

Numbered Discourses

Bhikkhu Sujato

NUMBERED DISCOURSES

A sensible translation of the Aṅguttara Nikāya



translated and introduced by

BHIKKHU SUJATO

VOLUME 5

AN 10–11

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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 978-1-76132-042-2

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*

Contents

THE BOOK OF THE TENS

THE FIRST FIFTY

The Chapter on Benefits

AN 10.1	What's the Goal? (<i>Kimatthiyasutta</i>)	3
AN 10.2	Making a Wish (<i>Cetanākaraṇīyasutta</i>)	4
AN 10.3	Vital Conditions (1st) (<i>Paṭhamaupanisasutta</i>)	5
AN 10.4	Vital Conditions (2nd) (<i>Dutiyaupanisasutta</i>)	7
AN 10.5	Vital Conditions (3rd) (<i>Tatiyaupanisasutta</i>)	8
AN 10.6	Immersion (<i>Samādhisutta</i>)	9
AN 10.7	Sāriputta (<i>Sāriputtasutta</i>)	11
AN 10.8	Inspiring All Around: the Absorptions (<i>Jhānasutta</i>)	12
AN 10.9	Inspiring All Around: the Peaceful Liberations (<i>Santavimokkhasutta</i>)	13
AN 10.10	Inspiring All Around: the Three Knowledges (<i>Vijjāsutta</i>)	14

The Chapter on a Protector

AN 10.11	Lodgings (<i>Senāsanasutta</i>)	16
AN 10.12	Five Factors (<i>Pañcaṅgasutta</i>)	17
AN 10.13	Fetters (<i>Samyojanasutta</i>)	18
AN 10.14	Hard-heartedness (<i>Cetokhilasutta</i>)	19

AN 10.15	Diligence (<i>Appamādasutta</i>)	21
AN 10.16	Worthy of Offerings Dedicated to the Gods (<i>Āhuneyyasutta</i>)	22
AN 10.17	A Protector (1st) (<i>Paṭhamanāthasutta</i>)	23
AN 10.18	A Protector (2nd) (<i>Dutiyanāthasutta</i>)	24
AN 10.19	Abodes of the Noble Ones (1st) (<i>Paṭhamaariyāvāsasutta</i>)	27
AN 10.20	Abodes of the Noble Ones (2nd) (<i>Dutiyaariyāvāsasutta</i>)	28

The Great Chapter

AN 10.21	The Lion's Roar (<i>Sīhanādasutta</i>)	30
AN 10.22	Hypotheses (<i>Adhivuttipadasutta</i>)	32
AN 10.23	Body (<i>Kāyasutta</i>)	34
AN 10.24	By Mahācunda (<i>Mahācundasutta</i>)	37
AN 10.25	Meditation on Universals (<i>Kasiṇasutta</i>)	40
AN 10.26	With Kālī (<i>Kālīsutta</i>)	41
AN 10.27	The Great Questions (1st) (<i>Paṭhamamahāpañhāsutta</i>)	42
AN 10.28	The Great Questions (2nd) (<i>Dutiyaamahāpañhāsutta</i>)	44
AN 10.29	Kosala (1st) (<i>Paṭhamakosalasutta</i>)	46
AN 10.30	Kosala (2nd) (<i>Dutiyakosalasutta</i>)	51

The Chapter with Upāli

AN 10.31	With Upāli (<i>Upālisutta</i>)	55
AN 10.32	Suspending the Recitation of the Monastic Code (<i>Pātimokkhaṭṭhapanāsutta</i>)	56
AN 10.33	A Judge (<i>Ubbāhikāsutta</i>)	56
AN 10.34	Ordination (<i>Upasampadāsutta</i>)	57
AN 10.35	Dependence (<i>Nissayasutta</i>)	58
AN 10.36	A Novice (<i>Sāmaṇerasutta</i>)	58

AN 10.37	Schism in the Saṅgha (<i>Samṅhabhedasutta</i>)	59
AN 10.38	Harmony in the Saṅgha (<i>Samṅhasāmaggīsutta</i>)	60
AN 10.39	With Ānanda (1st) (<i>Paṭhamaānandasutta</i>)	60
AN 10.40	With Ānanda (2nd) (<i>Dutiyaānandasutta</i>)	61

The Chapter on Abuse

AN 10.41	Dispute (<i>Vivādasutta</i>)	63
AN 10.42	Roots of Dispute (1st) (<i>Paṭhamavivādamūlasutta</i>)	64
AN 10.43	Roots of Dispute (2nd) (<i>Dutiyavivādamūlasutta</i>)	64
AN 10.44	At Kusinārā (<i>Kusinārasutta</i>)	65
AN 10.45	Entering a Royal Compound (<i>Rājantepurappavesanasutta</i>)	66
AN 10.46	With the Sakyans (<i>Sakkasutta</i>)	68
AN 10.47	With Mahāli (<i>Mahālisutta</i>)	70
AN 10.48	Ten Regular Reflections for a Renunciate (<i>Pabbajitaabhiñhasutta</i>)	71
AN 10.49	Existing Because of the Body (<i>Sarīraṭṭhadhammasutta</i>)	71
AN 10.50	Fights (<i>Bhaṇḍanasutta</i>)	72

THE SECOND FIFTY

The Chapter on Your Own Mind

AN 10.51	Your Own Mind (<i>Sacittasutta</i>)	75
AN 10.52	With Sāriputta (<i>Sāriputtasutta</i>)	76
AN 10.53	Stagnation (<i>Thitisutta</i>)	77
AN 10.54	Serenity (<i>Samathasutta</i>)	79
AN 10.55	Decline (<i>Parihānasutta</i>)	82
AN 10.56	Perceptions (1st) (<i>Paṭhamasaññāsutta</i>)	85

AN 10.57	Perceptions (2nd) (<i>Dutiyasaññāsutta</i>)	85
AN 10.58	Rooted (<i>Mūlakasutta</i>)	85
AN 10.59	Going Forth (<i>Pabbajjāsutta</i>)	86
AN 10.60	With Girimānanda (<i>Girimānandasutta</i>)	87

The Chapter on Pairs

AN 10.61	Ignorance (<i>Avijjāsutta</i>)	91
AN 10.62	Craving (<i>Taṇhāsutta</i>)	94
AN 10.63	Come to a Conclusion (<i>Niṭṭhaṅgatasutta</i>)	97
AN 10.64	Experiential Confidence (<i>Aveccappasannasutta</i>)	98
AN 10.65	Happiness (1st) (<i>Paṭhamasukhasutta</i>)	99
AN 10.66	Happiness (2nd) (<i>Dutiyasukhasutta</i>)	99
AN 10.67	At Naḷakapāna (1st) (<i>Paṭhamanaḷakapānasutta</i>)	100
AN 10.68	At Naḷakapāna (2nd) (<i>Dutiyanaḷakapānasutta</i>)	102
AN 10.69	Topics of Discussion (1st) (<i>Paṭhamakathāvatthusutta</i>)	104
AN 10.70	Topics of Discussion (2nd) (<i>Dutiyakathāvatthusutta</i>)	105

The Chapter on If You Want

AN 10.71	One Might Wish (<i>Ākaṅkhasutta</i>)	108
AN 10.72	Thorns (<i>Kaṇṭakasutta</i>)	110
AN 10.73	Likable (<i>Iṭṭhadhammasutta</i>)	111
AN 10.74	Growth (<i>Vaḍḍhisutta</i>)	112
AN 10.75	With Migasālā (<i>Migasālāsutta</i>)	113
AN 10.76	Three Things (<i>Tayodhammasutta</i>)	117
AN 10.77	A Crow (<i>Kākasutta</i>)	121
AN 10.78	Jains (<i>Nigaṇṭhasutta</i>)	121
AN 10.79	Grounds for Resentment (<i>Āghātavatthusutta</i>)	121

AN 10.80	Getting Rid of Resentment (<i>Āghātaṭaṭṭavinayasutta</i>)	122
----------	--	-----

The Chapter on Senior Mendicants

AN 10.81	With Bāhuna (<i>Vāhanasutta</i>)	123
AN 10.82	With Ānanda (<i>Ānandasutta</i>)	124
AN 10.83	With Puṇṇiya (<i>Puṇṇiyasutta</i>)	125
AN 10.84	Declaration (<i>Byākaraṇasutta</i>)	126
AN 10.85	A Boaster (<i>Katthīsutta</i>)	127
AN 10.86	Overestimation (<i>Adhimānasutta</i>)	130
AN 10.87	Disciplinary Issues (<i>Nappiyasutta</i>)	132
AN 10.88	An Abuser (<i>Akkosakasutta</i>)	134
AN 10.89	With Kokālika (<i>Kokālikasutta</i>)	135
AN 10.90	The Powers of One Who has Ended Defilements (<i>Khīṇāsavabālasutta</i>)	138

The Chapter with Upāli

AN 10.91	Pleasure Seekers (<i>Kāmabhogīsutta</i>)	140
AN 10.92	Dangers (<i>Bhayasutta</i>)	145
AN 10.93	What is Your View? (<i>Kimdiṭṭhikasutta</i>)	147
AN 10.94	With Vajjiyamāhita (<i>Vajjiyamāhitasutta</i>)	151
AN 10.95	With Uttiya (<i>Uttiyasutta</i>)	153
AN 10.96	With Kokanada (<i>Kokanudasutta</i>)	155
AN 10.97	Worthy of Offerings Dedicated to the Gods (<i>Āhuneyyasutta</i>)	157
AN 10.98	A Senior Mendicant (<i>Therasutta</i>)	159
AN 10.99	With Upāli (<i>Upālisutta</i>)	160
AN 10.100	Cannot (<i>Abhabbasutta</i>)	167

THE THIRD FIFTY

The Chapter on Perceptions for Ascetics

AN 10.101	Perceptions for Ascetics (<i>Samaṇasaññāsutta</i>)	169
AN 10.102	Awakening Factors (<i>Bojjhaṅgasutta</i>)	169
AN 10.103	The Wrong Way (<i>Micchattasutta</i>)	170
AN 10.104	A Seed (<i>Bījasutta</i>)	171
AN 10.105	Knowledge (<i>Vijjāsutta</i>)	172
AN 10.106	Wearing Away (<i>Nijjarasutta</i>)	173
AN 10.107	The Bone-Washing Ceremony (<i>Dhovanasutta</i>)	174
AN 10.108	Doctors (<i>Tikicchakasutta</i>)	175
AN 10.109	Emetic (<i>Vamanasutta</i>)	176
AN 10.110	Blown Away (<i>Niddhamanīyasutta</i>)	177
AN 10.111	An Adept (1st) (<i>Paṭhamaasekhasutta</i>)	178
AN 10.112	An Adept (2nd) (<i>Dutiyaasekhasutta</i>)	178

The Chapter on the Ceremony of Descent

AN 10.113	Bad Principles (1st) (<i>Paṭhamaadhammasutta</i>)	179
AN 10.114	Bad Principles (2nd) (<i>Dutiyaadhammasutta</i>)	180
AN 10.115	Bad Principles (3rd) (<i>Tatiyaadhammasutta</i>)	181
AN 10.116	With Ajita (<i>Ajitasutta</i>)	184
AN 10.117	With Saṅgārava (<i>Saṅgāravasutta</i>)	186
AN 10.118	The Near Shore (<i>Oriṃatīrasutta</i>)	187
AN 10.119	The Ceremony of Descent (1st) (<i>Paṭhamapaccorohaṇīsutta</i>)	188
AN 10.120	The Ceremony of Descent (2nd) (<i>Dutiyaapaccorohaṇīsutta</i>)	190
AN 10.121	Forerunner (<i>Pubbaṅgamasutta</i>)	191

AN 10.122	The Ending of Defilements (<i>Āsavakkhayasutta</i>)	191
-----------	--	-----

The Chapter on Purified

AN 10.123	First (<i>Paṭṭhamasutta</i>)	192
AN 10.124	Second (<i>Dutiyasutta</i>)	192
AN 10.125	Third (<i>Tatīyasutta</i>)	193
AN 10.126	Fourth (<i>Catutthasutta</i>)	193
AN 10.127	Fifth (<i>Pañcamasutta</i>)	193
AN 10.128	Sixth (<i>Chaṭṭhasutta</i>)	194
AN 10.129	Seventh (<i>Sattamasutta</i>)	194
AN 10.130	Eighth (<i>Aṭṭhamasutta</i>)	195
AN 10.131	Ninth (<i>Navamasutta</i>)	195
AN 10.132	Tenth (<i>Dasamasutta</i>)	196
AN 10.133	Eleventh (<i>Ekādasamasutta</i>)	196

The Chapter on Good

AN 10.134	Good (<i>Sādhussutta</i>)	197
AN 10.135	The Teaching of the Noble Ones (<i>Ariyadhammasutta</i>)	197
AN 10.136	Unskillful (<i>Akusalasutta</i>)	198
AN 10.137	Beneficial (<i>Atthasutta</i>)	198
AN 10.138	The Teaching (<i>Dhammasutta</i>)	199
AN 10.139	Defiled (<i>Sāsavasutta</i>)	199
AN 10.140	Blameworthy (<i>Sāvajjasutta</i>)	199
AN 10.141	Mortifying (<i>Tapanīyasutta</i>)	200
AN 10.142	Accumulation (<i>Ācayagāmisutta</i>)	200
AN 10.143	With Suffering as Outcome (<i>Dukkhudrayasutta</i>)	201
AN 10.144	Result in Suffering (<i>Dukkhavipākasutta</i>)	201

The Chapter on the Noble Path

AN 10.145	The Noble Path (<i>Ariyamaggasutta</i>)	203
AN 10.146	The Dark Path (<i>Kaṇhamaggasutta</i>)	203
AN 10.147	The True Teaching (<i>Saddhammasutta</i>)	204
AN 10.148	The Teaching of the True Persons (<i>Sappurisadhammasutta</i>)	204
AN 10.149	Should Be Activated (<i>Uppādetabbasutta</i>)	205
AN 10.150	Should Be Cultivated (<i>Āsevitabbasutta</i>)	205
AN 10.151	Should Be Developed (<i>Bhāvetabbasutta</i>)	206
AN 10.152	Should Be Made Much Of (<i>Bahulikātabbasutta</i>)	206
AN 10.153	Should Be Recollected (<i>Anussaritabbasutta</i>)	207
AN 10.154	Should Be Realized (<i>Sacchikātabbasutta</i>)	207

THE FOURTH FIFTY

The Chapter on Individuals

AN 10.155	You Should Associate (<i>Sevitabbasutta</i>)	209
AN 10.156–166	Frequenting, Etc. (<i>Bhajitabbādisutta</i>)	209

The Chapter with Jānussoni

AN 10.167	The Brahmin Ceremony of Descent (<i>Brāhmaṇapaccorohaṇīsutta</i>)	211
AN 10.168	The Noble Descent (<i>Ariyapaccorohaṇīsutta</i>)	213
AN 10.169	With Saṅgārava (<i>Saṅgārasutta</i>)	214
AN 10.170	The Near Shore (<i>Orimasutta</i>)	215
AN 10.171	Bad Principles (1st) (<i>Paṭhamaadhammasutta</i>)	217
AN 10.172	Bad Principles (2nd) (<i>Dutiyaadhammasutta</i>)	217
AN 10.173	Bad Principles (3rd) (<i>Tatiyaadhammasutta</i>)	221
AN 10.174	Sources of Deeds (<i>Kammanidānasutta</i>)	222

AN 10.175	The Bypass (<i>Parikkamanasutta</i>)	223
AN 10.176	With Cunda (<i>Cundasutta</i>)	223
AN 10.177	With Jānussoṇi (<i>Jāṇussoṇisutta</i>)	228

The Chapter on Good

AN 10.178	Good (<i>Sādhusutta</i>)	231
AN 10.179	The Teaching of the Noble Ones (<i>Ariyadhammasutta</i>)	231
AN 10.180	Skillful (<i>Kusalasutta</i>)	232
AN 10.181	Beneficial (<i>Atthasutta</i>)	232
AN 10.182	The Teaching (<i>Dhammasutta</i>)	232
AN 10.183	Defiled (<i>Āsavasutta</i>)	233
AN 10.184	Blameworthy (<i>Vajjasutta</i>)	233
AN 10.185	Mortifying (<i>Tapanīyasutta</i>)	233
AN 10.186	Leading to Accumulation (<i>Ācayagāmisutta</i>)	234
AN 10.187	With Suffering as Outcome (<i>Dukkhudrayasutta</i>)	234
AN 10.188	Result (<i>Vipākasutta</i>)	234

The Chapter on the Noble Path

AN 10.189	The Noble Path (<i>Ariyamaggasutta</i>)	236
AN 10.190	The Dark Path (<i>Kaṇhamaggasutta</i>)	236
AN 10.191	The True Teaching (<i>Saddhammasutta</i>)	237
AN 10.192	The Teaching of the True Persons (<i>Sappurisadhammasutta</i>)	237
AN 10.193	Principles That Should Be Activated (<i>Uppādetabbadhammasutta</i>)	237
AN 10.194	Principles That Should Be Cultivated (<i>Āsevitabbadhammasutta</i>)	238
AN 10.195	Principles That Should Be Developed (<i>Bhāvetabbadhammasutta</i>)	238

AN 10.196	Principles That Should Be Made Much Of (<i>Bahulikātabbasutta</i>)	238
AN 10.197	Should Be Recollected (<i>Anussaritabbasutta</i>)	239
AN 10.198	Should Be Realized (<i>Sacchikātabbasutta</i>)	239

Another Chapter on Individuals

AN 10.199–210	Should Not Associate, Etc. (<i>Aparapuggalavagga</i>)	240
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THE FIFTH FIFTY

The Chapter on the Body Born of Deeds

AN 10.211	Heaven and Hell (1st) (<i>Paṭhamanirayasaggasutta</i>)	243
AN 10.212	Heaven and Hell (2nd) (<i>Dutiyanirayasaggasutta</i>)	246
AN 10.213	A Lady (<i>Mātugāmasutta</i>)	246
AN 10.214	A Laywoman (<i>Upāsikāsutta</i>)	247
AN 10.215	Assured (<i>Visāradasutta</i>)	247
AN 10.216	Creepy Creatures (<i>Saṃsappanīyasutta</i>)	248
AN 10.217	Intentional (1st) (<i>Paṭhamasañcetanikasutta</i>)	250
AN 10.218	Intentional (2nd) (<i>Dutiyaśaṇcetanikasutta</i>)	254
AN 10.219	The Body Born of Deeds (<i>Karajakāyasutta</i>)	256
AN 10.220	Unprincipled Conduct (<i>Adhammacariyāsutta</i>)	258

