the core.

In the same way, when a mendicant is ethical, giving up unethical 7.1
conduct, being secluded from it; when they have right view, giving up
wrong view, being secluded from it; when they've ended defilements,
giving up defilements, being secluded from them: they're called a
mendicant who has reached the peak and the pith, being pure and
consolidated in the core."

AN 3.94

Autumn

Saradasutta

"In the autumn, the heavens are sunny and cloudless. And as the sun 1.1
is rising to the firmament, having dispelled all the darkness of space,
it shines and glows and radiates.

In the same way, when the stainless, immaculate vision of the 2.1
teaching arises in a noble disciple, three fetters are given up: sub-
stantialist view, doubt, and misapprehension of precepts and obser-
vances.

Afterwards they are delivered from two things: covetousness and 3.1
ill will. Quite secluded from sensual pleasures, secluded from unskill-
ful qualities, they enter and remain in the first absorption, which has
the rapture and bliss born of seclusion, while placing the mind and
keeping it connected. If that noble disciple passed away at that time,
they're bound by no fetter that might return them to this world."

AN 3.95

Assemblies

Parisāsutta

- 1.1 “Mendicants, these are the three assemblies. What three? An assembly of the best, a divided assembly, and a harmonious assembly.
- 2.1 And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example. They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best.
- 3.1 And what is a divided assembly? An assembly where the mendicants fight, quarrel, and dispute, continually wounding each other with barbed words. This is called a divided assembly.
- 4.1 And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.
- 5.1 When the mendicants live in harmony like this, they brim with much merit. At that time the mendicants live in a divine dwelling, that is, the heart’s release by rejoicing. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.
- 6.1 It’s like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, when the mendicants are in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes, they brim with much merit. At that time the mendicants live in a divine dwelling, that is, the heart's release by rejoicing. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

These are the three assemblies.”

7.4

AN 3.96

The Thoroughbred (1st)

Paṭhamaājānīyasutta

“Mendicants, a fine royal thoroughbred with three factors is worthy 1.1
of a king, fit to serve a king, and reckoned as a factor of kingship.
What three? It's when a fine royal thoroughbred is beautiful, strong,
and fast. A fine royal thoroughbred with these three factors is worthy
of a king. ...

In the same way, a mendicant with three qualities is worthy of 1.5
offerings dedicated to the gods, worthy of hospitality, worthy of a
religious donation, worthy of veneration with cupped palms, and is
the supreme field of merit for the world. What three? It's when a
mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It's when a mendicant is ethi- 2.1
cal, restrained in the monastic code, conducting themselves well and
resorting for alms in suitable places. Seeing danger in the slightest
fault, they keep the rules they've undertaken. That's how a mendi-
cant is beautiful.

And how is a mendicant strong? It's when a mendicant lives with 3.1
energy roused up for giving up unskillful qualities and embracing
skillful qualities. They are strong, staunchly vigorous, not slacking

off when it comes to developing skillful qualities. That's how a mendicant is strong.

- 4.1 And how is a mendicant fast? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' That's how a mendicant is fast.

- 4.7 A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

AN 3.97

The Thoroughbred (2nd)

Dutiyaājānīyasutta

- 1.1 "Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king, ...

- 1.5 In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast.

- 2.1 And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

- 3.1 And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking

off when it comes to developing skillful qualities. That's how a mendicant is strong.

And how is a mendicant fast? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. That's how a mendicant is fast. 4.1

A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world." 4.4

AN 3.98

The Thoroughbred (3rd)

Tatiyaājānīyasutta

"Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. ... 1.1

In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast. 1.5

And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful. 2.1

And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking 3.1

off when it comes to developing skillful qualities. That's how a mendicant is strong.

4.1 And how is a mendicant fast? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That's how a mendicant is fast.

4.4 A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

AN 3.99

Jute

Potthakasutta

1.1 "Jute canvas is ugly, unpleasant to touch, and worthless whether it's new, worn in, or worn out. They use worn out jute canvas for scrubbing cauldrons, or else they just throw it away on the rubbish heap.

2.1 In the same way, if a junior mendicant is unethical, of bad character, this is how they're ugly, I say. That individual is just as ugly as jute canvas. If you associate with, accompany, and attend to them, following their example, it'll be for your lasting harm and suffering. This is how they're unpleasant to touch, I say. That individual is just as unpleasant to touch as jute canvas. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are not very fruitful or beneficial for the donor. This is how they're worthless, I say. That individual is just as worthless as jute canvas.

2.10 If a middle mendicant is unethical, of bad character, this is how they're ugly, I say. ...

2.11 If a senior mendicant is unethical, of bad character, this is how they're ugly, I say. ... If you associate with, accompany, and attend to them, following their example, it'll be for your lasting harm and suffering. ...

If such a senior mendicant speaks among the Saṅgha, the mendicants say: ‘What’s an incompetent fool like you got to say? How on earth could you imagine you’ve got something worth saying!’ They become angry and upset, and blurt out things that make the Saṅgha throw them out, as if they were throwing jute canvas away on the rubbish heap. 3.1

Cloth from Kāsi is beautiful, pleasant to touch, and valuable whether it’s new, worn in, or worn out. They use worn out cloth from Kāsi for wrapping, or else they place it in a fragrant casket. 4.1

In the same way, if a junior mendicant is ethical, of good character, this is how they’re beautiful, I say. That individual is just as beautiful as cloth from Kāsi. If you associate with, accompany, and attend to such an individual, following their example, it will be for your lasting welfare and happiness. This is how they’re pleasant to touch, I say. That individual is just as pleasant to touch as cloth from Kāsi. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are very fruitful and beneficial for the donor. This is how they’re valuable, I say. That individual is just as valuable as cloth from Kāsi. 5.1

If a middle mendicant is ethical, of good character, this is how they’re beautiful, I say. ... 5.9

If a senior mendicant is ethical, of good character, this is how they’re beautiful, I say. ... 5.10

If such a senior mendicant speaks in the midst of the Saṅgha, the mendicants say: ‘Venerables, be quiet! The senior mendicant is speaking on the teaching and training.’ 6.1

So you should train like this: ‘We will be like cloth from Kāsi, not like jute canvas.’ That’s how you should train.” 6.4

AN 3.100

A Lump of Salt

Loṇakapallasutta

- 1.1 “Mendicants, suppose you say: ‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.
- 1.3 Suppose you say: ‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.
- 1.5 Take the case of the individual who does a trivial bad deed, but it lands them in hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot.
- 2.1 What kind of individual does a trivial bad deed, but it lands them in hell? An individual who hasn’t developed their physical endurance, ethics, mind, or wisdom. They’re small-minded and mean-spirited, living in suffering. That kind of individual does a trivial bad deed, but it lands them in hell.
- 3.1 What kind of individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot? An individual who has developed their physical endurance, ethics, mind, and wisdom. They’re not small-minded, but are big-hearted, meditating on the immeasurables. That kind of individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot.
- 4.1 Suppose a person was to drop a lump of salt into a mug of water. What do you think, mendicants? Would that mug of water become salty and undrinkable?”
- 4.4 “Yes, sir. Why is that? Because there is only a little water in the bowl.”