The Chapter on Similarity

AN 10.221	Untitled Discourse on Ten Qualities (~)	260
AN 10.222	Untitled Discourse on Twenty Qualities (~)	260
AN 10.223	Untitled Discourse on Thirty Qualities (~)	261
AN 10.224	Untitled Discourse on Forty Qualities (~)	262

AN 10.225–228	Untitled Discourses on Ten to Forty Qualities (1st) (~)	262
AN 10.229–232	Untitled Discourses on Ten to Forty Qualities (2nd) (~)	263
AN 10.233–236	Untitled Discourses on Ten to Forty Qualities (3rd) (~)	263
<i>Abbreviated Texts Beginning With Greed</i>		
AN 10.237	Untitled Discourse on Greed (1st) (~)	264
AN 10.238	Untitled Discourse on Greed (2nd) (~)	264
AN 10.239	Untitled Discourse on Greed (3rd) (~)	265
AN 10.240–266	Untitled Discourses on Greed (~)	265
AN 10.267–746	Untitled Discourses on Hate, Etc. (~)	265

THE BOOK OF THE ELEVENS

THE FIRST FIFTY

The Chapter on Dependence

AN 11.1	What's the Goal? (<i>Kimatthiyasutta</i>)	268
AN 11.2	Making a Wish (<i>Cetanākaraṇīyasutta</i>)	269
AN 11.3	Vital Conditions (1st) (<i>Paṭhamaupanisāsutta</i>)	270
AN 11.4	Vital Conditions (2nd) (<i>Dutiyaupanisāsutta</i>)	272
AN 11.5	Vital Conditions (3rd) (<i>Tatiyaupanisāsutta</i>)	274
AN 11.6	Disasters (<i>Byasanasutta</i>)	275
AN 11.7	Percipient (<i>Saññāsutta</i>)	276
AN 11.8	Focus (<i>Manasikārasutta</i>)	279
AN 11.9	With Sandha (<i>Saddhasutta</i>)	280
AN 11.10	At the Peacocks' Feeding Ground (<i>Moranivāpasutta</i>)	282

The Chapter on Recollection

AN 11.11	With Mahānāma (1st) (<i>Paṭhamamahānāmasutta</i>)	284
AN 11.12	With Mahānāma (2nd) (<i>Dutiyamahānāmasutta</i>)	287
AN 11.13	With Nandiya (<i>Nandiyasutta</i>)	289
AN 11.14	With Subhūti (<i>Subhūtisutta</i>)	291
AN 11.15	The Benefits of Love (<i>Mettāsutta</i>)	294
AN 11.16	The Wealthy Citizen (<i>Aṭṭhakanāgarasutta</i>)	295
AN 11.17	The Cowherd (<i>Gopālasutta</i>)	299
AN 11.18	Immersion (1st) (<i>Paṭhamasamādhisutta</i>)	304
AN 11.19	Immersion (2nd) (<i>Dutiyasamādhisutta</i>)	305
AN 11.20	Immersion (3rd) (<i>Tatīyasamādhisutta</i>)	306
AN 11.21	Immersion (4th) (<i>Catutthasamādhisutta</i>)	307

The Chapter on Similarity

AN 11.22–29	Untitled Discourses on the Eye (~)	309
AN 11.30–69	Untitled Discourses on the Ear, Etc. (~)	310
AN 11.70–117	Untitled Discourses on Sights, Etc. (~)	310
AN 11.118–165	Untitled Discourses on Eye Consciousness, Etc. (~)	310
AN 11.166–213	Untitled Discourses on Eye Contact, Etc. (~)	310
AN 11.214–261	Untitled Discourses on Feeling Born of Eye Contact, Etc. (~)	311
AN 11.262–309	Untitled Discourses on Perception of Sights, Etc. (~)	311
AN 11.310–357	Untitled Discourses on Intention Regarding Sights, Etc. (~)	311
AN 11.358–405	Untitled Discourses on Craving For Sights, Etc. (~)	312

AN 11.406–453	Untitled Discourses on Thoughts About Sights, Etc. (~)	312
AN 11.454–501	Untitled Discourses on Considerations Regarding Sights, Etc. (~)	312
AN 11.502–981	Untitled Discourses on the Eye, Etc. (~)	313
<i>Abbreviated Texts Beginning With Greed</i>		
AN 11.982	Untitled Discourse on Greed (~)	314
AN 11.983–991	Untitled Discourses on Greed (~)	314
AN 11.992–1151	Untitled Discourses on Hate, Etc. (~)	315
Colophon		316

THE BOOK OF THE TENS

THE FIRST FIFTY

The Chapter on Benefits

AN 10.1

What's the Goal?

Kimatthiyasutta

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthī 1.1
in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda
went up to the Buddha, bowed, sat down to one side, and said to
him:

“Sir, what is the goal and benefit of skillful ethics?” 2.1

“Ānanda, having no regrets is the goal and benefit of skillful ethics.” 2.2

“But what is the goal and benefit of having no regrets?” 3.1

“Joy is the goal and benefit of having no regrets.” 3.2

“But what is the goal and benefit of joy?” 4.1

“Rapture ...” 4.2

“But what is the goal and benefit of rapture?” 5.1

“Tranquility ...” 5.2

“But what is the goal and benefit of tranquility?” 6.1

“Bliss ...” 6.2

“But what is the goal and benefit of bliss?” 7.1

“Immersion ...” 7.2

“But what is the goal and benefit of immersion?” 8.1

“Truly knowing and seeing ...” 8.2

“But what is the goal and benefit of truly knowing and seeing?” 9.1

“Disillusionment and dispassion ...” 9.2

- 10.1 “But what is the goal and benefit of disillusionment and dispassion?”
- 10.2 “Knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion.
- 11.1 So, Ānanda, the goal and benefit of skillful ethics is not having regrets. Joy is the goal and benefit of not having regrets. Rapture is the goal and benefit of joy. Tranquility is the goal and benefit of rapture. Bliss is the goal and benefit of tranquility. Immersion is the goal and benefit of bliss. Truly knowing and seeing is the goal and benefit of immersion. Disillusionment and dispassion is the goal and benefit of truly knowing and seeing. Knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion. So, Ānanda, skillful ethics progressively lead up to the highest.”

AN 10.2

Making a Wish

Cetanākaraṇīyasutta

- 1.1 “Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets. When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets. When you feel joy you need not make a wish: ‘May I experience rapture!’ It’s only natural that rapture arises when you’re joyful. When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture. When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil. When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to be immersed in samādhi when you feel bliss. When your mind is immersed in samādhi you need not make a wish: ‘May I truly know

and see!’ It’s only natural to truly know and see when your mind is immersed in samādhī. When you truly know and see you need not make a wish: ‘May I become disillusioned and dispassionate!’ It’s only natural to become disillusioned and dispassionate when you truly know and see. When you’re disillusioned and dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’ It’s only natural to realize the knowledge and vision of freedom when you’re disillusioned and dispassionate.

And so, mendicants, the knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion. Disillusionment and dispassion is the goal and benefit of truly knowing and seeing. Truly knowing and seeing is the goal and benefit of immersion. Immersion is the goal and benefit of bliss. Bliss is the goal and benefit of tranquility. Tranquility is the goal and benefit of rapture. Rapture is the goal and benefit of joy. Joy is the goal and benefit of not having regrets. Not having regrets is the goal and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.” 2.1

AN 10.3

Vital Conditions (1st)

Paṭhamaupanīśasutta

“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge 1.1

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

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

1.11 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2.1 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

2.10 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

2.11 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy.

... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 10.4

Vital Conditions (2nd)

Dutiyaupanisasutta

There Venerable Sāriputta addressed the mendicants ... “Reverends, 1.1
an unethical person, who lacks ethics, has destroyed a vital condition
for having no regrets. When there are regrets, one who has regrets has
destroyed a vital condition for joy. ... One who lacks disillusionment
and dispassion has destroyed a vital condition for knowledge and
vision of freedom. Suppose there was a tree that lacked branches and
foliage. Its shoots, bark, softwood, and heartwood would not grow
to fullness. In the same way, an unethical person, who lacks ethics,
has destroyed a vital condition for having no regrets. When there
are regrets, one who has regrets has destroyed a vital condition for
joy. ... One who lacks disillusionment and dispassion has destroyed
a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital 2.1
condition for not having regrets. When there are no regrets, one
who has no regrets has fulfilled a vital condition for joy. ... One
who has fulfilled disillusionment and dispassion has fulfilled a vital
condition for knowledge and vision of freedom. Suppose there was
a tree that was complete with branches and foliage. Its shoots, bark,
softwood, and heartwood would grow to fullness. In the same way, an
ethical person, who has fulfilled ethics, has fulfilled a vital condition
for not having regrets. When there are no regrets, one who has
no regrets has fulfilled a vital condition for joy. ... One who has
fulfilled disillusionment and dispassion has fulfilled a vital condition
for knowledge and vision of freedom.”

AN 10.5

Vital Conditions (3rd)

Tatiyaupanisasutta

- 1.1 There Venerable Ānanda addressed the mendicants ... “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 1.11 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.
- 1.12 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 2.1 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who

has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. 2.10

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.” 2.11

AN 10.6

Immersion

Samādhisutta

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

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t 1.2

perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

- 1.3 “It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

- 2.1 “But how could this be, sir?”

- 3.1 “Ānanda, it’s when a mendicant perceives: ‘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.’

- 3.3 That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

Sāriputta

Sāriputtasutta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta: 1.1

“Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.” 2.1

“It could be, Reverend Ānanda.” 3.1

“But how could this be?” 4.1

“Reverend Ānanda, this one time I was staying right here at Sāvathī in the Dark Forest. There I gained a state of immersion like this. I didn’t perceive earth in earth, water in water, fire in fire, or air in air. And I didn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And I didn’t perceive this world in this world, or the other world in the other world. And yet I still perceived.” 4.2

“But at that time what did Reverend Sāriputta perceive?” 5.1

“One perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of 5.2

continued existence is extinguishment.’ Suppose there was a burning pile of twigs. One flame would arise and another would cease. In the same way, one perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.’ At that time I perceived that the cessation of continued existence is extinguishment.”

AN 10.8

Inspiring All Around: the Absorptions

Jhānasutta

- 1.1 “Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.
- 2.1 A mendicant is faithful and ethical, but not learned. ... they’re not a Dhamma speaker ... they don’t frequent assemblies ... they don’t teach Dhamma to the assembly with assurance ... they’re not an expert in the monastic law ... they don’t stay in the wilderness, in remote lodgings ... they don’t get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty ... they don’t realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

When they're faithful, ethical, and learned, a Dhamma speaker, 3.1
one who frequents assemblies, one who teaches Dhamma to the
assembly with assurance, an expert in the training, one who lives in
the wilderness, in remote lodgings, one who gets the four absorp-
tions when they want, and one who lives having realized the ending
of defilements, they're complete in that respect. A mendicant who
possesses these ten qualities is impressive all around, and is complete
in every respect."

AN 10.9

Inspiring All Around: the Peaceful Liberations

Santavimokkhasutta

"A mendicant is faithful, but not ethical. ... they're not learned. ... 1.1
they're not a Dhamma speaker ... they don't frequent assemblies ...
they don't teach Dhamma to the assembly with assurance ... they're
not an expert in the training ... they don't stay in the wilderness, in
remote lodgings ... they don't have direct meditative experience of
the peaceful liberations that are formless, transcending form ... they
don't realize the undefiled freedom of heart and freedom by wisdom,
and live having realized it with their own insight in this very life due
to the ending of defilements. So they're incomplete in that respect,
and should fulfill it, thinking: 'How can I become faithful, ethical,
and learned, a Dhamma speaker, one who frequents assemblies, one
who teaches Dhamma to the assembly with assurance, an expert in
the training, one who lives in the wilderness, in remote lodgings, one
who gets the formless liberations, and one who lives having realized
the ending of defilements?'"

When they're faithful, ethical, and learned, a Dhamma speaker, 2.1
one who frequents assemblies, one who teaches Dhamma to the
assembly with assurance, an expert in the monastic law, one who
lives in the wilderness, in remote lodgings, one who gets the formless
liberations, and one who lives having realized the ending of defile-

ments, they're complete in that respect. A mendicant who possesses these ten qualities is impressive all around, and is complete in every respect."

AN 10.10

Inspiring All Around: the Three Knowledges

Vijjāsutta

- 1.1 "A mendicant is faithful, but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.
- 2.1 A mendicant is faithful and ethical, but not learned ... they're not a Dhamma speaker ... they don't frequent assemblies ... they don't teach Dhamma to the assembly with assurance ... they're not an expert in the monastic law ... they don't recollect their many kinds of past lives ... they don't, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn ... they don't realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?'
- 3.1 When they are faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being

reborn, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who possesses these ten qualities is impressive all around, and is complete in every respect."

The Chapter on a Protector

AN 10.11

Lodgings

Senāsanasutta

- 1.1 “Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom. And they will live having realized it with their own insight in this very life due to the ending of defilements.
- 2.1 And how does a mendicant have five factors? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That’s how a mendicant has five factors.

And how does a lodging have five factors? It's when a lodging is 3.1
 neither too far nor too near, but convenient for coming and going. It's
 not bothered by people by day, and at night it's quiet and still. There's
 little disturbance from flies, mosquitoes, wind, sun, and reptiles.
 While staying in that lodging the necessities of life—robes, almsfood,
 lodgings, and medicines and supplies for the sick—are easy to come
 by. And in that lodging there are several senior mendicants who are
 very learned, inheritors of the heritage, who have memorized the
 teachings, the monastic law, and the outlines. From time to time
 they go up to those mendicants and ask 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 lodging has five factors.
 A mendicant with five factors, using and frequenting lodgings with
 five factors, will soon realize the undefiled freedom of heart and
 freedom by wisdom. And they will live having realized it with their
 own insight in this very life due to the ending of defilements."

AN 10.12

Five Factors

Pañcaṅgasutta

"Mendicants, in this teaching and training a mendicant who has given 1.1
 up five factors and possesses five factors is called consummate, ac-
 complished, a supreme person.

And how has a mendicant given up five factors? It's when a men- 1.2
 dicant has given up sensual desire, ill will, dullness and drowsiness,
 restlessness and remorse, and doubt. That's how a mendicant has
 given up five factors.

And how does a mendicant have five factors? It's when a mendi- 2.1
 cant has the entire spectrum of an adept's ethics, immersion, wis-
 dom, freedom, and knowledge and vision of freedom. That's how a
 mendicant has five factors.

- 3.1 In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.
- 4.1 Sensual desire, ill will,
dullness and drowsiness,
restlessness, and doubt
are not found in a mendicant at all.
- 5.1 That sort are accomplished
in an adept's ethics,
an adept's immersion,
and freedom and knowledge.
- 6.1 Possessing these five factors,
and rid of five factors,
in this teaching and training
they're called 'consummate'."

AN 10.13

Fetters

Samyojanasutta

- 1.1 "Mendicants, there are ten fetters. What ten? The five lower fetters and the five higher fetters. What are the five lower fetters? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.
- 2.1 What are the five higher fetters? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. These are the ten fetters."

AN 10.14

Hard-heartedness

Cetokhīlasutta

“Mendicants, a monk or nun who has not given up five kinds of hard- 1.1
heartedness and has not severed five shackles of the heart can expect
decline, not growth, in skillful qualities, whether by day or by night.

What are the five kinds of hard-heartedness they haven’t given 2.1
up?

Firstly, a mendicant has doubts about the Teacher. They’re uncer- 2.2
tain, undecided, and lacking confidence. This being so, their mind
doesn’t incline toward keenness, commitment, persistence, and striv-
ing. This is the first kind of hard-heartedness they haven’t given
up.

Furthermore, a mendicant has doubts about the teaching ... the 3.1
Saṅgha ... the training ... A mendicant is angry and upset with their
spiritual companions, resentful and closed off. This being so, their
mind doesn’t incline toward keenness, commitment, persistence,
and striving. This is the fifth kind of hard-heartedness they haven’t
given up. These are the five kinds of hard-heartedness they haven’t
given up.

What are the five shackles of the heart they haven’t severed? 4.1
Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, pas-
sion, and craving for sensual pleasures. This being so, their mind
doesn’t incline toward keenness, commitment, persistence, and striv-
ing. This is the first shackle of the heart they haven’t severed.

Furthermore, a mendicant isn’t free of greed for the body ... 5.1
They’re not free of greed for form ... They eat as much as they like
until their belly is full, then indulge in the pleasures of sleeping, lying
down, and drowsing ... They lead the spiritual life wishing to be
reborn in one of the orders of gods: ‘By this precept or observance
or fervent austerity or spiritual practice, may I become one of the
gods!’ This being so, their mind doesn’t incline toward keenness,

commitment, persistence, and striving. This is the fifth shackle of the heart they haven't severed. These are the five shackles of the heart they haven't severed.

- 6.1 A monk or nun who has not given up these five kinds of hard-heartedness and has not severed these five shackles of the heart can expect decline, not growth, in skillful qualities, whether by day or by night.
- 7.1 It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, a monk or nun who has not given up these five kinds of hard-heartedness and has not severed these five shackles of the heart can expect decline, not growth, in skillful qualities, whether by day or by night.
- 8.1 A monk or nun who has given up five kinds of hard-heartedness and has severed five shackles of the heart can expect growth, not decline, in skillful qualities, whether by day or by night.
- 9.1 What are the five kinds of hard-heartedness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they've given up.
- 10.1 Furthermore, a mendicant has no doubts about the teaching ... the Saṅgha ... the training ... A mendicant is not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they've given up. These are the five kinds of hard-heartedness they've given up.
- 11.1 What are the five shackles of the heart they've severed? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they've severed.

Furthermore, a mendicant is rid of greed for the body ... They're 12.1
 rid of greed for form ... They don't eat as much as they like until their
 belly is full, then indulge in the pleasures of sleeping, lying down,
 and drowsing ... They don't lead the spiritual life wishing to be
 reborn in one of the orders of gods: 'By this precept or observance or
 fervent austerity or spiritual practice, may I become one of the gods!'
 This being so, their mind inclines toward keenness, commitment,
 persistence, and striving. This is the fifth shackle of the heart they've
 severed. These are the five shackles of the heart they've severed.

A monk or nun who has given up these five kinds of hard- 13.1
 heartedness and has severed these five shackles of the heart can
 expect growth, not decline, in skillful qualities, whether by day or
 by night.

It's like the moon in the waxing fortnight. Whether by day or 14.1
 by night, its beauty, roundness, luminosity, and diameter and cir-
 cumference only grow. In the same way, a monk or nun who has
 given up these five kinds of hard-heartedness and has severed these
 five shackles of the heart can expect growth, not decline, in skillful
 qualities, whether by day or by night."

AN 10.15

Diligence

Appamādasutta

"Mendicants, the Realized One, the perfected one, the fully awakened 1.1
 Buddha, is said to be the best of all sentient beings—be they footless,
 with two feet, four feet, or many feet; with form or formless; with
 perception or without perception or with neither perception nor
 non-perception. In the same way, all skillful qualities are rooted in
 diligence and meet at diligence, and diligence is said to be the best
 of them.

The footprints of all creatures that walk can fit inside an elephant's 2.1
 footprint, so an elephant's footprint is said to be the biggest of them

all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

3.1 The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

4.1 Of all kinds of fragrant root, spikenard is said to be the best. In the same way ...

5.1 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way ...

6.1 Of all kinds of fragrant flower, jasmine is said to be the best. In the same way ...

7.1 All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way ...

8.1 The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way ...

9.1 In the autumn the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and radiates. In the same way ...

10.1 All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant, slope, and incline toward the ocean, and the ocean is said to be the greatest of them. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.”

AN 10.16

Worthy of Offerings Dedicated to the Gods

Āhuneyyasutta

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

worthy of greeting with cupped palms, and are the supreme field of merit for the world. What ten? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; one freed both ways; one freed by wisdom; a direct witness; one attained to view; one freed by faith; a follower by faith; a follower of teachings; a lamb of the flock. These are the ten individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.”

AN 10.17

A Protector (1st)

Paṭhamanāthasutta

“Mendicants, you should live with a protector, not without one. Liv- 1.1
ing without a protector is suffering. There are ten qualities that serve
as protector. What ten? Firstly, 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 a quality that serves as
protector.

Furthermore, a mendicant is very learned, remembering and keep- 2.1
ing what they’ve learned. These teachings are good in the begin-
ning, good in the middle, and good in the end, meaningful and
well-phrased, describing a spiritual practice that’s entirely full and
pure. They are very learned in such teachings, remembering them,
rehearsing them, mentally scrutinizing them, and penetrating them
theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and 3.1
associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities 4.1
that make them easy to admonish. They’re patient, and take instruc-
tion respectfully. This too is a quality that serves as protector.

- 5.1 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.
- 6.1 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.
- 7.1 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.
- 8.1 Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.
- 9.1 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.
- 10.1 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.
- 11.1 You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector.”

AN 10.18

A Protector (2nd)

Dutiyanāthasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattṥi in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:

“Mendicants, you should live with a protector, not without one. 2.1
 Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, 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. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keep- 3.1
 ing what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and penetrating them theoretically. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and 4.1
 associates. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities 5.1
 that make them easy to admonish. They’re patient, and take instruction respectfully. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle,

and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

6.1 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

7.1 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

8.1 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

9.1 Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

10.1 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said

and done long ago. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector. 11.1

You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector.” 12.1

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. 12.4

AN 10.19

Abodes of the Noble Ones (1st)

Paṭhamaariyāvāsasutta

“There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has pure intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide.” 1.1

AN 10.20

Abodes of the Noble Ones (2nd)

Dutiyaariyāvāsasutta

- 1.1 At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants:
- 2.1 “There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.
- 3.1 And how has a mendicant given up five factors? It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That’s how a mendicant has given up five factors.
- 4.1 And how does a mendicant possess six factors? It’s when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ...
- 4.6 Encountering a touch with their body ... Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware. That’s how a mendicant possesses six factors.
- 5.1 And how does a mendicant have a single guard? It’s when a mendicant’s heart is guarded by mindfulness. That’s how a mendicant has a single guard.
- 6.1 And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That’s how a mendicant has four supports.

And how has a mendicant cast aside idiosyncratic interpretations 7.1
of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are one and the same, or the soul is one thing, the body another; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when 8.1
they've given up searching for sensual pleasures, for continued existence, and for a spiritual life. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when a 9.1
mendicant has given up intentions of sensuality, malice, and cruelty. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, 10.1
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. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendi- 11.1
cant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendi- 12.1
cant understands: '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.' That's how a mendicant's mind is well freed by wisdom.

Mendicants, whether in the past, future, or present, all noble ones 13.1
abide in these same ten abodes of the noble ones. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide."

The Great Chapter

AN 10.21

The Lion's Roar

Sīhanādasutta

- 1.1 “Mendicants, toward evening the lion, king of beasts, emerges from his den, yawns, surveys the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. Why is that? ‘May I not injure any little creatures on unclear ground.’
- 2.1 ‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion’s roar.
- 3.1 The Realized One possesses ten powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.
- 4.1 Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. ... 5.1

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ... 6.1

Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. ... 7.1

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. ... 8.1

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ... 9.1

Furthermore, the Realized One recollects 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. He remembers: '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.' Thus he recollects his many past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ... 10.1

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a 11.1

bad place. He understands 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, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

- 12.1 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One.

...

- 13.1 These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.”

AN 10.22

Hypotheses

Adhivuttipadasutta

- 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, I claim to be self-assured regarding the teachings that lead to realizing by insight the various different hypotheses. So I am able to teach the Dhamma in appropriate ways to different people.

Practicing accordingly, when something exists they'll know it exists. When it doesn't exist they'll know it doesn't exist. When something is inferior they'll know it's inferior. When it's superior they'll know it's superior. When something is not supreme they'll know it's not supreme. When it is supreme they'll know it's supreme. And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible. But this is the unsurpassable knowledge, that is: truly knowing each and every case. And Ānanda, I say that there is no other knowledge better or finer than this.

The Realized One possesses ten powers of a Realized One. With 3.1
these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

Furthermore, the Realized One truly understands the result of 4.1
deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands where all paths 5.1
of practice lead. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the world with 6.1
its many and diverse elements. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the diverse 7.1
convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. ...

Furthermore, the Realized One truly understands the faculties 8.1
of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. ...

- 9.1 Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...
- 10.1 Furthermore, the Realized One recollects many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...
- 11.1 Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being re-born—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...
- 12.1 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. ...
- 13.1 These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

AN 10.23

Body

Kāyasutta

- 1.1 "Mendicants, there are things that should be given up by the body, not by speech. There are things that should be given up by speech, not by the body. There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.
- 2.1 And what are the things that should be given up by the body, not by speech? It's when a mendicant has committed a certain unskillful offense by way of body. After examination, sensible spiritual com-

panions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of body. Please give up that bad bodily conduct and develop good bodily conduct.’ When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct. These are the things that should be given up by the body, not by speech.

And what are the things that should be given up by speech, not by the body? It’s when a mendicant has committed a certain unskillful offense by way of speech. After examination, sensible spiritual companions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of speech. Please give up that bad verbal conduct and develop good verbal conduct.’ When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct. These are the things that should be given up by speech, not by the body. 3.1

And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom? Greed ... hate ... delusion ... anger ... acrimony ... disdain ... contempt ... and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. 4.1

Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what is nasty jealousy? It’s when a householder or their child is prospering in money, grain, silver, or gold. And a bondservant or dependent thinks: ‘Oh, may that householder or their child not prosper in money, grain, silver, or gold!’ Or an ascetic or brahmin receives robes, almsfood, lodgings, and medicines and supplies for the sick. And some other ascetic or brahmin thinks: ‘Oh, may that venerable not receive robes, almsfood, lodgings, and medicines and supplies for the sick.’ This is called nasty jealousy. 5.1

Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what are corrupt wishes? It’s when a faithless person wishes to be known as faithful. An unethical person wishes to be known as ethical. An 6.1

unlearned person wishes to be known as learned. A lover of company wishes to be known as secluded. A lazy person wishes to be known as energetic. An unmindful person wishes to be known as mindful. A person without immersion wishes to be known as having immersion. A witless person wishes to be known as wise. Someone who has not ended the defilements wishes to be known as having ended the defilements. These are called corrupt wishes. Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

- 7.1 Suppose that greed masters that mendicant and keeps going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes master them and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so corrupt wishes master them and keep going.’
- 8.1 Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

AN 10.24

By Mahācunda

Mahācundasutta

At one time Venerable Mahācunda was staying in the land of the 1.1
Cetīs at Sahajāti. There he addressed the mendicants: “Reverends,
mendicants!”

“Reverend,” they replied. Venerable Mahācunda said this: 1.4

“Reverends, a mendicant who makes a declaration of knowledge 2.1
says: ‘I know this teaching, I see this teaching.’ Suppose that greed
masters that mendicant and keeps going. Or that hate ... delusion
... anger ... acrimony ... disdain ... contempt ... stinginess ...
nasty jealousy ... or corrupt wishes master that mendicant and keep
going. You should know of them: ‘This venerable does not have the
understanding that would eliminate greed, so greed masters them
and keeps going. They don’t have the understanding that would
eliminate hate ... delusion ... anger ... acrimony ... disdain ...
contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so
corrupt wishes master them and keep going.’

A mendicant who makes a declaration of development says: ‘I am 3.1
developed in physical endurance, ethics, mind, and wisdom.’ Sup-
pose that greed masters that mendicant and keeps going. Or that
hate ... delusion ... anger ... acrimony ... disdain ... contempt ...
stinginess ... nasty jealousy ... or corrupt wishes master that mendi-
cant and keep going. You should know of them: “This venerable does
not have the understanding that would eliminate greed, so greed mas-
ters them and keeps going. They don’t have the understanding that
would eliminate hate ... delusion ... anger ... acrimony ... disdain
... contempt ... stinginess ... nasty jealousy ... or corrupt wishes,
so corrupt wishes master them and keep going.’

A mendicant who makes a declaration of both knowledge and 4.1
development says: ‘I know this teaching, I see this teaching. And
I am developed in physical endurance, ethics, mind, and wisdom.’

Suppose that greed masters that mendicant and keeps going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so corrupt wishes master them and keep going.’

5.1 Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy. But when it came time to make a payment they weren’t able to come up with any money, grain, silver, or gold. They would know of them: ‘This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.’ Why is that? Because when it came time to make a payment they weren’t able to come up with any money, grain, silver, or gold.

6.1 In the same way, a mendicant who makes a declaration of knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes, so corrupt wishes master them and keep going.’

7.1 A mendicant who makes a declaration of knowledge says: ‘I know this teaching, I see this teaching.’ Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don’t master that mendicant and keep going.

You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don’t master them and keep going.’

A mendicant who makes a declaration of development says: ‘I am 8.1 developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don’t master them and keep going.’

A mendicant who makes a declaration of both knowledge and 9.1 development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don’t master them and keep going.’

Suppose a rich, affluent, and wealthy person was to declare them- 10.1 selves to be rich, affluent, and wealthy. And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold. They would know of them: ‘This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich,

affluent, and wealthy.’ Why is that? Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

- 11.1 In the same way, a mendicant who makes a declaration of knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate ... delusion ... anger ... acrimony ... disdain ... contempt ... stinginess ... nasty jealousy ... and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

AN 10.25

Meditation on Universals

Kasīnasutta

- 1.1 “Mendicants, there are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive 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 ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.”

With Kālī

Kālīsutta

At one time Venerable Mahākaccāna was staying in the land of the 1.1
Avantis near Kuraraghara on Steep Mountain.

Then the laywoman Kālī of Kuraraghara went up to Venerable Ma- 1.2
hākaccāna, bowed, sat down to one side, and said to him, “Sir, this
was said by the Buddha in ‘The Maidens’ Questions’:

‘I’ve reached the goal, peace of heart. 2.1
Having conquered the army
of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That’s why I don’t get too close to people,
and no one gets too close to me.’

How should we see the detailed meaning of the Buddha’s brief 3.1
statement?”

“Sister, some ascetics and brahmins regard the attainment of the 4.1
meditation on universal earth to be the ultimate. Thinking ‘this is
the goal’, they are reborn. The Buddha directly knew the extent to
which the attainment of the meditation on universal earth was the
ultimate. Directly knowing this he saw the beginning, the drawback,
and the escape. And he saw the knowledge and vision of what is
the path and what is not the path. Because he saw the beginning,
the drawback, and the escape, and he saw the knowledge and vision
of what is the path and what is not the path, he knew that he had
reached the goal, peace of heart.

Some ascetics and brahmins regard the attainment of the med- 5.1
itation on universal water to be the ultimate. Thinking ‘this is the
goal’, they are reborn. ... Some ascetics and brahmins regard the
attainment of the meditation on universal fire ... universal air ... uni-
versal blue ... universal yellow ... universal red ... universal white

... universal space ... universal consciousness to be the ultimate. Thinking ‘this is the goal’, they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of what is the path and what is not the path. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of what is the path and what is not the path, he knew that he had reached the goal, peace of heart.

5.13 So, sister, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Maidens’ Questions’:

6.1 ‘I’ve reached the goal, peace of heart.
Having conquered the army
of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That’s why I don’t get too close to people,
and no one gets too close to me.’”

AN 10.27

The Great Questions (1st)

Paṭhamamahāpañhāsutta

- 1.1 At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattḥī for alms. Then it occurred to him, “It’s too early to wander for alms in Sāvattḥī. Why don’t we visit the monastery for the wanderers of other religions?”
- 2.1 Then they went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Reverends, the ascetic Gotama teaches his disciples like this: 3.1
 ‘Please, mendicants, directly know all things. Meditate having directly
 known all things.’ We too teach our disciples: ‘Please, reverends,
 directly know all things. Live having directly known all things.’ What,
 then, is the difference between the ascetic Gotama’s teaching and
 instruction and ours?”

Those mendicants neither approved nor rejected that statement 4.1
 of the wanderers of other religions. They rose from their seats, think-
 ing, “We will learn the meaning of this statement from the Buddha
 himself.”

Then, after the meal, when they returned from almsround, they 5.1
 went up to the Buddha, bowed, sat down to one side, and told him
 what had happened.

“Mendicants, when wanderers of other religions say this, you 9.1
 should say to them: ‘One thing: question, summary recital, and
 answer. Two ... Three ... Four ... Five ... Six ... Seven ... Eight ...
 Nine ... Ten things: question, summary recital, and answer.’ Ques-
 tioned like this, the wanderers of other religions would be stumped,
 and, in addition, would get frustrated. Why is that? Because they’re
 out of their element. I don’t see anyone in this world—with its gods,
 Māras, and divinities, this population with its ascetics and brahmins,
 its gods and humans—who could provide a satisfying answer to
 these questions except the Realized One or his disciple or someone
 who has heard it from them.

‘One thing: question, summary recital, and answer.’ That’s what I 10.1
 said, but why did I say it? Becoming completely disillusioned, dis-
 passionate, and freed regarding one thing, seeing its limits and fully
 comprehending its meaning, a mendicant makes an end of suffering
 in this very life. What one thing? ‘All sentient beings are sustained by
 food.’ Becoming completely disillusioned, dispassionate, and freed
 regarding this one thing, seeing its limits and fully comprehending
 its meaning, a mendicant makes an end of suffering in this very life.
 ‘One thing: question, summary recital, and answer.’ That’s what I
 said, and this is why I said it.

- 11.1 What two? Name and form. ...
- 12.1 What three? Three feelings. ...
- 13.1 What four? The four foods. ...
- 14.1 What five? The five grasping aggregates. ...
- 15.1 What six? The six interior sense fields. ...
- 16.1 What seven? The seven planes of consciousness. ...
- 17.1 What eight? The eight worldly conditions. ...
- 18.1 What nine? The nine abodes of sentient beings. ...
- 19.1 ‘Ten things: question, summary recital, and answer.’ That’s what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing unskillful deeds. Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. ‘Ten things: question, summary recital, and answer.’ That’s what I said, and this is why I said it.”

AN 10.28

The Great Questions (2nd)

Dutiya mahāpañhāsutta

- 1.1 At one time the Buddha was staying near Kajaṅgalā in a bamboo grove. Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one side, and said to her:
- 2.1 “Ma’am, this was said by the Buddha in ‘The Great Questions’: ‘One thing: question, summary recital, and answer. Two ... Three ... Four ... Five ... Six ... Seven ... Eight ... Nine ... Ten things: question, summary recital, and answer.’ How should we see the detailed meaning of the Buddha’s brief statement?”

“Respectable sirs, I haven’t heard and learned this in the presence 3.1
of the Buddha or from esteemed mendicants. But as to how it seems
to me, listen and apply your mind well, I will speak.”

“Yes, ma’am,” replied the lay followers. The nun Kajaṅgalikā said 3.4
this:

“‘One thing: question, summary recital, and answer.’ That’s what 4.1
the Buddha said, but why did he say it? Becoming completely dis-
illusioned, dispassionate, and freed regarding one thing, seeing its
limits and fully comprehending its meaning, a mendicant makes
an end of suffering in this very life. What one thing? ‘All sentient
beings are sustained by food.’ Becoming completely disillusioned,
dispassionate, and freed regarding this one thing, seeing its limits
and fully comprehending its meaning, a mendicant makes an end
of suffering in this very life. ‘One thing: question, summary recital,
and answer.’ That’s what the Buddha said, and this is why he said it.

What two? Name and form. ... What three? Three feelings. ... 5.1

With a mind well developed in four things—seeing their limits 6.1
and fully comprehending their meaning—a mendicant makes an
end of suffering in this very life. What four? The four kinds of mind-
fulness meditation. ... With a mind well developed in these four
things—seeing their limits and fully fathoming their meaning—a
mendicant makes an end of suffering in this very life. ...

What five? The five faculties. ... What six? The six elements of 7.1
escape. ... What seven? The seven awakening factors. ... What
eight? The noble eightfold path. ...

Becoming completely disillusioned, dispassionate, and freed re- 8.1
garding nine things, seeing their limits and fully comprehending
their meaning, a mendicant makes an end of suffering in this very
life. What nine? The nine abodes of sentient beings. Becoming com-
pletely disillusioned, dispassionate, and freed regarding these nine
things, seeing their limits and fully comprehending their meaning, a
mendicant makes an end of suffering in this very life.

‘Ten things: question, summary recital, and answer.’ That’s what 9.1
the Buddha said, but why did he say it? Becoming well developed in

ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing skillful deeds. With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. ‘Ten things: question, summary recital, and answer.’ That’s what the Buddha said, and this is why he said it.