“Suppose a person was to drop a lump of salt into the Ganges 4.7
River. What do you think, mendicants? Would the Ganges River
become salty and undrinkable?”

“No, sir. Why is that? Because the Ganges River is a vast mass of 4.10
water.”

“This is how it is in the case of an individual who does a trivial 5.1
bad deed, but it lands them in hell. Meanwhile, another individual
does the same trivial bad deed, but experiences it in this life, so that
not even a little remains, let alone a lot. ...

Take the case of someone who is thrown in jail for stealing half 8.1
a dollar, a dollar, or a hundred dollars. While someone else isn’t
thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

What sort of person is thrown in jail for stealing half a dollar, a 9.1
dollar, or a hundred dollars? Someone who is poor, with few pos-
sessions and little wealth. That kind of person is thrown in jail for
stealing half a dollar, a dollar, or a hundred dollars.

What sort of person isn’t thrown in jail for stealing half a dollar, 10.1
a dollar, or a hundred dollars? Someone who is rich, affluent, and
wealthy. That kind of person isn’t thrown in jail for stealing half a
dollar, a dollar, or a hundred dollars.

This is how it is in the case of an individual who does a trivial bad 10.4
deed, but they go to hell. Meanwhile, another individual does the
same trivial bad deed, but experiences it in this life, so that not even
a little remains, let alone a lot. ...

It’s like a sheep dealer or butcher. They can execute, jail, fine, or 13.3
otherwise punish one person who steals from them, but not another.

What sort of person can they punish? Someone who is poor, with 14.1
few possessions and little wealth. That’s the kind of person they can
punish.

What sort of person can’t they punish? A ruler or their chief 15.1
minister who is rich, affluent, and wealthy. That’s the kind of person
they can’t punish. In fact, all they can do is raise their cupped palms
and ask: ‘Please, good fellow, give me my sheep or pay me for it.’

- 15.6 This is how it is in the case of an individual who does a trivial bad deed, but it lands them in hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot. . . .
- 18.1 Mendicants, suppose you say: ‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.
- 18.3 Suppose you say: ‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.”

AN 3.101

A Panner

Pāmsudhovakasutta

- 1.1 “Native gold has coarse corruptions: sand, soil, and gravel. A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it. When that’s been eliminated, there are medium corruptions in the native gold: fine grit and coarse sand. The panner washes it again. When that’s been eliminated, there are fine corruptions in the native gold: fine sand and black grime. The panner washes it again. When that’s been eliminated, only golden flecks remain. A goldsmith or their apprentice places the native gold in a crucible where they blow, melt, and smelt it. Still the native gold is not settled and the dross is not totally gone. It’s not pliable, workable, or radiant, but is brittle and not completely ready for working. But the goldsmith keeps on blowing, melting, and smelting it. The native gold becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

In the same way, a mendicant who is committed to the higher 2.1
mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

When they've been given up and eliminated, there are middling 2.2
corruptions: sensual, malicious, or cruel thoughts. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

When they've been given up and eliminated, there are fine corrup- 2.3
tions: thoughts of family, country, and status. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

When they've been given up and eliminated, only thoughts about 2.4
the teaching are left. That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.

But there comes a time when that mind is stilled internally; it 2.6
settles, unifies, and becomes immersed in samādhi. That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

If they wish: 'May I wield the many kinds of psychic power: multi- 3.1
plying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.' They are capable of realizing these things, since each and every one is within range.

If they wish: 'With clairaudience that is purified and superhuman, 4.1
may I hear both kinds of sounds, human and heavenly, whether near or far.' They are capable of realizing these things, since each and every one is within range.

- 5.1 If they wish: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”. They are capable of realizing these things, since each and every one is within range.
- 6.1 If they wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ They are capable of realizing these things, since each and every one is within range.
- 7.1 If they wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind.

They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.’ They are capable of realizing these things, since each and every one is within range.

If they wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ They are capable of realizing these things, since each and every one is within range.” 8.1

AN 3.102

Basis

Nimittasutta

“Mendicants, a mendicant committed to the higher mind should focus on three bases from time to time: the basis of immersion, the basis of exertion, and the basis of equanimity. 1.1

If a mendicant dedicated to the higher mind focuses solely on the basis of immersion, it’s likely their mind will incline to laziness. 1.3

If they focus solely on the basis of exertion, it’s likely their mind will incline to restlessness. 1.4

If they focus solely on the basis of equanimity, it’s likely their mind won’t properly become immersed in samādhi for the ending of defilements. 1.5

- 1.6 But when a mendicant dedicated to the higher mind focuses from time to time on the basis of immersion, the basis of exertion, and the basis of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements.
- 2.1 It's like when a goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some native gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. If they solely fanned it, the native gold would likely be scorched. If they solely sprinkled water on it, the native gold would likely cool down. If they solely watched over it, the native gold would likely not be properly processed. But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that native gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.
- 3.1 In the same way, a mendicant committed to the higher mind should focus on three bases from time to time: the basis of immersion, the basis of exertion, and the basis of equanimity. ...
- 3.6 When a mendicant dedicated to the higher mind focuses from time to time on the basis of immersion, the basis of exertion, and the basis of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.
- 4.1 If they wish: 'May I wield the many kinds of psychic power' ...
- 4.2 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' ... 'May I recollect many kinds of past lives.' ... 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away

and being reborn.’ . . . ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ They are capable of realizing these things, since each and every one is within range.”

THE THIRD FIFTY

The Chapter on Awakening

AN 3.103

Before Awakening

Pubbevasambodhasutta

“Mendicants, before my awakening—when I was still unawakened 1.1
but intent on awakening—I thought: ‘What’s the gratification in the
world? What’s the drawback? What’s the escape?’

Then it occurred to me: “The pleasure and happiness that arise 1.3
from the world: this is its gratification.

That the world is impermanent, suffering, and perishable: this is 1.5
its drawback.

Removing and giving up desire and greed for the world: this is its 1.6
escape.’

As long as I didn’t truly understand the world’s gratification, draw- 1.7
back, and escape in this way for what they are, I didn’t announce my
supreme perfect awakening in this world with its gods, Māras, and
divinities, this population with its ascetics and brahmins, its gods
and humans.

But when I did truly understand the world’s gratification, draw- 1.8
back, and escape in this way for what they are, I announced my
supreme perfect awakening in this world with its gods, Māras, and
divinities, this population with its ascetics and brahmins, its gods
and humans.

- 1.9 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

AN 3.104

Gratification (1st)

Paṭhamaassādasutta

- 1.1 “Mendicants, I went in search of the world’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the world. I went in search of the world’s drawbacks, and I found them. I’ve seen clearly with wisdom the full extent of the drawbacks in the world. I went in search of escape from the world, and I found it. I’ve seen clearly with wisdom the full extent of escape from the world.
- 1.7 As long as I didn’t truly understand the world’s gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.
- 1.8 But when I did truly understand the world’s gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.
- 1.9 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

AN 3.105

Gratification (2nd)

Dutiyaassādasutta

- 1.1 “Mendicants, if there were no gratification in the world, sentient beings wouldn’t be aroused by it. But because there is gratification in the world, sentient beings are aroused by it.

If the world had no drawback, sentient beings wouldn't grow 1.3
disillusioned with it. But since the world has a drawback, sentient
beings do grow disillusioned with it.