10.1 That’s how I understand the detailed meaning of what the Buddha said in brief in ‘The Great Questions’. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

10.6 “Yes, ma’am,” replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they rose from their seats, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

11.1 “Good, good, householders. The nun Kajaṅgalikā is astute, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā. That is what it means, and that’s how you should remember it.”

AN 10.29

Kosala (1st)

Paṭhamakosalasutta

1.1 “As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost. But even King Pasenadi decays and perishes.

1.3 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

2.1 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 Godāvarī, 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. As far as the galaxy extends, the Great Divinity is said to be the foremost. But even the Great Divinity decays and perishes.

Seeing this, a learned noble disciple grows disillusioned with it. 2.5
Their desire fades away even for the foremost, let alone the inferior.

There comes a time when this cosmos contracts. As it contracts, 3.1
most sentient beings migrate to the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time. When the cosmos is contracting, the gods of streaming radiance are said to be the foremost. But even the gods of streaming radiance decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. 3.6
Their desire fades away even for the foremost, let alone the inferior.

There are these ten universal dimensions of meditation. What 4.1
ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive 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 ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.

The best of these ten universal dimensions of meditation is when 5.1
someone perceives the meditation on universal consciousness above, below, across, undivided and limitless. Some sentient beings per-

ceive like this. But even the sentient beings who perceive like this decay and perish.

5.4 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

6.1 There are these eight dimensions of mastery. What eight? Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

7.1 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

8.1 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

9.1 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

10.1 Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

11.1 Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally, 12.1
 red, with red color and red appearance. They're like a scarlet mallow
 flower that's red, with red color and red appearance. Or a cloth from
 Varanasi that's smoothed on both sides, red, with red color and red
 appearance. In the same way, not perceiving form internally, some-
 one sees forms externally, red, with red color and red appearance.
 Mastering them, they perceive: 'I know and see.' This is the seventh
 dimension of mastery.

Not perceiving form internally, someone sees forms externally, 13.1
 white, with white color and white appearance. They're like the morn-
 ing star that's white, with white color and white appearance. Or a
 cloth from Varanasi that's smoothed on both sides, white, with white
 color and white appearance. In the same way, not perceiving form
 internally, someone sees forms externally, white, with white color
 and white appearance. Mastering them, they perceive: 'I know and
 see.' This is the eighth dimension of mastery. These are the eight
 dimensions of mastery.

The best of these dimensions of mastery is when someone, not 14.1
 perceiving form internally, sees forms externally, white, with white
 color and white appearance. Mastering them, they perceive: 'I know
 and see.' Some sentient beings perceive like this. But even the sen-
 tient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. 14.5
 Their desire fades away even for the foremost, let alone the inferior.

There are four ways of practice. What four? 15.1

1. Painful practice with slow insight,
2. painful practice with swift insight,
3. pleasant practice with slow insight, and
4. pleasant practice with swift insight.

These are the four ways of practice. 15.7

The best of these four ways of practice is the pleasant practice 16.1
 with swift insight. Some sentient beings practice like this. But even
 the sentient beings who practice like this decay and perish.

16.4 Seeing this, a learned noble disciple grows disillusioned with it.
Their desire fades away even for the foremost, let alone the inferior.

17.1 There are these four perceptions. What four?

1. One individual perceives the limited.
2. One individual perceives the expansive.
3. One individual perceives the limitless.
4. One individual, aware that ‘there is nothing at all’, perceives the dimension of nothingness.

17.7 These are the four perceptions.

18.1 The best of these four perceptions is when someone, aware that ‘there is nothing at all’, perceives the dimension of nothingness. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

18.4 Seeing this, a learned noble disciple grows disillusioned with it.
Their desire fades away even for the foremost, let alone the inferior.

19.1 This is the best of the convictions of outsiders, that is: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When someone has such a view, you can expect that they will not be attracted to continued existence, and they will not be repulsed by the cessation of continued existence. Some sentient beings have such a view. But even the sentient beings who have views like this decay and perish.

19.7 Seeing this, a learned noble disciple grows disillusioned with it.
Their desire fades away even for the foremost, let alone the inferior.

20.1 There are some ascetics and brahmins who advocate the ultimate purity of the spirit. This is the best of the advocates of the ultimate purity of the spirit, that is, when someone, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. They teach Dhamma in order to directly know and realize this. Some sentient beings have such a doctrine. But even the sentient beings who have such a doctrine decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. 20.6
Their desire fades away even for the foremost, let alone the inferior.

There are some ascetics and brahmins who advocate ultimate ex- 21.1
tinguishment in this very life. This is the best of those who advocate
extinguishment in this very life, that is, liberation by not grasping
after truly understanding the origin, disappearance, gratification,
drawback, and escape of the six fields of contact. Though I state
and assert this, certain ascetics and brahmins misrepresent me with
the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama
doesn’t advocate the complete understanding of sensual pleasures,
forms, or feelings.’ But I do advocate the complete understanding
of sensual pleasures, forms, and feelings. And I advocate complete
extinguishment with no fuel for grasping in this very life, wishless,
quenched, and cooled.”

AN 10.30

Kosala (2nd)

Dutiyakosalasutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, 1.1
Anāthapiṇḍika’s monastery.

Now at that time King Pasenadi of Kosala returned from combat 1.2
after winning a battle and succeeding in his strategy. Then King
Pasenadi of Kosala went to the monastery. He went by carriage as far
as the terrain allowed, then descended and entered the monastery
on foot.

At that time several mendicants were walking mindfully in the 1.5
open air. Then King Pasenadi of Kosala went up to them and said,
“Sirs, where is the Blessed One at present, the perfected one, the fully
awakened Buddha? For I want to see the Buddha.”

“Great king, that’s his dwelling, with the door closed. Approach it 1.9
quietly, without hurrying; go onto the porch, clear your throat, and
knock on the door-panel. The Buddha will open the door.”

- 2.1 So the king approached the Buddha's dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door. Then King Pasenadi entered the Buddha's dwelling. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"
- 3.1 "But, Great King, for what reason do you act with such utmost deference for this body, conveying your manifest love?"
- 3.2 "Sir, it's because of my gratitude and thanks for the Buddha that I act with such utmost deference, conveying my manifest love.
- 4.1 The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble system, that is, the principles of goodness and skillfulness. This is a reason that I act with such utmost deference for the Buddha, conveying my manifest love.
- 5.1 Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.
- 6.1 Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.
- 7.1 Furthermore, the Buddha is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.
- 8.1 Furthermore, the Buddha 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. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.
- 9.1 Furthermore, the Buddha gets to take part in talk about self-effacement that helps open the heart, when he wants, without trou-

ble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

Furthermore, the Buddha gets the four absorptions—blissful meditations in this life that belong to the higher mind—when he wants, without trouble or difficulty. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love. 10.1

Furthermore, the Buddha recollects 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. He remembers: ‘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 he recollects his many kinds of past lives, with features and details. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love. 11.1

Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands 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 12.1

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.’ He understands how sentient beings pass on according to their deeds. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

13.1 Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

14.1 Well, now, sir, I must go. I have many duties, and much to do.”

14.3 “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

The Chapter with Upāli

AN 10.31

With Upāli

Upālisutta

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

“Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?” 1.2

“Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons. What ten? For the well-being of the Saṅgha and for the 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 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. The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons.” 2.1

AN 10.32

Suspending the Recitation of the Monastic Code

Pātimokkhaṭṭhapanāsutta

- 1.1 “Sir, how many grounds are there to suspend the recitation of the monastic code?”
- 1.2 “Upāli, there are ten grounds to suspend the recitation of the monastic code. What ten? A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. Someone who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has resigned the training is sitting in the assembly. A discussion about whether someone has resigned the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished. A rapist of nuns is sitting in the assembly. A discussion about whether or not someone is a rapist of nuns is unfinished. These are the ten grounds to suspend the recitation of the monastic code.”

AN 10.33

A Judge

Ubbāhikāsutta

- 1.1 “Sir, how many qualities should a mendicant have to be deemed a judge?”
- 1.2 “Upāli, a mendicant should have ten qualities to be deemed a judge. What ten? 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. They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and

well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're firm and unfaltering in the training. When there are opposing parties, they're able to persuade, advocate, and convince them, make them see the other side and trust each other. They're skilled in the instigation and settlement of disciplinary issues. They know what a disciplinary issue is. They know how a disciplinary issue originates. They know how a disciplinary issue ceases. They know the practical way leading to the cessation of a disciplinary issue. A mendicant should possess these ten qualities to be deemed a judge."

AN 10.34

Ordination

Upasampadāsutta

"Sir, how many qualities should a mendicant have to give ordination?" 1.1

"Upāli, a mendicant should have ten qualities to give ordination. 1.2

What ten? 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. They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're able to care for the sick or get

someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should possess these ten qualities to give ordination."

AN 10.35

Dependence

Nissayasutta

- 1.1 "Sir, how many qualities should a mendicant have to give dependence?"
- 1.2 "Upāli, a mendicant should have ten qualities to give dependence. What ten? It's when a mendicant is ethical ... They're learned ... Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're able to care for the sick or get someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should possess these ten qualities to give dependence."

AN 10.36

A Novice

Sāmañerasutta

- 1.1 "Sir, how many qualities should a mendicant have to be attended on by a novice?"

“Upāli, a mendicant should have ten qualities to be attended on 1.2
by a novice. What ten? It’s when a mendicant is ethical ... They’re
learned ... Both monastic codes have been passed down to them
in detail, well analyzed, well mastered, well evaluated in both the
rules and accompanying material. They’re able to care for the sick
or get someone else to do so. They’re able to settle dissatisfaction
or get someone else to do so. They’re able to dispel remorse when
it has come up. They’re able to rationally dissuade someone from
misconceptions that come up. They’re able to encourage someone
in the higher ethics, the higher mind, and the higher wisdom. A
mendicant should possess these ten qualities to be attended on by a
novice.”

AN 10.37

Schism in the Saṅgha

Saṅghabhedasutta

“Sir, they speak of ‘schism in the Saṅgha.’ How is schism in the Saṅgha 1.1
defined?”

“Upāli, it’s when a mendicant explains what is not the teaching 1.3
as the teaching, and what is the teaching as not the teaching. They
explain what is not the training as the training, and what is the train-
ing as not the training. They explain what was not spoken and stated
by the Realized One as spoken and stated by the Realized One, and
what was spoken and stated by the Realized One as not spoken and
stated by the Realized One. They explain what was not practiced
by the Realized One as practiced by the Realized One, and what
was practiced by the Realized One as not practiced by the Realized
One. They explain what was not prescribed by the Realized One
as prescribed by the Realized One, and what was prescribed by the
Realized One as not prescribed by the Realized One. On these ten
grounds they split off and go their own way. They perform legal acts

autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined.”

AN 10.38

Harmony in the Saṅgha

Saṅghasāmaggīsutta

1.1 “Sir, they speak of ‘harmony in the Saṅgha.’ How is harmony in the Saṅgha defined?”

1.3 “Upāli, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined.”

AN 10.39

With Ānanda (1st)

Paṭhamaānandasutta

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

“Sir, they speak of ‘schism in the Saṅgha’. How is schism in the Saṅgha defined?” 1.2

“Ānanda, it’s when a mendicant explains what is not the teaching as the teaching . . . and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined.” 1.4

“But sir, what does someone who has split a harmonious Saṅgha brim with?” 2.1

“They brim with sin that lasts for an eon.” 2.2

“But sir, what is the sin that lasts for an eon?” 2.3

“They burn in hell for an eon, Ānanda.” 2.4

A schismatic remains for the eon 3.1

in a place of loss, in hell.

Taking a stand against the teaching,

favoring factions, they ruin their sanctuary.

After causing schism in a harmonious Saṅgha,

they burn in hell for an eon.”

AN 10.40

With Ānanda (2nd)

Dutiyaānandasutta

“Sir, they speak of ‘harmony in the Saṅgha’. How is harmony in the Saṅgha defined?” 1.1

“Ānanda, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by 1.3

the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don't split off and go their own way. They don't perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined."

2.1 "But sir, what does someone who has forged harmony in a schismatic Saṅgha brim with?"

2.2 "They brim with divine merit."

2.3 "But what is divine merit?"

2.4 "They rejoice in heaven for an eon, Ānanda."

3.1 A Saṅgha in harmony is happy,
as is support for those in harmony.
Taking a stand on the teaching,
favoring harmony, they ruin no sanctuary.
After forging harmony in the Saṅgha,
they rejoice in heaven for an eon."

The Chapter on Abuse

AN 10.41

Dispute

Vivādasutta

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

“What is the cause, sir, what is the reason, why fights, quarrels, arguments, and disputes arise in the Saṅgha, and the mendicants don’t live happily?” 1.2

“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. This is the cause, this is the reason why fights, quarrels, arguments, and disputes arise in the Saṅgha, and the mendicants don’t live happily.” 1.3

AN 10.42

Roots of Dispute (1st)

Paṭhamavivādamūlasutta

1.1 “Sir, how many roots of dispute are there?”

1.2 “Upāli, there are ten roots of dispute. What ten? It’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. These are the ten roots of dispute.”

AN 10.43

Roots of Dispute (2nd)

Dutiyavivādamūlasutta

1.1 “Sir, how many roots of dispute are there?”

1.2 “Upāli, there are ten roots of disputes. What ten? It’s when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a serious offense, and a serious offense as a light offense. They explain an offense committed with corrupt intention as an offense not committed with corrupt intention, and an offense not committed with corrupt intention as an offense committed with corrupt intention. They explain an offense requiring rehabilitation as an offense not requiring rehabilitation, and an offense not requiring rehabilitation

as an offense requiring rehabilitation. They explain an offense with redress as an offense without redress, and an offense without redress as an offense with redress. These are the ten roots of dispute.”

AN 10.44

At Kusinārā

Kusinārasutta

At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!” 1.1

“Venerable sir,” they replied. The Buddha said this: 1.4

“Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves. What five things should they check in themselves? A mendicant who wants to accuse another should check this: ‘Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there’ll be some who say: ‘Come on, venerable, train your own bodily behavior first.’ 2.1

Furthermore, a mendicant who wants to accuse another should check this: ‘Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, train your own verbal behavior first.’ 3.1

Furthermore, a mendicant who wants to accuse another should check this: ‘Is my heart established in love for my spiritual companions, without resentment? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, establish your heart in love for your spiritual companions first.’ 4.1

Furthermore, a mendicant who wants to accuse another should check this: ‘Am I very learned, remembering and keeping what I’ve learned? These teachings are good in the beginning, good in the mid- 5.1

dle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. Am I very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, memorize the scriptures first.'

- 6.1 Furthermore, a mendicant who wants to accuse another should check this: 'Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well evaluated in both the rules and accompanying material? Is this thing found in me or not?' If it's not, and if they are unable to respond when asked "Venerable, where was this spoken by the Buddha?" there will be people who say: 'Come on, venerable, train in the monastic code first.' These are the five things they should check in themselves.

- 7.1 What five things should they establish in themselves? 'I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate.' These are the five things they should establish in themselves. A mendicant who wants to accuse another should first check these five things in themselves and establish these five things in themselves."

AN 10.45

Entering a Royal Compound

Rājantepurappavesanasutta

- 1.1 "Mendicants, there are ten drawbacks to entering a royal compound. What ten?
- 1.3 Firstly, a king is sitting with his chief queen when a monk enters. When the queen sees the monk she smiles, or when the monk sees the queen he smiles. So the king thinks: 'They've done it for sure, or they will do it.' This is the first drawback of entering a royal compound.

Furthermore, a king has many duties, and much to do. He has sex 2.1
with one of the women but doesn't remember. She gets pregnant
from that. So the king thinks: 'No-one else has entered here, except
that monk. Could this be the monk's doing?' This is the second
drawback of entering a royal compound.

Furthermore, a gem is lost somewhere in the royal compound. 3.1
So the king thinks: 'No-one else has entered here, except that monk.
Could this be the monk's doing?' This is the third drawback of en-
tering a royal compound.

Furthermore, secret deliberations in the royal compound are 4.1
leaked outside. So the king thinks: 'No-one else has entered here,
except that monk. Could this be the monk's doing?' This is the
fourth drawback of entering a royal compound.

Furthermore, in a royal compound, a father longs for their son, or 5.1
a son longs for his father. They think: 'No-one else has entered here,
except that monk. Could this be the monk's doing?' This is the fifth
drawback of entering a royal compound.

Furthermore, the king promotes someone to a higher position. 6.1
Those who are upset by this think: 'The king is close to that monk.
Could this be the monk's doing?' This is the sixth drawback of en-
tering a royal compound.

Furthermore, the king demotes someone to a lower position. 7.1
Those who are upset by this think: 'The king is close to that monk.
Could this be the monk's doing?' This is the seventh drawback of
entering a royal compound.

Furthermore, the king dispatches the army at the wrong time. 8.1
Those who are upset by this think: 'The king is close to that monk.
Could this be the monk's doing?' This is the eighth drawback of
entering a royal compound.

Furthermore, the king dispatches the army at the right time, but 9.1
orders it to turn back while still on the road. Those who are upset by
this think: 'The king is close to that monk. Could this be the monk's
doing?' This is the ninth drawback of entering a royal compound.

- 10.1 Furthermore, in the royal compound there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk. This is the tenth drawback of entering a royal compound.
- 10.3 These are the ten drawbacks of entering a royal compound.”

AN 10.46

With the Sakyans

Sakkasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavattu in the Banyan Tree Monastery. Then on the sabbath several Sakyan lay followers went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:
- 1.3 “Sakyans, do you observe the sabbath with its eight factors?”
- 1.4 “Sir, sometimes we do, sometimes we don’t.”
- 1.5 “That’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.
- 2.1 What do you think, Sakyans? Take a man who earns half a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”
- 2.4 “Yes, sir.”
- 3.1 “What do you think, Sakyans? Take a man who earns a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”
- 3.4 “Yes, sir.”
- 4.1 “What do you think, Sakyans? Take a man who, for an honest day’s work, earns two dollars ... three dollars ... four dollars ... five dollars ... six dollars ... seven dollars ... eight dollars ... nine dollars ... ten dollars ... twenty dollars ... thirty dollars ... forty dollars ... fifty dollars ... a hundred dollars. Is this enough to call him a deft and industrious man?”

“Yes, sir.” 4.17

“What do you think, Sakyans? Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he lived for a hundred years, would he not accumulate a large mass of wealth?” 5.1

“Yes, sir.” 5.3

“What do you think, Sakyans? Would that man, on account of that wealth, experience absolute happiness for a single day or night, or even half a day or night?” 6.1

“No, sir.” 6.3

“Why is that?” 6.4

“Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive.” 6.5

“But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience absolute happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or, as a sure bet, a stream-enterer. Let alone ten years, take one of my disciples who lives diligent, keen, and resolute for nine years ... eight years ... seven years ... six years ... five years ... four years ... three years ... two years ... one year ... ten months ... nine months ... eight months ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... ten days ... nine days ... eight days ... seven days ... six days ... five days ... four days ... three days ... two days ... 7.1

Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience absolute happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or, as a sure bet, a stream-enterer. It’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.” 12.9

- 12.11 “Well, sir, from this day forth we will observe the sabbath with its eight factors.”

AN 10.47

With Mahāli

Mahālisutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?”
- 1.4 “Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds. Hate is a cause of bad deeds ... Delusion is a cause of bad deeds ... Irrational application of mind is the cause of bad deeds ... A wrongly directed mind is a cause of bad deeds ... This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds.”
- 2.1 “What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?”
- 2.2 “Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds. Love is a cause of good deeds ... Understanding is a cause of good deeds ... Rational application of mind is the cause of good deeds ... A rightly directed mind is a cause of good deeds ... This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds. If these ten things were not found in the world, we wouldn’t see either unprincipled and immoral conduct, or principled and moral conduct. But since these ten things are found in the world, we see both unprincipled and immoral conduct, and principled and moral conduct.”

AN 10.48

Ten Regular Reflections for a Renunciate

Pabbajitaabhinhasutta

“Mendicants, one who has gone forth should often review these ten 1.1
things. What ten?

One who has gone forth should often review this: ‘I have secured 2.1
freedom from class.’

‘My livelihood is tied up with others.’ 3.1

‘My behavior should be different.’ 4.1

‘I hope there’s no reason to blame myself when it comes to ethical 5.1
conduct?’

‘I hope that, after examination, sensible spiritual companions 6.1
don’t reproach any aspect of my ethics?’

‘I must be parted and separated from all I hold dear and beloved.’ 7.1

‘I am the owner of my deeds and heir to my deeds. Deeds are my 8.1
womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.’ 9.1

‘As the days and nights pass by, what sort of person am I becom- 10.1
ing?’

‘Do I love to stay in empty huts?’ 11.1

‘Do I have any superhuman distinctions in knowledge and vision 12.1
worthy of the noble ones, so that when my spiritual companions
question me on my deathbed I will not be embarrassed?’

One who has gone forth should often review these ten things.” 13.1

AN 10.49

Existing Because of the Body

Sarīraṭṭhadhammasutta

“Mendicants, these ten things exist because of the body. What ten? 1.1

Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and

livelihood, and the will to live that leads to future lives. These ten things exist because of the body.”

AN 10.50

Fights

Bhaṇḍanasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, A-nāthapiṇḍika’s monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They were fighting, quarreling, and disputing, wounding each other with barbed words.
- 2.1 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”
- 3.1 “Sir, after the meal, on return from almsround, we sat together in the assembly hall, fighting, quarreling, and disputing, wounding each other with barbed words.”
- 3.2 “Mendicants, this is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness.
- 4.1 There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute. What ten? Firstly, 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. When a mendicant is ethical, this warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.
- 5.1 Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and

pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. ...

Furthermore, a mendicant has good friends, companions, and associates. ... 6.1

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. ... 7.1

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. ... 8.1

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. ... 9.1

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ... 10.1

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick. ... 11.1

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ... 12.1

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. When a mendicant is wise, this warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling. 13.1

These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute." 14.1

THE SECOND FIFTY

The Chapter on Your Own Mind

AN 10.51

Your Own Mind

Sacittasutta

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

“Venerable sir,” they replied. The Buddha said this: 1.4

“Mendicants, if a mendicant isn’t skilled in encompassing another’s mind, then they should train themselves: ‘I will be skilled in encompassing my own mind.’ 2.1

And how is a mendicant skilled in encompassing their own mind? 3.1
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’ In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often

corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’

- 4.1 Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, corrupted in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ...

- 5.1 But suppose that, upon checking, a mendicant knows this: ‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

AN 10.52

With Sāriputta

Sāriputtasutta

- 1.1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.3 “Reverend,” they replied. Sāriputta said this:
- 2.1 “Reverends, if a mendicant isn’t skilled in encompassing another’s mind, then they should train themselves: ‘I will be skilled in encompassing my own mind.’
- 3.1 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish

there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!'

In the same way, checking is very helpful for a mendicant's skillful 4.1
 qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Suppose that, upon checking, a mendicant knows this: 'I am often 5.1
 covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ...

But suppose that, upon checking, a mendicant knows this: 'I am 6.1
 often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

AN 10.53

Stagnation

Thitisutta

"Mendicants, I don't praise stagnation in skillful qualities, let alone 1.1
 decline. I praise growth in skillful qualities, not stagnation or decline.

- 2.1 And how is there decline in skillful qualities, not stagnation or growth? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them. I call this decline in skillful qualities, not stagnation or growth. This is how there's decline in skillful qualities, not stagnation or growth.
- 3.1 And how is there stagnation in skillful qualities, not decline or growth? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them. I call this stagnation in skillful qualities, not decline or growth. This is how there's stagnation in skillful qualities, not decline or growth.
- 4.1 And how is there growth in skillful qualities, not stagnation or decline? It's when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them. I call this growth in skillful qualities, not stagnation or decline. This is how there's growth in skillful qualities, not stagnation or decline.
- 5.1 If a mendicant isn't skilled in encompassing another's mind, then they should train themselves: 'I will be skilled in encompassing my own mind.'
- 6.1 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhī or not?'

Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, corrupted in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ... 7.1

But suppose that, upon checking, a mendicant knows this: ‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.” 8.1

AN 10.54

Serenity

Samathasutta

“Mendicants, if a mendicant isn’t skilled in encompassing another’s mind, then they should train themselves: ‘I will be skilled in encompassing my own mind.’ 1.1

And how is a mendicant skilled in encompassing their own mind? 2.1
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’ In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Do I have internal serenity

of heart or not? Do I have the higher wisdom of discernment of principles or not?’

- 3.1 Suppose that, upon checking, a mendicant knows this: ‘I have serenity but not discernment.’ Grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.
- 4.1 But suppose that, upon checking, a mendicant knows this: ‘I have discernment but not serenity.’ Grounded on discernment, they should practice meditation to get serenity. After some time they have both serenity and discernment.
- 5.1 But suppose that, upon checking, a mendicant knows this: ‘I have neither serenity nor discernment.’ In order to get those skillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that mendicant should apply extraordinary enthusiasm ... After some time they have both serenity and discernment.
- 6.1 But suppose that, upon checking, a mendicant knows this: ‘I have both serenity and discernment.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.
- 7.1 I say that there are two kinds of robes: those you should wear, and those you shouldn’t wear. I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn’t eat. I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of village or town: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of individual: those you should frequent, and those you shouldn’t frequent.

‘I say that there are two kinds of robes: those you should wear, 8.1
and those you shouldn’t wear.’ That’s what I said, but why did I say it?
Well, should you know of a robe: ‘When I wear this robe, unskillful
qualities grow, and skillful qualities decline.’ You should not wear
that kind of robe. Whereas, should you know of a robe: ‘When I
wear this robe, unskillful qualities decline, and skillful qualities grow.’
You should wear that kind of robe. ‘I say that there are two kinds of
robes: those you should wear, and those you shouldn’t wear.’ That’s
what I said, and this is why I said it.

‘I say that there are two kinds of almsfood: that which you should 9.1
eat, and that which you shouldn’t eat.’ That’s what I said, but why
did I say it? Well, should you know of almsfood: ‘When I eat this
almsfood, unskillful qualities grow, and skillful qualities decline.’ You
should not eat that kind of almsfood. Whereas, should you know
of almsfood: ‘When I eat this almsfood, unskillful qualities decline,
and skillful qualities grow.’ You should eat that kind of almsfood. ‘I
say that there are two kinds of almsfood: that which you should eat,
and that which you shouldn’t eat.’ That’s what I said, and this is why
I said it.

‘I say that there are two kinds of lodging: those you should fre- 10.1
quent, and those you shouldn’t frequent.’ That’s what I said, but why
did I say it? Well, should you know of a lodging: ‘When I frequent
this lodging, unskillful qualities grow, and skillful qualities decline.’
You should not frequent that kind of lodging. Whereas, should you
know of a lodging: ‘When I frequent this lodging, unskillful qualities
decline, and skillful qualities grow.’ You should frequent that kind of
lodging. ‘I say that there are two kinds of lodging: those you should
frequent, and those you shouldn’t frequent.’ That’s what I said, and
this is why I said it.

‘I say that there are two kinds of village or town: those you should 11.1
frequent, and those you shouldn’t frequent.’ That’s what I said, but
why did I say it? Well, should you know of a village or town: ‘When
I frequent this village or town, unskillful qualities grow, and skillful
qualities decline.’ You should not frequent that kind of village or

town. Whereas, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town. ‘I say that there are two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

12.1 ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a country: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country. Whereas, should you know of a country: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country. ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

13.1 ‘I say that there are two two kinds of individual: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of an individual: ‘When I frequent this individual, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of individual. Whereas, should you know of an individual: ‘When I frequent this individual, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of individual. ‘I say that there are two kinds of individual: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

AN 10.55

Decline

Parihānasutta

1.1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this: 1.3

“Reverends, they speak of an individual liable to decline, and one 2.1
not liable to decline. But how did the Buddha define an individual
liable to decline, and one not liable to decline?”

“Reverend, we would travel a long way to learn the meaning of this 2.4
statement in the presence of Venerable Sāriputta. May Venerable
Sāriputta himself please clarify the meaning of this. The mendicants
will listen and remember it.”

“Then listen and apply your mind well, I will speak.” 3.1

“Yes, reverend,” they replied. Sāriputta said this: 3.2

“How did the Buddha define an individual liable to decline? It’s 4.1
when a mendicant doesn’t get to hear a teaching they haven’t heard
before. They forget those teachings they have heard. They don’t keep
exercising the teachings with which they are already familiar. And
they don’t come to understand what they haven’t understood before.
That’s how the Buddha defined an individual liable to decline.

And how did the Buddha define an individual not liable to de- 5.1
cline? It’s when a mendicant gets to hear a teaching they haven’t
heard before. They remember those teachings they have heard. They
keep exercising the teachings with which they are already familiar.
And they come to understand what they haven’t understood before.
That’s how the Buddha defined an individual not liable to decline.

If a mendicant isn’t skilled in encompassing another’s mind, then 6.1
they should train themselves: ‘I will be skilled in encompassing my
own mind.’

And how is a mendicant skilled in encompassing their own mind? 7.1
Suppose there was a woman or man who was young, youthful, and
fond of adornments, and they check their own reflection in a clean
bright mirror or a clear bowl of water. If they see any dirt or blemish
there, they’d try to remove it. But if they don’t see any dirt or blemish
there, they’re happy with that, as they’ve got all they wished for:
‘How fortunate that I’m clean!’

In the same way, checking is very helpful for a mendicant’s skillful 7.5
qualities. ‘Is contentment often found in me or not? Is good will

often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?’

8.1 Suppose a mendicant, while checking, doesn’t see any of these skillful qualities in themselves. In order to get them they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, they should apply extraordinary enthusiasm to get those skillful qualities ...

9.1 Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn’t see others. Grounded on the skillful qualities they see, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don’t see. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, grounded on the skillful qualities they see, they should apply extraordinary enthusiasm to get those skillful qualities they don’t see.

10.1 But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements.”

AN 10.56

Perceptions (1st)

Paṭhamasaññāsutta

“Mendicants, these ten perceptions, when developed and cultivated, 1.1
are very fruitful and beneficial. They have freedom from death as
their objective and culmination. What ten? The perceptions of ug-
liness, death, repulsiveness of food, dissatisfaction with the whole
world, impermanence, suffering in impermanence, and not-self in
suffering, giving up, fading away, and cessation. These ten percep-
tions, when developed and cultivated, are very fruitful and beneficial.
They have freedom from death as their objective and culmination.”

AN 10.57

Perceptions (2nd)

Dutiyasaññāsutta

“Mendicants, these ten perceptions, when developed and cultivated, 1.1
are very fruitful and beneficial. They have freedom from death as
their objective and culmination. What ten? The perceptions of im-
permanence, not-self, death, repulsiveness of food, dissatisfaction
with the whole world, a skeleton, a worm-infested corpse, a livid
corpse, a split open corpse, and a bloated corpse. These ten percep-
tions, when developed and cultivated, are very fruitful and beneficial.
They have freedom from death as their objective and culmination.”

AN 10.58

Rooted

Mūlakasutta

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, 1.1
all things have what as their root? What produces them? What is

their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their objective? What is their culmination?’ How would you answer them?”

- 1.3 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”
- 2.1 “Well then, mendicants, listen and apply your mind well, I will speak.”
- 2.2 “Yes, sir,” they replied. The Buddha said this:
- 3.1 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their objective? What is their culmination?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. Their objective is freedom from death. And extinguishment is their culmination.’ When questioned by wanderers of other religions, that’s how you should answer them.”

AN 10.59

Going Forth

Pabbajjāsutta

- 1.1 “So you should train like this: ‘Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds. Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is fair and unfair in the world, our minds will be consolidated in that perception. Knowing existence and nonexistence in

the world, our minds will be consolidated in that perception. Knowing the origin and disappearance of the world, our minds will be consolidated in that perception. Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.’ That’s how you should train.

When your minds are consolidated in these ten perceptions, you 2.1
can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.”

AN 10.60

With Girimānanda

Girimānandasutta

At one time the Buddha was staying near Sāvattḥi in Jeta’s Grove, A- 1.1
nāthapiṇḍika’s monastery. Now at that time Venerable Girimānanda was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, Venerable Girimānanda is sick, suffering, gravely ill. Sir, 2.1
please go to Venerable Girimānanda out of sympathy.”

“Ānanda, if you were to recite to the mendicant Girimānanda 2.3
these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.

What ten? The perceptions of impermanence, not-self, ugliness, 3.1
drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

And what is the perception of impermanence? It’s when a mendi- 4.1
cant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘Form, feeling, perception, choices, and consciousness are impermanent.’ And so they meditate observing impermanence in the five grasping aggregates. This is called the perception of impermanence.

- 5.1 And what is the perception of not-self? 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: 'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and ideas are not-self.' And so they meditate observing not-self in the six interior and exterior sense fields. This is called the perception of not-self.
- 6.1 And what is the perception of ugliness? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' And so they meditate observing ugliness in this body. This is called the perception of ugliness.
- 7.1 And what is the perception of drawbacks? 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: 'This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following. Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by exertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.' And so they meditate observing drawbacks in this body. This is called the perception of drawbacks.
- 8.1 And what is the perception of giving up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen,

but give them up, dispel them, eliminate them, and obliterate them. This is called the perception of giving up.

And what is the perception of fading away? It's when a mendicant 9.1
has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: '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, extinguishment.' This is called the perception of fading away.

And what is the perception of cessation? It's when a mendicant 10.1
has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' This is called the perception of cessation.

And what is the perception of dissatisfaction with the whole 11.1
world? It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies. This is called the perception of dissatisfaction with the whole world.

And what is the perception of the impermanence of all conditions? 12.1
It's when a mendicant is horrified, repelled, and disgusted with all conditions. This is called the perception of the impermanence of all conditions.

And what is mindfulness of breathing? It's when a mendicant has 13.1
gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice

like this: ‘I’ll breathe out stilling the physical process.’ They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out experiencing the mental process.’ They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’ They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is called mindfulness of breathing.

14.1 If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

15.1 Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them. Then after Girimānanda heard these ten perceptions his illness died down on the spot. And that’s how he recovered from that illness.

The Chapter on Pairs

AN 10.61

Ignorance

Avijjāsutta

“Mendicants, it is said that no prior point of ignorance is found, before 1.1
which there was no ignorance, and afterwards it came to be. And yet
it is evident that there is a specific condition for ignorance.

I say that ignorance is fueled by something, it’s not unfueled. And 2.1
what is the fuel for ignorance? You should say: ‘The five hindrances.’
I say that the five hindrances are fueled by something, they’re not
unfueled. And what is the fuel for the five hindrances? You should
say: ‘The three kinds of misconduct.’ I say that the three kinds of
misconduct are fueled by something, they’re not unfueled. And
what is the fuel for the three kinds of misconduct? You should say:
‘Lack of sense restraint.’ I say that lack of sense restraint is fueled by
something, it’s not unfueled. And what is the fuel for lack of sense
restraint? You should say: ‘Lack of mindfulness and situational
awareness.’ I say that lack of mindfulness and situational awareness is
fueled by something, it’s not unfueled. And what is the fuel for lack of
mindfulness and situational awareness? You should say: ‘Irrational
application of mind.’ I say that irrational application of mind is fueled
by something, it’s not unfueled. And what is the fuel for irrational
application of mind? You should say: ‘Lack of faith.’ I say that lack of
faith is fueled by something, it’s not unfueled. And what is the fuel

for lack of faith? You should say: ‘Listening to an untrue teaching.’ I say that listening to an untrue teaching is fueled by something, it’s not unfueled. And what is the fuel for listening to an untrue teaching? You should say: ‘Associating with untrue persons.’

3.1 In this way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... irrational application of mind ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That’s the fuel for ignorance, and that’s how it’s fulfilled.

4.1 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. That’s the fuel for the ocean, and that’s how it’s filled up.

5.1 In the same way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... irrational application of mind ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That’s the fuel for ignorance, and that’s how it’s fulfilled.