If there were no escape from the world, sentient beings wouldn't 1.5
escape from it. But since there is an escape from the world, sentient
beings do escape from it.

As long as sentient beings don't truly understand the world's grat- 1.7
ification, drawback, and escape for what they are, they haven't es-
caped from this world—with its gods, Māras, and divinities, this
population with its ascetics and brahmins, its gods and humans—
and they don't live detached, liberated, with mind free of boundaries.

But when sentient beings truly understand the world's gratifica- 1.8
tion, drawback, and escape for what they are, they've escaped from
this world—with its gods, Māras, and divinities, this population
with its ascetics and brahmins, its gods and humans—and they live
detached, liberated, with mind free of boundaries.”

AN 3.106

Ascetics and Brahmins

Samaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don't truly un- 1.1
derstand the world's gratification, drawback, and escape for what
they are. I don't deem them as true ascetics and brahmins. Those
venerables don't realize the goal of life as an ascetic or brahmin, and
don't live having realized it with their own insight in this very life.

There are ascetics and brahmins who do truly understand the 1.3
world's gratification, drawback, and escape for what they are. I deem
them as true ascetics and brahmins. Those venerables realize the
goal of life as an ascetic or brahmin, and live having realized it with
their own insight.”

AN 3.107

Wailing

Runṇasutta

- 1.1 “Singing is regarded as wailing in the training of the Noble One. Dancing is regarded as madness. Too much laughter, showing the teeth, is regarded as childish. So break off singing and dancing; and when you’re appropriately pleased, it’s enough to simply smile.”

AN 3.108

Satisfaction

Atittisutta

- 1.1 “Mendicants, there are three indulgences that never satisfy. What three? Sleep, drinking beer and wine, and sexual intercourse. These are the three indulgences that never satisfy.”

AN 3.109

Unprotected

Arakkhitasutta

- 1.1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 1.2 “Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected. When deeds are unprotected, they fester. When deeds fester, they become rotten. Someone whose deeds of body, speech, and mind are rotten will not have a good death.
- 2.1 It’s like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected. They fester, and become rotten.

In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. ... Someone whose deeds of body, speech, and mind are rotten will not have a good death. 3.1

When the mind is protected, bodily, verbal, and mental deeds are protected. When deeds are protected, they don't fester. When deeds don't fester, they don't become rotten. Someone whose deeds of body, speech, and mind aren't rotten will have a good death. 4.1

It's like a bungalow with a good roof. The roof peak, rafters, and walls are protected. They don't get soaked, and they don't become rotten. 5.1

In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. ... Someone whose deeds of body, speech, and mind aren't rotten will have a good death." 6.1

AN 3.110

Fallen

Byāpannasutta

Seated to one side, the Buddha said to the householder Anāthapiṇḍika: 1.1

"Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death. It's like a bungalow with a bad roof. The roof peak, rafters, and walls fall in. In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death. 1.2

When the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death. It's like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in. In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are 2.1

not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death.”

AN 3.111

Sources (1st)

Paṭhamanidānasutta

1.1 “Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the creation of more deeds, not their cessation. These are three sources that give rise to deeds.

2.1 There are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Any deed that emerges from contentment, love, or understanding—born, sourced, and originated from contentment, love, or understanding—is skillful, blameless, results in happiness, and leads to the cessation of more deeds, not their creation. These are three sources that give rise to deeds.”

AN 3.112

Sources (2nd)

Dutiyanidānasutta

1.1 “Mendicants, there are these three sources that give rise to deeds. What three?

1.3 Desire comes up for things that stimulate desire and greed in the past, future, or present. And how does desire come up for things that stimulate desire and greed in the past, future, or present? In your heart you think about and consider things that stimulate desire and

greed in the past, future, or present. When you do this, desire comes up, and you get attached to those things. This lust in the heart is what I call a fetter. That's how desire comes up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds. 3.1

There are these three sources that give rise to deeds. What three? 4.1
 Desire doesn't come up for things that stimulate desire and greed in the past, future, or present. And how does desire not come up for things that stimulate desire and greed in the past, future, or present? You understand the future result of things that stimulate desire and greed in the past, future, or present. When you know this, you grow disillusioned, your heart becomes dispassionate, and you see it with penetrating wisdom. That's how desire doesn't come up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds." 7.1

The Chapter on Bound for Loss

AN 3.113

Bound for Loss

Āpāyikasutta

- 1.1 “Mendicants, these three are bound for a place of loss, bound for hell, if they don’t give up this fault. What three?
- 1.3 Someone who is unchaste, but claims to be chaste; someone who makes a groundless accusation of unchastity against a person whose chastity is pure; and someone who has the view, ‘There is nothing wrong with sensual pleasures,’ so they throw themselves into sensual pleasures.
- 1.6 These are the three who are bound for a place of loss, bound for hell, if they don’t give up this fault.”

AN 3.114

Rare

Dullabhasutta

- 1.1 “Mendicants, the appearance of three individuals is rare in the world. What three? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a

Realized One. An individual who is grateful and thankful. The appearance of these three individuals is rare in the world.”

AN 3.115

Immeasurable

Appameyyasutta

“Mendicants, these three individuals are found in the world. What 1.1
three? Someone easy to measure, someone hard to measure, and
someone who is immeasurable.

And who is the individual easy to measure? It’s an individual who 1.4
is haughty, insolent, fickle, scurrilous, loose-tongued, unmindful,
lacking situational awareness and immersion, with straying mind and
undisciplined faculties. This is called ‘an individual easy to measure’.

And who is the individual hard to measure? It’s an individual 2.1
who is not haughty, insolent, fickle, scurrilous, or loose-tongued.
They have established mindfulness, situational awareness and im-
mersion, with unified mind and restrained faculties. This is called
‘an individual hard to measure’.

And who is the immeasurable individual? It’s a mendicant who is 3.1
perfected, and has ended defilements. This is called ‘an immeasur-
able individual’.

These are the three individuals found in the world.” 3.4

AN 3.116

Imperturbable

Āneñjasutta

“Mendicants, these three individuals are found in the world. What 1.1
three?

First, an individual, going totally beyond perceptions of form, 1.3
with the disappearance of perceptions of impingement, not focusing

on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They enjoy it and like it and find it rewarding. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite space. The lifespan of the gods of infinite space is twenty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

2.1 Furthermore, an individual, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. They enjoy it and like it and find it rewarding. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite consciousness. The lifespan of the gods of infinite consciousness is forty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

3.1 Furthermore, an individual, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They enjoy it and like it and find it rewarding. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of nothingness. The lifespan of the gods of nothingness is sixty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a

disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

These are the three individuals found in the world.”

3.7

AN 3.117

Failures and Accomplishments

Vipattisampadāsutta

“Mendicants, there are three failures. What three? Failure in ethics, 1.1
mind, and view. And what is failure in ethics? It's when someone
kills living creatures, steals, commits sexual misconduct, and uses
speech that's false, backbiting, harsh, or nonsensical. This is called
'failure in ethics'.

And what is failure in mind? It's when someone is covetous and 2.1
malicious. This is called 'failure in mind'.

And what is failure in view? It's when someone has wrong view, a 3.1
distorted perspective, such as: 'There's no meaning in giving, sacri-
fice, or offerings. There's no fruit or result of good and bad deeds.
There's no afterlife. There's no such thing as mother and father, or be-
ings that are reborn spontaneously. And there's no ascetic or brahmin
who is rightly comported and rightly practiced, and who describes
the afterlife after realizing it with their own insight.' This is called
'failure in view'. Some sentient beings, when their body breaks up,
after death, are reborn in a place of loss, a bad place, the underworld,
hell because of failure in ethics, mind, or view.

These are the three failures.

3.8

There are three accomplishments. What three? Accomplishment 4.1
in ethics, mind, and view.

And what is accomplishment in ethics? It's when someone doesn't 5.1
kill living creatures, steal, commit sexual misconduct, or use speech

that's false, backbiting, harsh, or nonsensical. This is called accomplishment in ethics.

6.1 And what is accomplishment in mind? It's when someone is content and kind-hearted. This is called accomplishment in mind.

7.1 And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

7.8 These are the three accomplishments."

AN 3.118

Sure-bet Dice

Apannakasutta

1.1 "Mendicants, there are three failures. What three? Failure in ethics, mind, and view.

2.1 And what is failure in ethics? It's when someone kills living creatures, steals, commits sexual misconduct, and uses speech that's false, backbiting, harsh, or nonsensical. This is called 'failure in ethics'.

3.1 And what is failure in mind? It's when someone is covetous and malicious. This is called 'failure in mind'.

4.1 And what is failure in view? It's when someone has wrong view, a distorted perspective, such as: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin

who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view. It’s like throwing sure-bet dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

These are the three failures.

4.8

There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

5.1

And what is accomplishment in ethics? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, backbiting, harsh, or nonsensical. This is called accomplishment in ethics.

6.1

And what is accomplishment in mind? It’s when someone is content and kind-hearted. This is called accomplishment in mind.

7.1

And what is accomplishment in view? It’s when someone has right view, an undistorted perspective, such as: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view. It’s like throwing sure-bet dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

8.1

These are the three accomplishments.”

8.8

AN 3.119

Action

Kammantasutta

- 1.1 “Mendicants, there are three failures. What three? Failure in action, livelihood, and view.
- 1.4 And what is failure in action? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, backbiting, harsh, or nonsensical. This is called ‘failure in action’.
- 2.1 And what is failure in livelihood? It’s when a noble disciple has wrong livelihood and earns a living by wrong livelihood. This is called ‘failure in livelihood’.
- 3.1 And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. These are the three failures.
- 4.1 There are three accomplishments. What three? Accomplishment in action, livelihood, and view.
- 4.4 And what is accomplishment in action? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, backbiting, harsh, or nonsensical. This is called ‘accomplishment in action’.
- 5.1 And what is accomplishment in livelihood? It’s when a noble disciple has right livelihood and earns a living by right livelihood. This is called ‘accomplishment in livelihood’.
- 6.1 And what is accomplishment in view? It’s when someone has right view, an undistorted perspective, such as: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother

and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is called ‘accomplishment in view’.

These are the three accomplishments.”

6.5

AN 3.120

Purity (1st)

Paṭhamasoceyyasutta

“Mendicants, there are these three kinds of purity. What three? Purity 1.1
of body, speech, and mind.

And what is purity of body? It’s when someone doesn’t kill living 1.4
creatures, steal, or commit sexual misconduct. This is called ‘purity
of body’.

And what is purity of speech? It’s when someone doesn’t use 2.1
speech that’s false, backbiting, harsh, or nonsensical. This is called
‘purity of speech’.

And what is purity of mind? It’s when someone is content, kind- 3.1
hearted, and has right view. This is called ‘purity of mind’.

These are the three kinds of purity.”

3.4

AN 3.121

Purity (2nd)

Dutiyasoceyyasutta

“Mendicants, there are these three kinds of purity. What three? Purity 1.1
of body, speech, and mind.

And what is purity of body? It’s when a mendicant doesn’t kill 1.4
living creatures, steal, or have sex. This is called ‘purity of body’.

- 2.1 And what is purity of speech? It's when a mendicant doesn't use speech that's false, backbiting, harsh, or nonsensical. This is called 'purity of speech'.
- 3.1 And what is purity of mind?
- 3.2 It's when a mendicant who has sensual desire in them understands 'I have sensual desire in me.' When they don't have sensual desire in them, they understand 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.
- 3.3 When they have ill will in them they understand 'I have ill will in me'; and when they don't have ill will in them they understand 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.
- 3.4 When they have dullness and drowsiness in them they understand 'I have dullness and drowsiness in me'; and when they don't have dullness and drowsiness in them they understand 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.
- 3.5 When they have restlessness and remorse in them they understand 'I have restlessness and remorse in me'; and when they don't have restlessness and remorse in them they understand 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.
- 3.6 When they have doubt in them they understand 'I have doubt in me'; and when they don't have doubt in them they understand 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.
- 3.7 This is called 'purity of mind'.

These are the three kinds of purity. 3.8

Purity of body, purity of speech,
and undefiled purity of heart. 4.1
A pure one, blessed with purity,
has washed off all bad things, they say.”

AN 3.122

Sagacity

Moneyyasutta

“Mendicants, there are these three kinds of sagacity. What three? 1.1
Sagacity of body, speech, and mind.

And what is sagacity of body? It’s when a mendicant doesn’t kill 1.4
living creatures, steal, or have sex. This is called ‘sagacity of body’.

And what is sagacity of speech? It’s when a mendicant doesn’t use 2.1
speech that’s false, backbiting, harsh, or nonsensical. This is called
‘sagacity of speech’.

And what is sagacity of mind? It’s when a mendicant realizes the 3.1
undefiled freedom of heart and freedom by wisdom. And they live
having realized it with their own insight in this very life due to the
ending of defilements. This is called ‘sagacity of mind’. These are the
three kinds of sagacity.

A sage in body, a sage in speech, 4.1
a sage undefiled in heart;
a sage, blessed with sagacity,
has given up everything, they say.”

The Chapter at Kusināra

AN 3.123

At Kusināra

Kusinārasutta

- 1.1 At one time the Buddha was staying near Kusināra in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, take the case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.
- 3.1 The mendicant thinks: ‘It’s so good that this householder serves me with delicious fresh and cooked foods.’ Then they think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They think about it with sensual, malicious, or cruel thoughts. A gift to such a mendicant is not very fruitful, I say. Why is that? Because that mendicant is negligent.

Take another case of a mendicant living supported by a town or 4.1
village. A householder or their child approaches and invites them for
the next day's meal. The mendicant accepts if they want. When the
night has passed, they robe up in the morning, take their bowl and
robe, and approach that householder's home, where they sit on the
seat spread out. The householder or their child serves and satisfies
them with their own hands with delicious fresh and cooked foods.

It never occurs to them: 'It's so good that the householder or their 5.1
child serves and satisfies me with their own hands with delicious
fresh and cooked foods.' They don't think: 'I really hope this house-
holder serves me with delicious fresh and cooked foods in the future,
too.' They eat that almsfood untied, uninfatuated, unattached, seeing
the drawback, and understanding the escape. They think about it
with thoughts of renunciation, good will, or harmlessness. A gift to
such a mendicant is very fruitful, I say. Why is that? Because that
mendicant is diligent."