6.1 I say that knowledge and freedom are fueled by something, they’re not unfueled. And what is the fuel for knowledge and freedom? You should say: ‘The seven awakening factors.’ I say that the seven awakening factors are fueled by something, they’re not unfueled. And what is the fuel for the seven awakening factors? You should say: ‘The four kinds of mindfulness meditation.’ I say that the four kinds of mindfulness meditation are fueled by something, they’re not unfueled. And what is the fuel for the four kinds of mindfulness

meditation? You should say: 'The three kinds of good conduct.' I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.' I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.' I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Rational application of mind.' I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.' I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.' I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... rational application of mind ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled. 7.1

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. That's the fuel for the ocean, and that's how it's filled up. 8.1

In the same way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When 9.1

the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... rational application of mind ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

AN 10.62

Craving

Tanḥāsutta

- 1.1 "Mendicants, it is said that no prior point of craving for continued existence is found, before which there was no craving for continued existence, and afterwards it came to be. And yet it is evident that there is a specific condition for craving for continued existence.
- 2.1 I say that craving for continued existence is fueled by something, it's not unfueled. And what is the fuel for craving for continued existence? You should say: 'Ignorance.'
- 2.4 I say that ignorance is fueled by something, it's not unfueled. And what is the fuel for ignorance? You should say: 'The five hindrances.'
- 2.7 I say that the five hindrances are fueled by something, they're not unfueled. And what is the fuel for the five hindrances? You should say: 'The three kinds of misconduct.'
- 2.10 I say that the three kinds of misconduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of misconduct? You should say: 'Lack of sense restraint.'
- 2.13 I say that lack of sense restraint is fueled by something, it's not unfueled. And what is the fuel for lack of sense restraint? You should say: 'Lack of mindfulness and situational awareness.'
- 2.16 I say that lack of mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for lack of

mindfulness and situational awareness? You should say: 'Irrational application of mind.'

I say that irrational application of mind is fueled by something, 2.19
it's not unfueled. And what is the fuel for irrational application of
mind? You should say: 'Lack of faith.'

I say that lack of faith is fueled by something, it's not unfueled. 2.22
And what is the fuel for lack of faith? You should say: 'Listening to
an untrue teaching.'

I say that listening to an untrue teaching is fueled by something, 2.25
it's not unfueled. And what is the fuel for listening to an untrue
teaching? You should say: 'Associating with untrue persons.'

In this way, when the factor of associating with untrue persons is 3.1
fulfilled, it fulfills the factor of listening to an untrue teaching. When
the factor of listening to an untrue teaching is fulfilled, it fulfills the
factor of lack of faith ... irrational application of mind ... lack of
mindfulness and situational awareness ... lack of sense restraint ...
the three kinds of misconduct ... the five hindrances ... ignorance.
When ignorance is fulfilled, it fulfills craving for continued existence.
That's the fuel for craving for continued existence, and that's how it's
fulfilled.

It's like when the heavens rain heavily on a mountain top, and the 4.1
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. That's the fuel for the
ocean, and that's how it's filled up.

In the same way, when the factor of associating with untrue per- 5.1
sons is fulfilled, it fulfills the factor of listening to an untrue teaching.
When the factor of listening to an untrue teaching is fulfilled, it ful-
fills the factor of lack of faith ... irrational application of mind ... lack
of mindfulness and situational awareness ... lack of sense restraint
... the three kinds of misconduct ... the five hindrances ... igno-
rance. When ignorance is fulfilled, it fulfills craving for continued

existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

6.1 I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.'

6.4 I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.'

6.7 I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.'

6.10 I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.'

6.13 I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.'

6.16 I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Rational application of mind.'

6.19 I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.'

6.22 I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.'

6.25 I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

7.1 In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... rational application of mind ... mindfulness and situational awareness ... sense restraint ... the three kinds of good

conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

It's like when the heavens rain heavily on a mountain top, and 8.1
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. That's the fuel for the ocean, and that's how it's filled up. In the same way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith ... rational application of mind ... mindfulness and situational awareness ... sense restraint ... the three kinds of good conduct ... the four kinds of mindfulness meditation ... the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

AN 10.63

Come to a Conclusion

Niṭṭhaṅgatasutta

"Mendicants, all those who have come to a conclusion about me 1.1
are accomplished in view. Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in this very life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and

the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

AN 10.64

Experiential Confidence

Aveccappasannasutta

- 1.1 “Mendicants, all those who have experiential confidence in me have entered the stream. Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in this very life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have experiential confidence in me have entered the stream. Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

AN 10.65

Happiness (1st)

Paṭhamasukhasutta

At one time Venerable Sāriputta was staying in the land of the Ma- 1.1
gadhans near the little village of Nālaka. Then the wanderer Sāma-
ṇḍakāni went up to Venerable Sāriputta and exchanged greetings
with him. When the greetings and polite conversation were over,
Sāmaṇḍakāni sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, what is happiness and what is suffering?” 2.1

“Rebirth is suffering, reverend, no rebirth is happiness. When 2.2
there is rebirth, you can expect this kind of suffering. Cold, heat,
hunger, thirst, defecation, and urination. Contact with fire, clubs,
and knives. And relatives and friends get together and annoy you.
When there is rebirth, this is the kind of suffering you can expect.
When there is no rebirth, you can expect this kind of happiness. No
cold, heat, hunger, thirst, defecation, or urination. No contact with
fire, clubs, or knives. And relatives and friends don’t get together and
annoy you. When there is no rebirth, this is the kind of happiness
you can expect.”

AN 10.66

Happiness (2nd)

Dutiyasukhasutta

At one time Venerable Sāriputta was staying in the land of the Ma- 1.1
gadhans near the little village of Nālaka. Then the wanderer Sāma-
ṇḍakāni went up to Venerable Sāriputta and exchanged greetings
with him. When the greetings and polite conversation were over,
Sāmaṇḍakāni sat down to one side and said to Sāriputta:

“Reverend Sāriputta, in this teaching and training, what is happi- 2.1
ness and what is suffering?”

- 2.2 “Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness. When you’re dissatisfied, you can expect this kind of suffering. You find no happiness or pleasure while walking ... standing ... sitting ... or lying down ... or when in a village ... a wilderness ... at the root of a tree ... an empty hut ... the open air ... or when among the mendicants. When you’re dissatisfied, this is the kind of suffering you can expect.
- 3.1 When you’re satisfied, you can expect this kind of happiness. You find happiness or pleasure while walking ... standing ... sitting ... or lying down ... or when in a village ... a wilderness ... at the root of a tree ... an empty hut ... the open air ... or when among the mendicants. When you’re satisfied, this is the kind of happiness you can expect.”

AN 10.67

At Naḷakapāna (1st)

Paṭhamanaḷakapānasutta

- 1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of monks when he arrived at a town of the Kosalans named Naḷakapāna. There the Buddha stayed near Naḷakapāna in the grove of flame-of-the-forest trees. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the monks with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta:
- 2.1 “Sāriputta, the Saṅgha of monks is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.”
- 2.5 “Yes, sir,” Sāriputta replied.
- 3.1 And then the Buddha spread out his outer robe folded in four and laid 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. There Sāriputta addressed the monks: “Reverends, monks!”

“Reverend,” they replied. Sāriputta said this: 3.4

“Reverends, whoever has no faith, conscience, prudence, energy, 4.1
and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no con- 5.1
science is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An irritable individual is in decline. An acrimonious individual is in decline. An individual with corrupt wishes is in decline. An individual with bad friends is in decline. An individual with wrong view is in decline.

Whoever has faith, conscience, prudence, energy, and wisdom 6.1
when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn’t decline. An individual with a con- 7.1
science doesn’t decline. A prudent individual doesn’t decline. An energetic individual doesn’t decline. A wise individual doesn’t decline. A loving individual doesn’t decline. A kind individual doesn’t decline. An individual with few desires doesn’t decline. An individual with good friends doesn’t decline. An individual with right view doesn’t decline.”

- 8.1 Then the Buddha got up and said to Venerable Sāriputta:
- 8.2 “Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.
- 9.1 A faithless individual is in decline. An individual with no conscience ... imprudent ... lazy ... witless ... irritable ... acrimonious ... with corrupt wishes ... bad friends ... An individual with wrong view is in decline.
- 10.1 Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.
- 11.1 A faithful individual doesn’t decline. A conscientious individual ... prudent ... energetic ... wise ... loving ... kind ... with few desires ... good friends ... An individual with right view doesn’t decline.”

AN 10.68

At NaḶakapāna (2nd)

DutiyaṇaḶakapānasutta

- 1.1 At one time the Buddha stayed near NaḶakapāna in the grove of flame-of-the-forest trees.

Now, at that time it was the sabbath, and the Buddha was sitting 1.2
surrounded by the Saṅgha of monks. The Buddha spent much of
the night educating, encouraging, firing up, and inspiring the monks
with a Dhamma talk. Then he looked around the Saṅgha of monks,
who were so very silent. He addressed Venerable Sāriputta, “Sāri-
putta, the Saṅgha of monks is rid of dullness and drowsiness. Give
them some Dhamma talk as you feel inspired. My back is sore, I’ll
stretch it.”

“Yes, sir,” Sāriputta replied. 2.5

And then the Buddha spread out his outer robe folded in four and 3.1
laid 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.

There Sāriputta addressed the monks: “Reverends, monks!” 3.2

“Reverend,” they replied. Sāriputta said this: 3.4

“Reverends, whoever has no faith, conscience, prudence, energy, 4.1
and wisdom; who doesn’t want to listen, doesn’t memorize the teach-
ings, examine their meaning, or practice accordingly, and is negligent
when it comes to skillful qualities can expect decline, not growth, in
skillful qualities, whether by day or by night. It’s like the moon in the
waning fortnight. Whether by day or by night, its beauty, roundness,
luminosity, and diameter and circumference only decline. In the
same way, whoever has no faith, conscience, prudence, energy, and
wisdom; who doesn’t want to listen, doesn’t memorize the teach-
ings, examine their meaning, or practice accordingly, and is negligent
when it comes to skillful qualities can expect decline, not growth, in
skillful qualities, whether by day or by night.

Whoever has faith, conscience, prudence, energy, and wisdom; 5.1
who wants to listen, memorizes the teachings, examines their mean-
ing, practices accordingly, and is diligent when it comes to skill-
ful qualities can expect growth, not decline, in skillful qualities,
whether by day or by night. It’s like the moon in the waxing fortnight.
Whether by day or by night, its beauty, roundness, luminosity, and
diameter and circumference only grow. In the same way, whoever

has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

- 6.1 Then the Buddha got up and said to Venerable Sāriputta:
- 6.2 “Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, whoever has no faith ... and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.
- 7.1 Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, whoever has faith ... and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

AN 10.69

Topics of Discussion (1st)

Paṭhamakathāvatthusutta

- 1.1 At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time, after the meal, on

return from almsround, several mendicants sat together in the assembly hall. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants: “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

And they told him what had happened.

“Mendicants, it is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness to engage in these kinds of low talk.

There are, mendicants, these ten topics of discussion. What ten? Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the ten topics of discussion.

Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers of other religions.”

AN 10.70

Topics of Discussion (2nd)

Dutiyakathāvatthusutta

At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They engaged in

all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

- 2.1 “Mendicants, there are ten grounds for praise. What ten? It’s when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes. This is a ground for praise.
- 3.1 A mendicant personally is content, and speaks to the mendicants on contentment. This is a ground for praise.
- 4.1 A mendicant personally is secluded, and speaks to the mendicants on seclusion. This is a ground for praise.
- 5.1 A mendicant personally doesn’t mix closely with others, and speaks to the mendicants on not mixing closely with others. This is a ground for praise.
- 6.1 A mendicant personally is energetic, and speaks to the mendicants on rousing energy. This is a ground for praise.
- 7.1 A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics. This is a ground for praise.
- 8.1 A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion. This is a ground for praise.
- 9.1 A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom. This is a ground for praise.
- 10.1 A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom. This is a ground for praise.
- 11.1 A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accom-

plished in the knowledge and vision of freedom. This is a ground for praise.

These are the ten grounds for praise.”

12.1

The Chapter on If You Want

AN 10.71

One Might Wish

Ākaṅkhasutta

- 1.1 At one time the Buddha was staying near Sāvathī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"
- 1.4 "Venerable sir," they replied. The Buddha said this:
- 2.1 "Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.
- 3.1 A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.
- 4.1 A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.
- 5.1 A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts ...

A mendicant might wish: ‘When deceased family and relatives 6.1
who have passed away recollect me with a confident mind, may this
be very fruitful and beneficial for them.’ So let them fulfill their
precepts ...

A mendicant might wish: ‘May I be content with any kind of 7.1
robes, almsfood, lodgings, and medicines and supplies for the sick.’
So let them fulfill their precepts ...

A mendicant might wish: ‘May I endure cold, heat, hunger, and 8.1
thirst. May I endure the touch of flies, mosquitoes, wind, sun, and
reptiles. May I endure rude and unwelcome criticism. And may
I put up with physical pain—sharp, severe, acute, unpleasant, dis-
agreeable, and life-threatening.’ So let them fulfill their precepts
...

A mendicant might wish: ‘May I prevail over desire and discon- 9.1
tent, and may desire and discontent not prevail over me. May I live
having mastered desire and discontent whenever they have arisen.’
So let them fulfill their precepts ...

A mendicant might wish: ‘May I prevail over fear and dread, and 10.1
may fear and dread not prevail over me. May I live having mastered
fear and dread whenever they arise.’ So let them fulfill their precepts
...

A mendicant might wish: ‘May I get the four absorptions— 11.1
blissful meditations in this life that belong to the higher mind—
when I want, without trouble or difficulty.’ So let them fulfill their
precepts ...

A mendicant might wish: ‘May I realize the undefiled freedom of 12.1
heart and freedom by wisdom, and live having realized it with my
own insight in this very life due to the ending of defilements.’ So
let them fulfill their precepts, be committed to inner serenity of the
heart, not neglect absorption, be endowed with discernment, and
frequent empty huts.

‘Live by the ethical precepts and the monastic code. Live re- 13.1
strained in the monastic code, conducting yourselves well and resort-
ing for alms in suitable places. Seeing danger in the slightest fault,

keep the rules you’ve undertaken.’ That’s what I said, and this is why I said it.”

AN 10.72

Thorns

Kaṇṭakasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples. They included the venerables Cāla, Upacāla, Kakkāṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga, and other well-known senior disciples.
- 2.1 Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a colossal racket. Then those venerables thought:
- 2.3 “These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they’re making a colossal racket. But the Buddha has said that sound is a thorn to absorption. Let’s go to the Gosīṅga Sal Wood. There we can meditate comfortably, free of noise and crowds.” Then those venerables went to the Gosīṅga Sal Wood, where they meditated comfortably, free of noise and crowds.
- 3.1 Then the Buddha said to the mendicants:
- 3.2 “Mendicants, where are Cāla, Upacāla, Kakkāṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga? Where have these senior disciples gone?”
- 4.1 And the mendicants told him what had happened.
- 5.1 “Good, good, mendicants! It’s just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.
- 6.1 Mendicants, there are these ten thorns. What ten? Relishing company is a thorn for someone who loves seclusion. Focusing on the beautiful feature of things is a thorn for someone pursuing the meditation on ugliness. Seeing shows is a thorn to someone restraining the senses. Linger in the neighborhood of ladies is a thorn to chastity. Sound is a thorn to the first absorption. Placing the

mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption. Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.

Mendicants, live free of thorns! Live rid of thorns! Mendicants, 7.1
live free of thorns and rid of thorns! The perfected ones live free of
thorns, rid of thorns, free and rid of thorns.”

AN 10.73

Likable

Itṭhadhammasutta

“Mendicants, these ten likable, desirable, and agreeable things are rare 1.1
in the world. What ten? Wealth, beauty, health, ethical conduct, the
spiritual life, friends, learning, wisdom, good qualities, and heaven
are likable, desirable, and agreeable things that are rare in the world.

Ten things are roadblocks for these ten likable, desirable, and 2.1
agreeable things that are rare in the world. Sloth and lack of initiative
are a roadblock for wealth. Lack of adornment and decoration are a
roadblock for beauty. Unsuitable activity is a roadblock for health.
Bad friendship is a roadblock for ethical conduct. Lack of sense re-
straint is a roadblock for the spiritual life. Dishonesty is a roadblock
for friends. Not rehearsing is a roadblock for learning. Not wanting
to listen and ask questions are roadblocks for wisdom. Lack of com-
mitment and reviewing are roadblocks for good qualities. Wrong
practice hinders heaven. These ten things are roadblocks for these
ten likable, desirable, and agreeable things that are rare in the world.

Ten things nourish these ten likable, desirable, and agreeable 3.1
things that are rare in the world. Application and initiative nour-
ish wealth. Adornment and decoration nourish beauty. Suitable
activity nourishes health. Good friendship nourishes ethical con-
duct. Sense restraint nourishes the spiritual life. Honesty nourishes

friends. Rehearsing nourishes learning. Eagerness to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven. These ten things nourish these ten likable, desirable, and agreeable things that are rare in the world.”

AN 10.74

Growth

Vaḍḍhisutta

1.1 “Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life. What ten? He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom. A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

2.1 Someone who grows in money and grain,
 in wives, children, and livestock,
 is wealthy, famous, and respected
 by relatives and friends, and even by royals.

3.1 When someone grows in faith and ethics,
 wisdom, and both generosity and learning—
 a good man such as he sees clearly,
 and in this very life he grows in both ways.”

AN 10.75

With Migasālā

Migasālāsutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
 Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in
 the morning and, taking his bowl and robe, went to the home of the
 laywoman Migasālā, where he sat down on the seat spread out. Then
 the laywoman Migasālā went up to Ānanda, bowed, sat down to one
 side, and said to him:

“Honorable Ānanda, how on earth are we supposed to understand 2.1
 the teaching taught by the Buddha, when the chaste and the unchaste
 are both reborn in exactly the same place in the next life? My father
 Purāṇa was chaste, set apart, refraining from the vulgar act of sex.
 When he passed away the Buddha declared that, since he was a
 once-returner, he was reborn in the host of joyful gods. But my
 uncle Isidatta was not chaste; he lived content with his wife. When
 he passed away the Buddha declared that, since he too was a once-
 returner, he was reborn in the host of joyful gods.

How on earth are we supposed to understand the teaching taught 3.1
 by the Buddha, when the chaste and the unchaste are both reborn
 in exactly the same place in the next life?”

“You're right, sister, but that's how the Buddha declared it.” 3.2

Then Ānanda, after receiving almsfood at Migasālā's home, rose 4.1
 from his seat and left. Then after the meal, on his return from alm-
 sround, Ānanda went to the Buddha, bowed, sat down to one side,
 and told him what had happened.

“Ānanda, who is this laywoman Migasālā, a foolish incompetent 8.1
 aunty, with an aunty's wit? And who is it that knows how to assess
 individual persons?

These ten individuals are found in the world. What ten? Take a 9.1
 certain individual who is unethical. And they don't truly understand
 the freedom of heart and freedom by wisdom where that unethi-

cal conduct ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

10.1 Take a certain individual who is unethical. But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

11.1 Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

12.1 In this case, the individual who is unethical, but truly understands the freedom of heart ... and has listened and learned and penetrated theoretically and found at least temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on people.