AN 3.124

Arguments

Bhaṇḍanasutta

"Mendicants, I'm not even comfortable thinking about a place where 1.1
mendicants fight—quarreling and disputing, continually wounding
each other with barbed words—let alone going there. I come to
a conclusion about them: 'Clearly those venerables have given up
three things and cultivated three things.' What three things have they
given up? Thoughts of renunciation, good will, and harmlessness.
What three things have they cultivated? Sensual, malicious, and
cruel thoughts. ... I come to a conclusion about them: 'Clearly
those venerables have given up three things and cultivated three
things.'

I feel comfortable going to a place where the mendicants live in 2.1
harmony—appreciating each other, without quarreling, blending

like milk and water, and regarding each other with kindly eyes—let alone thinking about it. I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’ What three things have they given up? Sensual, malicious, and cruel thoughts. What three things have they cultivated? Thoughts of renunciation, good will, and harmlessness. ... I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’”

AN 3.125

The Gotamaka Shrine

Gotamakacetiyasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Gotamaka Shrine. There the Buddha addressed the mendicants, “Mendicants!”
- 1.4 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, I teach based on direct knowledge, not without direct knowledge. I teach with reasons, not without them. I teach with a demonstrable basis, not without it. Since this is so, you should follow my advice and instruction. This is enough for you to feel joyful, delighted, and happy: ‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”
- 3.1 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the thousandfold galaxy shook.

AN 3.126

Bharaṇḍu Kālāma

Bharaṇḍukālāmasutta

At one time the Buddha was wandering in the land of the Kosalans 1.1
when he arrived at Kapilavatthu.

Mahānāma the Sakyan heard that he had arrived. He went up to 1.2
the Buddha, bowed, and stood to one side. The Buddha said to him,
“Go into Kapilavatthu, Mahānāma, and check if there’s a suitable
guest house where I can spend the night.”

“Yes, sir,” replied Mahānāma. He returned to Kapilavatthu and 2.2
searched all over the city, but he couldn’t see a suitable guest house
for the Buddha to spend the night.

Then Mahānāma went up to the Buddha, and said to him, “Sir, 3.1
there’s no suitable guest house in Kapilavatthu for you to spend the
night. But there is this Bharaṇḍu the Kālāma, who used to be the
Buddha’s spiritual companion. Why don’t you spend the night at his
hermitage?”

“Go, Mahānāma, and set out a mat.” 3.5

“Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, 3.6
where he set out a mat, and got foot-washing water ready. Then he
went back to the Buddha and said to him, “The mat and foot-washing
water are set out. Please, sir, go at your convenience.”

Then the Buddha went to Bharaṇḍu’s hermitage, sat down on the 4.1
seat spread out, and washed his feet.

Then it occurred to Mahānāma, “It’s too late to pay homage to the 4.3
Buddha today. He’s tired. Tomorrow I’ll pay homage to the Buddha.”
He bowed and respectfully circled the Buddha, keeping him on his
right, before leaving.

Then, when the night had passed, Mahānāma the Sakyan went up 5.1
to the Buddha, and sat down to one side. The Buddha said to him:

“Mahānāma, there are these three teachers found in the world. 5.2
What three? One teacher advocates the complete understanding of

sensual pleasures, but not of forms or feelings. One teacher advocates the complete understanding of sensual pleasures and forms, but not of feelings. One teacher advocates the complete understanding of sensual pleasures, forms, and feelings. These are the three teachers found in the world. Do these three teachers have the same end or different ends?”

- 6.1 When he said this, Bharaṇḍu said to Mahānāma, “Say they’re the same, Mahānāma!”
- 6.3 The Buddha said, “Say they’re different, Mahānāma!”
- 6.5 For a second time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”
- 6.7 The Buddha said, “Say they’re different, Mahānāma!”
- 6.9 For a third time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”
- 6.11 The Buddha said, “Say they’re different, Mahānāma!”
- 7.1 Then it occurred to Bharaṇḍu, “The Buddha has rebuked me three times in front of this illustrious Mahānāma. Why don’t I leave Kapilavatthu?” Then Bharaṇḍu the Kālāma left Kapilavatthu, never to return.

AN 3.127

With Hatthaka

Hatthakasutta

- 1.1 At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.2 Then, late at night, the glorious godling Hatthaka, lighting up the entire Jeta’s Grove, went up to the Buddha. Thinking, “I will stand before the Buddha,” he sank and melted down, and wasn’t able to stay still. It’s like when ghee or oil is poured on sand, it sinks and melts down, and can’t remain stable.
- 2.1 Then the Buddha said to Hatthaka, “Hatthaka, manifest a solid incarnation.”

“Yes, sir,” replied Hatthaka. He manifested a solid incarnation, 2.3
bowed to the Buddha, and stood to one side.

The Buddha said to him, “Hatthaka, I wonder whether you still 2.4
promulgate now the teachings that you promulgated when you were
a human being?”

“I still promulgate the teachings that I promulgated as a human 3.2
being. And I also promulgate teachings that I didn’t promulgate as a
human being.

Just as the Buddha these days lives crowded by monks, nuns, lay- 3.4
men, and laywomen; by rulers and their chief ministers, and monas-
tics of other religions and their disciples, so I live crowded by the
godlings. The godlings come from far away, thinking, ‘We’ll hear the
teaching in the presence of Hatthaka.’

Sir, I passed away without getting enough of three things. What 3.7
three? Seeing the Buddha; hearing the true teaching; and serving
the Saṅgha. I passed away without getting enough of these three
things.

I could never get enough 4.1
of seeing the Buddha,
serving the Saṅgha,
or hearing the teaching.

Training in the higher ethics, 5.1
loving to hear the true teaching,
Hatthaka has gone to the Aviha realm
without getting enough of these three things.”

AN 3.128

Bitter

Kaṭuvīyasutta

At one time the Buddha was staying near Varanasi in the deer park 1.1
at Isipatana.

- 1.2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Varanasi for alms. While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.
- 1.4 The Buddha said to him, “Monk, don’t be bitter. If you’re bitter, festering with putrefaction, flies will, without a doubt, plague and infest you.”
- 2.3 Hearing this advice of the Buddha, that monk was struck with a sense of urgency. Then, after the meal, on his return from almsround, the Buddha told the mendicants what had happened. ...
- 4.1 When he said this, one of the mendicants said to the Buddha:
- 4.5 “Sir, what is this ‘bitterness’? What is ‘putrefaction’? And what are the ‘flies’?”
- 5.1 “Desire is bitterness; ill will is the putrefaction; and bad, unskillful thoughts are the flies. If you’re bitter, festering with putrefaction, flies will, without a doubt, plague and infest you.
- 6.1 When your eyes and ears are unguarded,
and you’re not restrained in your sense faculties,
flies—those lustful thoughts—
will plague you.
- 7.1 A mendicant who’s bitter,
festering with putrefaction,
is far from being extinguished,
distress is their lot.
- 8.1 Whether in village or wilderness,
if they don’t find serenity in themselves,
the fool, the simpleton departs,
honored only by flies.
- 9.1 But those who have ethics,

lovers of wisdom and peace,
they, being peaceful, sleep at ease,
since they've got rid of the flies."