13.1 Take a certain individual who is ethical. But they don't truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

14.1 Take a certain individual who is ethical. And they truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for

a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them ... I, or someone like me, may 15.1
pass judgment on individuals.

Take a certain individual who is very lustful. And they don't truly 16.1
understand the freedom of heart and freedom by wisdom where that
lust ceases without remainder. And they've not listened or learned or
penetrated theoretically or found even temporary freedom. When
their body breaks up, after death, they depart for a lower place, not a
higher. They're going to a lower place, not a higher.

Take a certain individual who is very lustful. But they truly un- 17.1
derstand the freedom of heart and freedom by wisdom where that
lust ceases without remainder. And they've listened and learned
and penetrated theoretically and found at least temporary freedom.
When their body breaks up, after death, they depart for a higher
place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them ... I, or someone like me, may 18.1
pass judgment on individuals.

Take a certain individual who is irritable. And they don't truly 19.1
understand the freedom of heart and freedom by wisdom where that
anger ceases without remainder. And they've not listened or learned
or penetrated theoretically or found even temporary freedom. When
their body breaks up, after death, they depart for a lower place, not a
higher. They're going to a lower place, not a higher.

Take a certain individual who is irritable. But they truly under- 20.1
stand the freedom of heart and freedom by wisdom where that anger
ceases without remainder. And they've listened and learned and pen-
etrated theoretically and found at least temporary freedom. When
their body breaks up, after death, they depart for a higher place, not
a lower. They're going to a higher place, not a lower.

Judgmental people compare them ... I, or someone like me, may 21.1
pass judgment on individuals.

Take a certain individual who is restless. And they don't truly 22.1
understand the freedom of heart and freedom by wisdom where that

restlessness ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

23.1 Take a certain individual who is restless. But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

24.1 Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

25.1 In this case, the individual who is restless, but truly understands the freedom of heart ... and has listened and learned and penetrated theoretically and found at least temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on individuals.

26.1 Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individual persons? These ten individuals are found in the world.

27.1 If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

AN 10.76

Three Things

Tayodhammasutta

“Mendicants, if three things were not found, the Realized One, the 1.1
perfected one, the fully awakened Buddha would not arise in the
world, and the teaching and training proclaimed by the Realized
One would not shine in the world. What three? Rebirth, old age,
and death. If these three things were not found, the Realized One,
the perfected one, the fully awakened Buddha would not arise in the
world, and the teaching and training proclaimed by the Realized One
would not shine in the world. But since these three things are found,
the Realized One, the perfected one, the fully awakened Buddha
arises in the world, and the teaching and training proclaimed by the
Realized One shines in the world.

Without giving up three things you can’t give up rebirth, old age, 2.1
and death. What three? Greed, hate, and delusion. Without giving
up these three things you can’t give up rebirth, old age, and death.

Without giving up three things you can’t give up greed, hate, and 3.1
delusion. What three? Substantialist view, doubt, and misapprehen-
sion of precepts and observances. Without giving up these three
things you can’t give up greed, hate, and delusion.

Without giving up three things you can’t give up substantialist 4.1
view, doubt, and misapprehension of precepts and observances.
What three? Irrational application of mind, following a wrong path,
and mental sluggishness. Without giving up these three things you
can’t give up substantialist view, doubt, and misapprehension of
precepts and observances.

Without giving up three things you can’t give up irrational appli- 5.1
cation of mind, following a wrong path, and mental sluggishness.
What three? Unmindfulness, lack of situational awareness, and scat-
tered mind. Without giving up these three things you can’t give up

irrational application of mind, following a wrong path, and mental sluggishness.

- 6.1 Without giving up three things you can't give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. Without giving up these three things you can't give up unmindfulness, lack of situational awareness, and scattered mind.
- 7.1 Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.
- 8.1 Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.
- 9.1 Without giving up three things you can't give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.
- 10.1 Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.
- 11.1 Mendicants, someone who lacks conscience and prudence is negligent. When you're negligent you can't give up disregard, being hard to admonish, and having bad friends. When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness. When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct. When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of

the noble ones, and a fault-finding mind. When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a scattered mind. When your mind is scattered you can't give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind is sluggish you can't give up substantialist view, doubt, and misapprehension of precepts and observances. When you have doubts you can't give up greed, hate, and delusion. Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

After giving up three things you can give up rebirth, old age, and death. What three? Greed, hate, and delusion. After giving up these three things you can give up rebirth, old age, and death. 12.1

After giving up three things you can give up greed, hate, and delusion. What three? Substantialist view, doubt, and misapprehension of precepts and observances. After giving up these three things you can give up greed, hate, and delusion. 13.1

After giving up three things you can give up substantialist view, doubt, and misapprehension of precepts and observances. What three? Irrational application of mind, following a wrong path, and mental sluggishness. After giving up these three things you can give up substantialist view, doubt, and misapprehension of precepts and observances. 14.1

After giving up three things you can give up irrational application of mind, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and a scattered mind. After giving up these three things you can give up irrational application of mind, following a wrong path, and mental sluggishness. 15.1

After giving up three things you can give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. After giving up these three things you can give up unmindfulness, lack of situational awareness, and scattered mind. 16.1

- 17.1 After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.
- 18.1 After giving up three things you can give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.
- 19.1 After giving up three things you can give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. After giving up these three things you can give up faithlessness, uncharitableness, and laziness.
- 20.1 After giving up three things you can give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.
- 21.1 Mendicants, someone who has conscience and prudence is diligent. When you're diligent you can give up disregard, being hard to admonish, and having bad friends. When you've got good friends you can give up faithlessness, uncharitableness, and laziness. When you're energetic you can give up restlessness, lack of restraint, and unethical conduct. When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a scattered mind. When your mind isn't scattered you can give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind isn't sluggish you can give up substantialist view, doubt, and misapprehension of precepts and observances. When you have no doubts you can give up greed, hate,

and delusion. After giving up greed, hate, and delusion you can give up rebirth, old age, and death.”

AN 10.77

A Crow

Kākasutta

“Mendicants, a crow possesses ten bad qualities. What ten? They’re 1.1
rude and impudent, gluttonous and voracious, cruel and pitiless,
weak and raucous, unmindful and acquisitive. A crow possesses these
ten bad qualities. In the same way, a bad mendicant possesses these
ten bad qualities. What ten? They’re rude and impudent, gluttonous
and voracious, cruel and pitiless, weak and raucous, unmindful and
acquisitive. A bad mendicant possesses these ten bad qualities.”

AN 10.78

Jains

Nigaṇṭhasutta

“Mendicants, Jain ascetics possess ten bad qualities. What ten? 1.1
They’re faithless and unethical, without conscience or prudence,
and devoted to untrue persons. They glorify themselves and put
others down. They’re attached to their own views, holding them
tight, and refusing to let go. They’re deceptive, with corrupt wishes
and bad friends. Jain ascetics possess these ten bad qualities.”

AN 10.79

Grounds for Resentment

Āghātavatthusutta

“Mendicants, there are ten grounds for resentment. What ten? Think- 1.1
ing: ‘They did wrong to me,’ you harbor resentment. Thinking:

‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I love’ ... ‘They are doing wrong by someone I love’ ... ‘They will do wrong by someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment. You get angry for no reason. These are the ten grounds for resentment.”

AN 10.80

Getting Rid of Resentment

Āghātapāṭivinayasutta

- 1.1 “Mendicants, there are these ten ways to get rid of resentment. What ten? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me ...’ ... ‘They will harm me ...’ ... ‘They harmed someone I love ...’ ... ‘They are harming someone I love ...’ ... ‘They will harm someone I love ...’ ... ‘They helped someone I dislike ...’ ... ‘They are helping someone I dislike ...’ ... Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. And you don’t get angry for no reason. These are the ten ways of getting rid of resentment.”

The Chapter on Senior Mendicants

AN 10.81

With Bāhuna

Vāhanasutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Then Venerable Bāhuna went up to the Buddha, bowed, sat down to one side, and said to him: 1.1

“Sir, how many things has the Realized One escaped from, so that he lives detached, liberated, with mind free of boundaries?” 1.3

“Bāhuna, the Realized One has escaped from ten things, so that he lives detached, liberated, with mind free of boundaries. What ten? Form ... feeling ... perception ... choices ... consciousness ... rebirth ... old age ... death ... suffering ... defilements ... Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, the Realized One has escaped from ten things, so that he lives detached, liberated, with mind free of boundaries.” 2.1

With Ānanda

Ānandasutta

- 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, it is quite impossible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.
- 3.1 It is quite impossible for a mendicant who is unethical ...
- 4.1 unlearned ...
- 5.1 hard to admonish ...
- 6.1 with bad friends ...
- 7.1 lazy ...
- 8.1 unmindful ...
- 9.1 lacking contentment ...
- 10.1 of corrupt wishes ...
- 11.1 of wrong view to achieve growth, improvement, or maturity in this teaching and training.
- 12.1 It is quite impossible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.
- 13.1 It is quite possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.
- 14.1 It is quite possible for a mendicant who is ethical ...
- 15.1 a learned memorizer ...
- 16.1 easy to admonish ...
- 17.1 with good friends ...
- 18.1 energetic ...
- 19.1 mindful ...
- 20.1 contented ...
- 21.1 of few desires ...
- 22.1 of right view to achieve growth, improvement, or maturity in this teaching and training.

It is quite possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.” 23.1

AN 10.83

With Puṇṇiya

Puṇṇiyasutta

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

“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?” 1.2

“Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach. 2.1

When a mendicant has faith and approaches, but doesn’t pay homage ... they pay homage, but don’t ask questions ... they ask questions, but don’t actively listen to the teaching ... they actively listen to the teaching, but don’t remember the teaching they’ve heard ... they remember the teaching they’ve heard, but don’t examine the meaning of the teachings they’ve remembered ... they examine the meaning of the teachings they’ve remembered, but, not having understood the meaning and the teaching, they don’t practice in line with the principle of the teaching ... they practice in line with the teaching, but they’re not a good speaker and do not enunciate well. Their voice is not polished, clear, articulate, and doesn’t express the meaning ... They’re a good speaker who enunciates well, but they don’t educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn’t feel inspired to teach. 3.1

But when a mendicant has faith, approaches, pays homage, asks questions, actively listens to the teachings, remembers the teachings, examines the meaning, practices in line with the principle of the teaching, has a good voice, and encourages their spiritual com- 4.1

panions, the Realized One feels inspired to teach. When someone possesses these ten qualities, the Realized One feels totally inspired to teach.”

AN 10.84

Declaration

Byākaraṇasutta

- 1.1 There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!”
- 1.3 “Reverend,” they replied. Venerable Mahāmoggallāna said this:
- 2.1 “Take a mendicant who declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.”’ They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who is a meditator skilled in attainments, in the minds of others, and in encompassing another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.
- 3.1 The Realized One or one of his disciples encompasses their mind and investigates: ‘Why does this venerable declare enlightenment, saying:
- 3.3 “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place’”?’
- 4.1 They understand:
- 5.1 ‘This venerable gets irritable, and often lives with a heart full of anger. But being full of anger means decline in the teaching and training proclaimed by the Realized One.
- 6.1 This venerable is acrimonious ...
- 7.1 prone to disdain ...
- 8.1 contemptuous ...
- 9.1 jealous ...
- 10.1 stingy ...

devious ... 11.1

deceitful ... 12.1

This venerable has corrupt wishes, and often lives with a heart full of desire. But being full of desire means decline in the teaching and training proclaimed by the Realized One. 13.1

When there is still more to be done, this venerable stopped half-way after achieving some trifling distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.’ 14.1

It is quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.” 15.1

AN 10.85

A Boaster

Katthīsutta

At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!” 1.1

“Reverend,” they replied. Venerable Mahācunda said this: 1.4

“Take a mendicant who boasts and brags about their achievements: ‘I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.’ 2.1

They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in encompassing another’s 3.1

mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

4.1 The Realized One or one of his disciples encompasses their mind and investigates: ‘Why does this venerable boast and brag about their achievements, saying, “I enter and emerge from the first absorption ... and the cessation of perception and feeling.”’

5.1 They understand, ‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

7.1 This venerable is unfaithful, and lack of faith means decline ...

8.1 This venerable is unlearned and unpracticed, and lack of learning means decline ...

9.1 This venerable is hard to admonish, and being hard to admonish means decline ...

10.1 This venerable has bad friends, and bad friends mean decline ...

11.1 This venerable is lazy, and laziness means decline ...

12.1 This venerable is unmindful, and unmindfulness means decline

...

13.1 This venerable is deceptive, and deceitfulness means decline ...

14.1 This venerable is burdensome, and being burdensome means decline ...

15.1 This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.’

16.1 Suppose one friend was to say to another: ‘My dear, when you need money for some payment, just ask me and I’ll give it.’ Then when some payment falls due, that friend says to their friend: ‘I need some money, my dear. Give me some.’ They’d say: ‘Well then, my dear, dig here.’ So they dig there, but don’t find anything. They’d say: ‘You lied to me, my dear, you spoke hollow words when you told me to dig here.’ They’d say: ‘My dear, I didn’t lie or speak hollow words. Well then, dig here.’ So they dig there as well, but don’t find anything. They’d say: ‘You lied to me, my dear, you spoke hollow words when you said dig here.’ They’d say: ‘My dear, I didn’t lie or

speaking hollow words. Well then, dig here.’ So they dig there as well, but don’t find anything. They’d say: ‘You lied to me, my dear, you spoke hollow words when you said dig here.’ They’d say: ‘My dear, I didn’t lie or speak hollow words. But I had gone mad, I was out of my mind.’

In the same way, take a mendicant who boasts and brags about 17.1
their achievements: ‘I enter and emerge from the first absorption ...
and the cessation of perception and feeling.’

They’re pursued, pressed, and grilled by the Realized One, or by 18.1
one of his disciples ... Grilled in this way they get stuck or lose their
way. They fall to ruin and disaster.

The Realized One or one of his disciples encompasses their mind 19.1
and investigates: ‘Why does this venerable boast and brag about their
achievements, saying, “I enter and emerge from the first absorption
... and the cessation of perception and feeling.”’

They understand, ‘For a long time this venerable’s deeds have been 20.1
broken, tainted, spotty, and marred. Their deeds and behavior are in-
consistent. This venerable is unethical, and unethical conduct means
decline in the teaching and training proclaimed by the Realized One.

This venerable is unfaithful ... 22.1

unlearned and unpracticed ... 23.1

hard to admonish ... 24.1

with bad friends ... 25.1

lazy ... 26.1

unmindful ... 27.1

deceptive ... 28.1

burdensome ... 29.1

This venerable is witless, and lack of wisdom means decline in the 30.1
teaching and training proclaimed by the Realized One.’

It is quite impossible for a mendicant to achieve growth, improve- 31.1
ment, or maturity in this teaching and training without giving up
these ten qualities. It is quite possible for a mendicant to achieve
growth, improvement, or maturity in this teaching and training after
giving up these ten qualities.”

AN 10.86

Overestimation

Adhimānasutta

- 1.1 At one time Venerable Mahākassapa was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There he addressed the mendicants: "Reverends, mendicants!"
- 1.4 "Reverend," they replied. Venerable Mahākassapa said this:
- 2.1 "Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."' They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in encompassing another's mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.
- 3.1 The Realized One or one of his disciples encompasses their mind and investigates: 'Why does this venerable declare enlightenment, saying, "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place'?"'
- 4.1 They understand, 'This venerable overestimates themselves and takes that to be the truth. They perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved. And they declare enlightenment out of overestimation:
- 5.3 "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"
- 6.1 The Realized One or one of his disciples encompasses their mind and investigates: 'Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they've attained what they haven't attained, done what they haven't done,

and achieved what they haven't achieved? And why do they declare enlightenment out of overestimation:

"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"

They understand, "This venerable is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. Therefore this venerable overestimates themselves and takes that to be the truth. ..."

They understand, "This venerable is covetous, and often lives with a heart full of covetousness. But being full of covetousness means decline in the teaching and training proclaimed by the Realized One."

This venerable has ill will ... 11.1

dullness and drowsiness ... 12.1

restlessness ... 13.1

doubt ... 14.1

This venerable relishes work. They love it and like to relish it ... 15.1

This venerable relishes talk ... 16.1

sleep ... 17.1

company ... 18.1

When there is still more to be done, this venerable stopped half-way after achieving some trifling distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

It is quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

Disciplinary Issues

Nappiyasutta

- 1.1 There the Buddha addressed the mendicants concerning the mendicant Kalandaka:
- 1.2 “Mendicants!”
- 1.3 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Firstly, a mendicant raises disciplinary issues and doesn’t praise the settling of disciplinary issues. This quality doesn’t conduce to fondness, respect, esteem, harmony, and unity.
- 3.1 Furthermore, a mendicant doesn’t want to train, and doesn’t praise taking up the training. ...
- 4.1 Furthermore, a mendicant has corrupt wishes, and doesn’t praise getting rid of wishes. ...
- 5.1 Furthermore, a mendicant is irritable, and doesn’t praise getting rid of anger. ...
- 6.1 Furthermore, a mendicant denigrates others, and doesn’t praise getting rid of denigration. ...
- 7.1 Furthermore, a mendicant is devious, and doesn’t praise getting rid of deviousness. ...
- 8.1 Furthermore, a mendicant is deceitful, and doesn’t praise getting rid of deceitfulness. ...
- 9.1 Furthermore, a mendicant doesn’t pay attention to the teachings, and doesn’t praise attending to the teachings. ...
- 10.1 Furthermore, a mendicant is not in retreat, and doesn’t praise retreat. ...
- 11.1 Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn’t praise hospitality. This quality doesn’t conduce to fondness, respect, esteem, harmony, and unity.
- 12.1 Even though a mendicant such as this might wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they don’t honor, respect, esteem, and venerate them. Why

is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

Suppose a wild colt was to wish: 'If only the humans would put me in a thoroughbred's place, feed me a thoroughbred's food, and give me a thoroughbred's grooming.' Still the humans wouldn't put them in a thoroughbred's place, feed them a thoroughbred's food, or give them a thoroughbred's grooming. Why is that? Because sensible humans see that they haven't given up their tricks, bluffs, ruses, and feints. In the same way, even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities. 13.1

Next, a mendicant doesn't raise disciplinary issues and praises the settling of disciplinary issues. This quality conduces to fondness, respect, esteem, harmony, and unity. 14.1

Furthermore, a mendicant wants to train, and praises taking up the training. ... 15.1

Furthermore, a mendicant has few desires, and praises getting rid of desires. ... 16.1

Furthermore, a mendicant is not irritable, and praises getting rid of anger. ... 17.1

Furthermore, a mendicant doesn't denigrate others, and praises getting rid of denigration. ... 18.1

Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. ... 19.1

Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. ... 20.1

Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. ... 21.1

Furthermore, a mendicant is in retreat, and praises retreat. ... 22.1

- 23.1 Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality. This quality conduces to fondness, respect, esteem, harmony, and unity.
- 24.1 Even though a mendicant such as this might never wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.
- 25.1 Suppose a fine thoroughbred never wished: ‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans would put them in a thoroughbred’s place, feed them a thoroughbred’s food, and give them a thoroughbred’s grooming. Why is that? Because sensible humans see that they’ve given up their tricks, bluffs, ruses, and feints.
- 26.1 In the same way, even though a mendicant such as this might never wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.”