AN 3.129

With Anuruddha (1st)

Paṭhamaanuruddhasutta

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

"Sometimes, sir, with my clairvoyance that is purified and super- 1.2
human, I see that females—when their body breaks up, after death—
are mostly reborn in a place of loss, a bad place, the underworld, hell.
How many qualities do ladies have so that they're reborn in a place
of loss, a bad place, the underworld, hell?"

"When ladies have three qualities, when their body breaks up, after 2.1
death, they are reborn in a place of loss, a bad place, the underworld,
hell. What three? A lady lives at home with a heart full of the stain
of stinginess in the morning, jealousy at midday, and sexual desire in
the evening. When ladies possess these three qualities, when their
body breaks up, after death, they are reborn in a place of loss, a bad
place, the underworld, hell."

AN 3.130

With Anuruddha (2nd)

Dutiyaanuruddhasutta

Then Venerable Anuruddha went up to Venerable Sāriputta, and 1.1
exchanged greetings with him. When the greetings and polite con-
versation were over, he sat down to one side and said to him:

"Here's the thing, Reverend Sāriputta. With clairvoyance that 1.3
is purified and surpasses the human, I survey the thousandfold

galaxy. My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed and unified in samādhi. But my mind is not freed from the defilements by not grasping.”

- 2.1 “Well, Reverend Anuruddha, when you say: ‘With clairvoyance that is purified and surpasses the human, I survey the thousandfold galaxy,’ that’s your conceit. And when you say: ‘My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,’ that’s your restlessness. And when you say: ‘But my mind is not freed from the defilements by not grasping,’ that’s your remorse. It would be good to give up these three things. Ignore them and apply your mind to freedom from death.”
- 3.1 After some time Anuruddha gave up these three things. Ignoring them, he applied his mind to freedom from death. Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.
- 3.3 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Anuruddha became one of the perfected.

AN 3.131

Under Cover

Paṭicchannasutta

- 1.1 “Mendicants, three things are conveyed under cover, not in the open. What three? Ladies are conveyed for marriage with a veil, not unveiled. Hymns of the brahmins are conveyed under cover, not openly. Wrong view is conveyed under cover, not in the open. These three things are conveyed under cover, not in the open.

Three things shine in the open, not under cover. What three? The 2.1
 moon shines in the open, not under cover. The sun shines in the
 open, not under cover. The teaching and training proclaimed by a
 Realized One shine in the open, not under cover. These three things
 shine in the open, not under cover.”

AN 3.132

Etchings

Lekhasutta

“Mendicants, these three individuals are found in the world. What 1.1
 three? An individual like a line drawn in stone, an individual like a
 line drawn in sand, and an individual like a line drawn in water.

And who is the individual like a line drawn in stone? It’s an indi- 1.4
 vidual who is often angry, and their anger lingers for a long time. It’s
 like a line drawn in stone, which isn’t quickly worn away by wind
 and water, but lasts for a long time. In the same way, an individual is
 often angry, and their anger lingers for a long time. This is called an
 individual like a line drawn in stone.

And who is the individual like a line drawn in sand? It’s an indi- 2.1
 vidual who is often angry, but their anger doesn’t linger long. It’s like
 a line drawn in sand, which is quickly worn away by wind and water,
 and doesn’t last long. In the same way, an individual is often angry,
 but their anger doesn’t linger long. This is called an individual like a
 line drawn in sand.

And who is the individual like a line drawn in water? It’s an in- 3.1
 dividual who, though spoken to by someone in a rough, harsh, and
 disagreeable manner, still stays in touch, interacts with, and greets
 them. It’s like a line drawn in water, which vanishes right away, and
 doesn’t last long. In the same way, an individual, though spoken to
 by someone in a rough, harsh, and disagreeable manner, still stays in
 touch, interacts with, and greets them. This is called an individual
 like a line drawn in water.

3.6 These are the three individuals found in the world.”

The Chapter on a Warrior

AN 3.133

A Warrior

Yodhājīvasutta

“Mendicants, a warrior with three factors is worthy of a king, fit to 1.1
serve a king, and is reckoned as a factor of kingship. What three?
He’s a long-distance shooter, a marksman, one who shatters large
objects. A warrior with these three factors is worthy of a king, fit to
serve a king, and is reckoned as a factor of kingship.

In the same way, a mendicant with three factors is worthy of of- 1.5
ferings dedicated to the gods, worthy of hospitality, worthy of a
religious donation, worthy of veneration with cupped palms, and
is the supreme field of merit for the world. What three? They’re
a long-distance shooter, a marksman, and one who shatters large
objects.

And how is a mendicant a long-distance shooter? It’s when a men- 2.1
dicant truly sees any kind of form at all—past, future, or present;
internal or external; solid or subtle; inferior or superior; far or near:
all form—with right understanding: ‘This is not mine, I am not this,
this is not my self.’ They truly see any kind of feeling at all—past,
future, or present; internal or external; solid or subtle; inferior or
superior; far or near: *all* feeling—with right understanding: ‘This is
not mine, I am not this, this is not my self.’ They truly see any kind
of perception at all—past, future, or present; internal or external;

solid or subtle; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of choices at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how a mendicant is a long-distance shooter.

3.1 And how is a mendicant a marksman? It’s when a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’ That’s how a mendicant is a marksman.

4.1 And how does a mendicant shatter large objects? It’s when a mendicant shatters the great mass of ignorance. That’s how a mendicant shatters large objects.

4.4 A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 3.134

Assemblies

Parisāsutta

1.1 “Mendicants, there are these three assemblies. What three? An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent. These are the three assemblies.”

AN 3.135

A Friend

Mittasutta

“Mendicants, you should associate with a friend who has three factors. 1.1
 What three? They give what is hard to give, they do what is hard to
 do, and they endure what is hard to endure. You should associate
 with a friend who has these three factors.”

AN 3.136

Arising

Uppādāsutta

“Mendicants, whether Realized Ones arise or not, this law of nature 1.1
 persists, this regularity of natural principles, this surety of natural
 principles: all conditions are impermanent. A Realized One awak-
 ens to this and comprehends it, then he explains, teaches, asserts,
 establishes, clarifies, analyzes, and discloses it: ‘All conditions are
 impermanent.’

Whether Realized Ones arise or not, this law of nature persists, 1.6
 this regularity of natural principles, this surety of natural principles:
 all conditions are suffering. A Realized One awakens to this and com-
 prehends it, then he explains, teaches, asserts, establishes, clarifies,
 analyzes, and discloses it: ‘All conditions are suffering.’

Whether Realized Ones arise or not, this law of nature persists, 1.11
 this regularity of natural principles, this surety of natural principles:
 all things are not-self. A Realized One awakens to this and com-
 prehends it, then he explains, teaches, asserts, establishes, clarifies,
 analyzes, and discloses it: ‘All things are not-self.’”

AN 3.137

A Hair Blanket

Kesakambalasutta

- 1.1 “Mendicants, a hair blanket is said to be the worst kind of woven cloth. It’s cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch. In the same way, the teaching of the bamboo-staffed ascetic is said to be the worst of all the doctrines of the various ascetics and brahmins.
- 2.1 The bamboo-staffed ascetic, that futile man, has this doctrine and view: ‘There is no power in deeds, action, or energy.’
- 2.3 Those who were perfected ones, fully awakened Buddhas in the past also taught the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’
- 2.6 Those who will be perfected ones, fully awakened Buddhas in the future will also teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’
- 2.9 I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes me by saying: ‘There is no power in deeds, action, or energy.’
- 3.1 It’s like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish. In the same way that futile man the bamboo-staffed ascetic is a trap for humans, it seems to me. He has come into the world for the harm, suffering, calamity, and disaster of many beings.”

AN 3.138

Accomplishment

Sampadāsutta

“Mendicants, there are three accomplishments. What three? Accomplishment in faith, ethics, and wisdom. These are the three accomplishments.” 1.1

AN 3.139

Growth

Vuddhisutta

“Mendicants, there are three kinds of growth. What three? Growth in faith, ethics, and wisdom. These are the three kinds of growth.” 1.1

AN 3.140

A Wild Colt

Assakhaḷuṅkasutta

“Mendicants, I will teach you about three wild colts and three wild people. Listen and apply your mind well, I will speak.” 1.1

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

“What are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned. 2.1

These are the three wild colts. 2.5

And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned. 3.1

- 4.1 And how is a wild person fast, but not beautiful or well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.
- 5.1 And how is a wild person fast and beautiful, but not well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. But they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.
- 6.1 And how is a wild person fast, beautiful, and well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.' This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned.
- 6.9 These are the three wild people."

AN 3.141

Excellent Horses

Assaparassasutta

“Mendicants, I will teach you the three excellent horses and the three 1.1
excellent people. Listen and apply your mind well, I will speak.”

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

“What are the three excellent horses? One excellent horse is fast, 2.1
but not beautiful or well proportioned. Another excellent horse is
fast and beautiful, but not well proportioned. While another excel-
lent horse is fast, beautiful, and well proportioned.

These are the three excellent horses. 2.5

What are the three excellent people? One excellent person is 3.1
fast, but not beautiful or well proportioned. Another excellent per-
son is fast and beautiful, but not well proportioned. While another
excellent person is fast, beautiful, and well proportioned.

And how is an excellent person fast, but not beautiful or well 4.1
proportioned? It’s when a mendicant, with the ending of the five
lower fetters, is reborn spontaneously. They’re extinguished there,
and are not liable to return from that world. This is how they’re fast,
I say. But when asked a question about the teaching or training, they
falter without answering. This is how they’re not beautiful, I say.
And they don’t receive robes, almsfood, lodgings, and medicines
and supplies for the sick. This is how they’re not well proportioned,
I say. This is how an excellent person is fast, but not beautiful or well
proportioned.

And how is an excellent person fast and beautiful, but not well 5.1
proportioned? It’s when a mendicant, with the ending of the five
lower fetters, is reborn spontaneously. They’re extinguished there,
and are not liable to return from that world. This is how they’re
fast, I say. When asked a question about the teaching or training,
they answer without faltering. This is how they’re beautiful, I say.
But they don’t receive robes, almsfood, lodgings, and medicines and

supplies for the sick. This is how they're not well proportioned, I say. This is how an excellent person is fast and beautiful, but not well proportioned.

- 6.1 And how is an excellent person fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person is fast, beautiful, and well proportioned.

- 6.9 These are the three excellent people.”

AN 3.142

The Thoroughbred

Assājānīyasutta

- 1.1 “Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people. Listen and apply your mind well, I will speak.”
- 1.3 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “What are the three fine thoroughbred horses? One fine thoroughbred horse ... is fast, beautiful, and well proportioned.
- 2.4 These are the three fine thoroughbred horses.
- 3.1 And what are the three fine thoroughbred people? One fine thoroughbred person ... is fast, beautiful, and well proportioned.
- 4.1 And how is a fine thoroughbred person ... fast, beautiful, and well proportioned? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is

how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

These are the three fine thoroughbred people."

4.10

AN 3.143

At the Peacocks' Feeding Ground (1st)

Paṭhamamoranivāpasutta

At one time the Buddha was staying near Rājagaha, at the monastery 1.1
for the wanderers in the peacocks' feeding ground. There the Buddha
addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this: 1.4

"Mendicants, a mendicant with three qualities has reached the 2.1
ultimate end, the ultimate sanctuary from the yoke, the ultimate spir-
itual life, the ultimate goal. They are best among gods and humans.
What three? The entire spectrum of an adept's ethics, immersion,
and wisdom.

A mendicant with these three qualities has reached the ultimate 2.4
end, the ultimate sanctuary from the yoke, the ultimate spiritual life,
the ultimate goal. They are best among gods and humans."

AN 3.144

At the Peacocks' Feeding Ground (2nd)

Dutiyamoranivāpasutta

"Mendicants, a mendicant with three qualities has reached the ulti- 1.1
mate end, the ultimate sanctuary from the yoke, the ultimate spiritual
life, the ultimate goal. They are best among gods and humans. What
three? A demonstration of psychic power, a demonstration of reveal-
ing, and a demonstration of instruction.

- 1.4 A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.”

AN 3.145

At the Peacocks’ Feeding Ground (3rd)

Tatiyamoranivāpasutta

- 1.1 “Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? Right view, right knowledge, and right freedom.
- 1.4 A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.”

The Chapter on Good Fortune

AN 3.146

Unskillful

Akusalasutta

“Someone with three qualities is placed in hell as if delivered there. 1.1

What three? Unskillful deeds by way of body, speech, and mind.

Someone with these three qualities is placed in hell as if delivered there. 1.4

Someone with three qualities is placed in heaven as if delivered there. What three? Skillful deeds by way of body, speech, and mind. 2.1

Someone with these three qualities is placed in heaven as if delivered there.” 2.4

AN 3.147

Blameworthy

Sāvajjasutta

“Someone with three qualities is placed in hell as if delivered there. 1.1

What three? Blameworthy deeds by way of body, speech, and mind.

Someone with these three qualities is placed in hell as if delivered there. 1.4

- 2.1 Someone with three qualities is placed in heaven as if delivered there. What three? Blameless deeds by way of body, speech, and mind. Someone with these three qualities is placed in heaven as if delivered there.”

AN 3.148

Unethical

Visamasutta

- 1.1 “Someone with three qualities is placed in hell as if delivered there. ... Unethical deeds by way of body, speech, and mind. ...
2.1 Someone with three qualities is placed in heaven as if delivered there. ... Ethical deeds by way of body, speech, and mind. ...”

AN 3.149

Impure

Asucisutta

- 1.1 “Someone with three qualities is placed in hell as if delivered there. ... Impure deeds by way of body, speech, and mind. ...
2.1 Someone with three qualities is placed in heaven as if delivered there. ... Pure deeds by way of body, speech, and mind. ...”

AN 3.150

Broken (1st)

Paṭhamakhatasutta

- 1.1 “When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they brim with much wickedness. What three? Unskillful deeds by way of body, speech, and mind. ...

When an astute, competent true person has three qualities they 2.1
keep themselves healthy and whole. They don't deserve to be blamed
and criticized by sensible people, and they brim with much merit.
What three? Skillful deeds by way of body, speech, and mind. ...”

AN 3.151

Broken (2nd)

Dutiyakhatasutta

“When a foolish, incompetent untrue person has three qualities they 1.1
keep themselves broken and damaged. ... Blameworthy deeds by
way of body, speech, and mind. ...

When an astute, competent true person has three qualities they 2.1
keep themselves intact and unscathed. ... Blameless deeds by way
of body, speech, and mind. ...”

AN 3.152

Broken (3rd)

Tatīyakhatasutta

“When a foolish, incompetent untrue person has three qualities they 1.1
keep themselves broken and damaged. ... Unethical deeds by way
of body, speech, and mind. ...

When an astute, competent true person has three qualities they 2.1
keep themselves intact and unscathed. ... Ethical deeds by way of
body, speech, and mind. ...”

AN 3.153

Broken (4th)

Catutthakhatasutta

- 1.1 “When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. ... Impure deeds by way of body, speech, and mind. ...
- 2.1 When an astute, competent true person has three qualities they keep themselves intact and unscathed. ... Pure deeds by way of body, speech, and mind. ...”

AN 3.154

Homage

Vandanāsutta

- 1.1 “Mendicants, there are three kinds of homage. What three? By way of body, speech, and mind. These are the three kinds of homage.”

AN 3.155

Morning

Pubbāṇhasutta

- 1.1 “Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.
- 2.1 Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.
- 3.1 Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.
- 4.1 A good star, a good fortune,
a good dawn, a good rising,
a good moment, a good hour:

these come with good gifts to spiritual practitioners.

Auspicious deeds of body, 5.1
 verbal auspicious deeds,
 auspicious deeds of mind,
 auspicious resolutions:
 when your deeds have been auspicious,
 you get auspicious benefits.

Those happy with these benefits 6.1
 flourish in the Buddha's teaching.
 May you and all your relatives
 be healthy and happy!"

The Chapter on Practices

AN 3.156–162

Untitled Discourses on Three Practices

Acelakavagga

- 1.1 “Mendicants, there are three practices. What three? The addicted practice, the scorching practice, and the middle practice.
- 1.4 And what’s the addicted practice? It’s when someone has this doctrine and view: ‘There’s nothing wrong with sensual pleasures’; so they throw themselves into sensual pleasures. This is called the addicted practice.
- 2.1 And what’s the scorching practice? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to

once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice 3.1
bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping 4.1
cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live pursuing these various ways of mortifying and tormenting the body. This is called the scorching practice.

And what's the middle practice? It's when a mendicant meditates 5.1
by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... They meditate observing an aspect of the mind ... They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the middle practice.

These are the three practices. 5.7

Mendicants, there are three practices. What three? The addicted 1.1
practice, the scorching practice, the middle practice.

And what's the addicted practice? ... This is called the addicted 1.4
practice.

And what is the scorching practice? ... This is called the scorching 2.1
practice.

And what's the middle practice? It's when a mendicant generates 3.1
enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm,

try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. ...

- 1.1 They develop the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. ...
- 1.1 They develop the faculty of faith ... energy ... mindfulness ... immersion ... wisdom ...
- 1.1 They develop the power of faith ... energy ... mindfulness ... immersion ... wisdom ...
- 1.1 They develop the awakening factor of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity ...
- 1.1 They develop right view ... right purpose ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion ... This is called the middle practice. These are the three practices.”

The Chapter on Ways of Performing Deeds

AN 3.163–182

Untitled Discourses on Three Qualities

Kammaopathapeyyāla

“Someone with three qualities is placed in hell as if delivered there. 1.1
What three? They themselves kill living creatures. They encourage
others to kill living creatures. And they approve of killing living
creatures.

Someone with these three qualities is placed in hell as if delivered 1.4
there.

Someone with three qualities is placed in heaven as if delivered 1.1
there. What three? They don’t themselves kill living creatures. They
encourage others to not kill living creatures. And they approve of
not killing living creatures. ...

They themselves steal. They encourage others to steal. And they 1.1
approve of stealing. ...

They don’t themselves steal. They encourage others to not steal. 1.1
And they approve of not stealing. ...

They themselves commit sexual misconduct. They encourage 1.1
others to commit sexual misconduct. And they approve of sexual
misconduct. ...

- 1.1 They don't themselves commit sexual misconduct. They encourage others to not commit sexual misconduct. And they approve of refraining from sexual misconduct. ...
- 1.1 They themselves lie. They encourage others to lie. And they approve of lying. ...
- 1.1 They don't themselves lie. They encourage others to not lie. And they approve of not lying. ...
- 1.1 They themselves backbite. They encourage others to backbite. And they approve of backbiting. ...
- 1.1 They don't themselves backbite. They encourage others to not backbite. And they approve of not backbiting. ...
- 1.1 They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. ...
- 1.1 They don't themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. ...
- 1.1 They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. ...
- 1.1 They don't themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. ...
- 1.1 They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. ...
- 1.1 They themselves are content. They encourage others to be contented. And they approve of being contented. ...
- 1.1 They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. ...
- 1.1 They themselves are kind-hearted. They encourage others to have good will. And they approve of good will. ...
- 1.1 They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. ...
- 1.1 They themselves have right view. They encourage others to have right view. And they approve of right view.
- 1.2 Someone with these three qualities is placed in heaven as if delivered there."

The Chapter on Abbreviated Texts Beginning with Greed

AN 3.183–352

Untitled Discourses on Greed, Etc.

Rāgaṭṭhā

“For insight into greed, three things should be developed. What 1.1
three? Emptiness immersion; signless immersion; and undirected
immersion. For insight into greed, these three things should be
developed.

For the complete understanding of greed ... complete ending ... 2.1
giving up ... ending ... vanishing ... fading away ... cessation ...
giving away ... letting go ...

hate ... delusion ... anger ... acrimony ... disdain ... contempt ... 3.1
jealousy ... stinginess ... deceitfulness ... deviousness ... obstinacy
... aggression ... conceit ... arrogance ... vanity ... negligence ...
insight ... complete understanding ... complete ending ... giving
up ... ending ... vanishing ... fading away ... cessation ... giving
away ... For the letting go of negligence, these three things should
be developed.”

That is what the Buddha said. Satisfied, the mendicants approved 4.1
what the Buddha said.

THE BOOK OF THE THREES IS FINISHED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia and advocating for women’s rights. He continues to teach in Australia and globally,

with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tīpiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

About SuttaCentral

SuttaCentral publishes early Buddhist texts. Since 2005 we have provided root texts in Pali, Chinese, Sanskrit, Tibetan, and other languages, parallels between these texts, and translations in many

modern languages. Building on the work of generations of scholars, we offer our contribution freely.

SuttaCentral is driven by volunteer contributions, and in addition we employ professional developers. We offer a sponsorship program for high quality translations from the original languages. Financial support for SuttaCentral is handled by the SuttaCentral Development Trust, a charitable trust registered in Australia.

About Bilara

“Bilara” means “cat” in Pali, and it is the name of our Computer Assisted Translation (CAT) software. Bilara is a web app that enables translators to translate early Buddhist texts into their own language. These translations are published on SuttaCentral with the root text and translation side by side.

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