AN 10.88

An Abuser

Akkosakasutta

- 1.1 “Mendicants, any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these ten disasters. What ten? They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit a corrupt offense. Or they contract a severe illness. Or they go mad and lose their mind. 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. Any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these ten disasters.”

AN 10.89

With Kokālika

Kokālikasutta

Then the mendicant Kokālika went up to the Buddha, bowed, sat 1.1
down to one side, and said to him, “Sir, Sāriputta and Moggallāna
have corrupt wishes. They’ve fallen under the sway of corrupt
wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confi- 1.3
dence in Sāriputta and Moggallāna, they’re good monks.”

For a second time Kokālika said to the Buddha, “Despite my faith 2.1
and trust in the Buddha, Sāriputta and Moggallāna have corrupt
wishes. They’ve fallen under the sway of corrupt wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confi- 2.3
dence in Sāriputta and Moggallāna, they’re good monks.”

For a third time Kokālika said to the Buddha, “Despite my faith 3.1
and trust in the Buddha, Sāriputta and Moggallāna have corrupt
wishes. They’ve fallen under the sway of corrupt wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confi- 3.3
dence in Sāriputta and Moggallāna, they’re good monks.”

Then Kokālika rose from his seat, bowed, and respectfully circled 4.1
the Buddha, keeping him on his right, before leaving. Not long after
he left his body erupted with boils the size of mustard seeds. The
boils grew to the size of mung beans, then chickpeas, then jujube
seeds, then jujubes, then myrobalans, then unripe wood-apples, then
ripe wood-apples. Finally they burst open, and pus and blood oozed
out. He just laid down on banana leaves like a poisoned fish.

- 5.1 Then Tudu the independent divinity went to Kokālika, and standing in the air he said to him, “Kokālika, have confidence in Sāriputta and Moggallāna, they’re good monks.”
- 5.4 “Who are you, reverend?”
- 5.5 “I am Tudu the independent divinity.”
- 5.6 “Didn’t the Buddha declare you a non-returner? So what then are you doing back here? See how far you have strayed!”
- 6.1 Then Tudu addressed Kokālika in verse:
- 7.1 “A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.
- 8.1 When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose a losing hand with your own mouth:
you’ll never find happiness that way.
- 9.1 A losing hand at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What’s a really terrible hand
is to hate the holy ones.
- 10.1 For a hundred thousand times a hundred million
times five hundred and thirty-six times
a thousand times ten million years
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them.”
- 11.1 Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.
- 12.1 Then, late at night, the glorious divinity Sahampati, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one

side, and said to him, “Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

That is what the divinity Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there. 12.4

Then, when the night had passed, the Buddha told the mendicants all that had happened. 13.1

When he said this, one of the mendicants said to the Buddha, “Sir, how long is the lifespan in the Pink Lotus hell?” 14.1

“It’s long, mendicant. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.” 14.3

“But sir, is it possible to give a simile?” 15.1

“It’s possible,” said the Buddha. 15.2

“Suppose there was a Kosalan load of twenty packs of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan load of twenty packs of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Fragrant Water Lily hell. Twenty lifetimes in the Fragrant Water Lily hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.” 15.3

That is what the Buddha said. Then the Holy One, the Teacher, went on to say: 15.15

- 16.1 “A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.
- 17.1 When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose a losing hand with your own mouth:
you’ll never find happiness that way.
- 18.1 A losing hand at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What’s a really terrible hand
is to hate the holy ones.
- 19.1 For a hundred thousand times a hundred million,
times five hundred and thirty-six times
a thousand times ten million years
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them.”

AN 10.90

The Powers of One Who has Ended Defilements

Khīṇāsavabalasutta

- 1.1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 1.2 “Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: ‘My defilements have ended.’”
- 2.1 “Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim: ‘My defilements have ended.’ What ten? Firstly, a mendicant with defilements ended has clearly seen with

right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has clearly 3.1
seen with right wisdom that sensual pleasures are truly like a pit of
glowing coals. This is a power that a mendicant who has ended the
defilements relies on to claim: ‘My defilements have ended.’

Furthermore, the mind of a mendicant with defilements ended 4.1
slants, slopes, and inclines to seclusion. They’re withdrawn, loving
renunciation, and have totally eliminated defiling influences. This is
a power that a mendicant who has ended the defilements relies on
to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has well devel- 5.1
oped the four kinds of mindfulness meditation. This is a power that
a mendicant who has ended the defilements relies on to claim: ‘My
defilements have ended.’

Furthermore, a mendicant with defilements ended has well devel- 6.1
oped the four right efforts. ... the four bases of psychic power ...
the five faculties ... the five powers ... the seven awakening factors
... the noble eightfold path. This is a power that a mendicant who
has ended the defilements relies on to claim: ‘My defilements have
ended.’

A mendicant who has ended the defilements possesses these ten 7.1
powers that qualify them to claim: ‘My defilements have ended.’”

The Chapter with Upāli

AN 10.91

Pleasure Seekers

Kāmaḥhogīsutta

- 1.1 At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:
- 2.1 “These ten pleasure seekers are found in the world. What ten? First, a pleasure seeker seeks wealth using illegitimate, coercive means. They don’t make themselves happy and pleased, nor share it and make merit.
- 3.1 Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don’t share it and make merit.
- 4.1 Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.
- 5.1 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don’t make themselves happy and pleased, nor share it and make merit.
- 6.1 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, but don’t share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate 7.1
and illegitimate, and coercive and non-coercive. They make them-
selves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non- 8.1
coercive means. They don't make themselves happy and pleased,
nor share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non- 9.1
coercive means. They make themselves happy and pleased, but don't
share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non- 10.1
coercive means. They make themselves happy and pleased, and
they share it and make merit. But they enjoy that wealth tied, infatu-
ated, attached, blind to the drawbacks, and not understanding the
escape.

Next, a pleasure seeker seeks wealth using legitimate, non- 11.1
coercive means. They make themselves happy and pleased, and
they share it and make merit. And they enjoy that wealth untied,
uninfatuated, unattached, seeing the drawbacks, and understanding
the escape.

Now, consider the pleasure seeker who seeks wealth using illegiti- 12.1
mate, coercive means, and who doesn't make themselves happy and
pleased, nor share it and make merit. They may be criticized on three
grounds. They seek for wealth using illegitimate, coercive means.
This is the first ground for criticism. They don't make themselves
happy and pleased. This is the second ground for criticism. They
don't share it and make merit. This is the third ground for criticism.
This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using ille- 13.1
gitimate, coercive means, and who makes themselves happy and
pleased, but doesn't share it and make merit. They may be criticized
on two grounds, and praised on one. They seek for wealth using
illegitimate, coercive means. This is the first ground for criticism.
They make themselves happy and pleased. This is the one ground
for praise. They don't share it and make merit. This is the second

ground for criticism. This pleasure seeker may be criticized on these two grounds, and praised on this one.

- 14.1 Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

- 15.1 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

- 16.1 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. This pleasure seeker may be praised on these three grounds, and criticized on this one. 17.1

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two. 18.1

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one. 19.1

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. 20.1

icized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

21.1 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

22.1 These are the ten pleasure seekers found in the world. The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

23.1 In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and under-

standing the escape is the foremost, best, chief, highest, and finest of the ten.”

AN 10.92

Dangers

Bhayaṣutta

Then the householder Anāthapiṇḍika went up to the Buddha, 1.1
bowed, and sat down to one side. The Buddha said to him:

“Householder, when a noble disciple has quelled five fears and 2.1
enmities, possesses the four factors of stream-entry, and has clearly
seen and penetrated the noble system with wisdom, they may, if they
wish, declare of themselves: ‘I’ve finished with rebirth in hell, the
animal realm, and the ghost realm. I’ve finished with all places of
loss, bad places, the underworld. I am a stream-enterer! I’m not
liable to be reborn in the underworld, and am assured, destined for
awakening.’

What are the five fears and enmities they have quelled? Anyone 3.1
who kills living creatures brims with fear and enmity both in this
life and in lives to come, and experiences mental pain and sadness.
Anyone who refrains from killing living creatures does not brim with
fear and enmity either in this life or in lives to come, and doesn’t
experience mental pain and sadness. So that fear and enmity is
quelled for anyone who refrains from killing living creatures.

Anyone who steals ... Anyone who commits sexual misconduct 4.1
... Anyone who lies ... Anyone who consumes beer, wine, and liquor
intoxicants brims with fear and enmity both in this life and in lives
to come, and experiences mental pain and sadness. Anyone who re-
frains from beer, wine, and liquor intoxicants does not brim with fear
and enmity either in this life or in lives to come, and doesn’t experi-
ence mental pain and sadness. So that fear and enmity is quelled for
anyone who refrains from beer, wine, and liquor intoxicants. These
are the five fears and enmities they have quelled.

- 5.1 What are the four factors of stream-entry that they possess? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have 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.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they possess.
- 6.1 And what is the noble system that they have clearly seen and penetrated with wisdom? It's when a noble disciple reflects: 'So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: 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. 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 the noble system that they have clearly seen and penetrated with wisdom.

When a noble disciple has quelled five fears and enmities, possesses the four factors of stream-entry, and has clearly seen and penetrated the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’” 7.1

AN 10.93

What is Your View?

Kimdiṭṭhikasutta

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. 1.1

Then the householder Anāthapiṇḍika left Sāvattḥī in the middle of the day to see the Buddha. Then it occurred to him, “It’s the wrong time to see the Buddha, as he’s in retreat. And it’s the wrong time to see the esteemed mendicants, as they’re in retreat. Why don’t I visit the monastery for the wanderers of other religions?” 1.2

Then he went to the monastery for the wanderers of other religions. Now at that time, the wanderers of other religions had come 2.1

together, making an uproar, a colossal racket as they sat and talked about all kinds of low topics.

2.3 They saw Anāthapiṇḍika coming off in the distance, and stopped each other, saying, “Be quiet, good fellows, don’t make a sound. The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

3.1 Then those wanderers of other religions fell silent. Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him, “Tell us, householder, what is the view of the ascetic Gotama?”

3.5 “Sirs, I don’t know all his views.”

4.1 “Well then, since it seems you don’t know all the views of the ascetic Gotama, tell us, what are the views of the mendicants?”

4.3 “Sirs, I don’t know all the mendicants’ views.”

5.1 “Well then, since it seems you don’t know all the views of the ascetic Gotama or of the mendicants, tell us, householder, what is your view?”

5.3 “Sirs, it’s not hard for me to explain what my views are. But please, let the venerables explain their own convictions first. Afterwards it won’t be hard for me to explain my views.”

6.1 When he said this, one of the wanderers said to him, “The cosmos is eternal. This is the only truth, anything else is futile. That’s my view, householder.”

7.1 Another wanderer said, “The cosmos is not eternal. This is the only truth, anything else is futile. That’s my view, householder.”

8.1 Another wanderer said, “The cosmos is finite ...” ... “The cosmos is infinite ...” ... “The soul and the body are one and the same ...” ... “The soul is one thing, the body another ...” ... “A realized one still exists after death ...” ... “A realized one no longer exists after

death ...” ... “A realized one both still exists and no longer exists after death ...” ... “A Realized One neither still exists nor no longer exists after death. This is the only truth, anything else is futile. That’s my view, householder.”

When this was said, Anāthapiṇḍika said this, “Sirs, regarding the 9.1
venerable who said this: ‘The cosmos is eternal. This is the only truth, anything else is futile. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: ‘The cosmos is not eternal. 10.1
This is the only truth, anything else is futile. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: ‘The cosmos is finite ...’ 11.1
... ‘The cosmos is infinite ...’ ... ‘The soul and the body are one and the same ...’ ... ‘The soul is one thing, the body another ...’ ... ‘A realized one still exists after death ...’ ... ‘A realized one no longer exists after death ...’ ... ‘A realized one both still exists and no longer exists after death ...’ ... ‘A Realized One neither still exists nor no longer exists after death. This is the only truth, anything else is futile. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s

impermanent is suffering. What he clings to and holds to is just suffering.”

12.1 When he said this the wanderers said to him, “Householder, we’ve each explained our own convictions. Tell us, householder, what is your view?”

12.4 “Sirs, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. And what’s suffering is not mine, I am not this, this is not my self. That’s my view, sirs.”

13.1 “Householder, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What you cling to and hold to is just suffering.”

14.1 “Sirs, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. And I’ve truly seen clearly with right wisdom that what’s suffering is not mine, I am not this, it’s not my self. And I truly understand the escape beyond that.”

15.1 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Anāthapiṇḍika rose from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

15.3 “Good, good, householder! That’s how you should legitimately and completely refute those futile men from time to time.”

16.1 Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk, after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

17.1 Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants: “Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Anāthapiṇḍika did.”

With Vajjiyamāhita

Vajjiyamāhitasutta

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

Then the householder Vajjiyamāhita left Sāvattthī in the middle of 1.2
the day to see the Buddha. Then it occurred to him, “It’s the wrong
time to see the Buddha, as he’s in retreat. And it’s the wrong time to
see the esteemed mendicants, as they’re in retreat. Why don’t I visit
the monastery for the wanderers of other religions?”

Then he went to the monastery for the wanderers of other re- 2.1
ligions. Now at that time, the wanderers of other religions had come
together, making an uproar, a colossal racket as they sat and talked
about all kinds of low topics.

They saw Vajjiyamāhita coming off in the distance, and stopped 3.1
each other, saying, “Be quiet, good fellows, don’t make a sound.
The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is
coming into our monastery. He is included among the white-clothed
lay disciples of the ascetic Gotama, who is residing near Campā. Such
venerables like the quiet, are educated to be quiet, and praise the
quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to
approach.”

Then those wanderers of other religions fell silent. Then Vajjiya- 4.1
māhita went up to them, and exchanged greetings with the wanderers
there. When the greetings and polite conversation were over, he sat
down to one side. The wanderers said to him:

“Is it really true, householder? Does the ascetic Gotama criti- 4.4
cize all forms of mortification? Does he categorically condemn and
denounce those fervent mortifiers who live rough?”

“No, sirs, the Buddha does not criticize all forms of mortification. 4.5
Nor does he categorically condemn and denounce those fervent
mortifiers who live rough. The Buddha criticizes where it is due,

and praises where it is due. In doing so he is one who speaks after analyzing the question, and is not one-sided on this point.”

5.1 When he said this, one of the wanderers said to him, “Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains from making statements.”

5.3 “On this point, also, I reasonably respond to the venerables. The Buddha has stated ‘This is skillful’ and ‘This is unskillful’. So when it comes to what is skillful and unskillful the Buddha makes a statement. He is not an exterminator who refrains from making statements.”

6.1 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Vajjiyamāhita rose from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

7.1 “Good, good, householder! That’s how you should legitimately and completely refute those futile men from time to time. Householder, I don’t say that all mortifications should be undergone. But I don’t say that no mortifications should be undergone. I don’t say that all observances should be undertaken. But I don’t say that no observances should be undertaken. I don’t say that all efforts should be tried. But I don’t say that no efforts should be tried. I don’t say that everything should be given up. But I don’t say that nothing should be given up. I don’t say that you should be liberated with all kinds of freedom. But I don’t say that you should not be liberated with any kind of freedom.

8.1 When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undergo those mortifications. When undergoing certain mortifications, unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.

9.1 When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undertake those observances. When undertaking certain observances, unskill-

ful qualities decline while skillful qualities grow. I say that you should undertake those observances.

When trying certain efforts, unskillful qualities grow while skillful 10.1
qualities decline. I say that you shouldn't try those efforts. When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.

When giving up certain things, unskillful qualities grow while 11.1
skillful qualities decline. I say that you shouldn't give up those things. When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.

When being liberated with certain kinds of freedom, unskillful 12.1
qualities grow while skillful qualities decline. I say that you shouldn't be liberated with those kinds of freedom. When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom."

After Vajjiyamāhita had been educated, encouraged, fired up, and 13.1
inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after Vajjiyamāhita had left, the Buddha addressed 14.1
the mendicants: "Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Vajjiyamāhita did."

AN 10.95

With Uttiya

Uttiyasutta

Then the wanderer Uttiya went up to the Buddha, and exchanged 1.1
greetings with him.

- 1.2 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Worthy Gotama, is this right: ‘The cosmos is eternal. This is the only truth, anything else is futile’?”
- 1.4 “This has not been declared by me, Uttiya.”
- 2.1 “Then is this right: ‘The cosmos is not eternal. This is the only truth, anything else is futile’?”
- 2.2 “This has not been declared by me, Uttiya.”
- 3.1 “Then is this right: ‘The cosmos is finite ...’ ... ‘The cosmos is infinite ...’ ... ‘The soul and the body are one and the same ...’ ... ‘The soul is one thing, the body another ...’ ... ‘A realized one still exists after death ...’ ... ‘A realized one no longer exists after death ...’ ... ‘A realized one both still exists and no longer exists after death ...’ ... ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile’?”
- 3.9 “This has not been declared by me, Uttiya.”
- 4.1 “When asked about all these points, worthy Gotama says that they have not been declared by him.
- 6.1 So what then has been declared by Worthy Gotama?”
- 7.1 “Uttiya, I teach my disciples from my own insight in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”
- 8.1 “But when the worthy Gotama teaches in this way, is the whole world saved, or half, or a third?” But when he said this, the Buddha kept silent.
- 9.1 Then Venerable Ānanda thought, “The wanderer Uttiya must not get the harmful misconception: ‘When the ascetic Gotama was asked this all-important question he falters without answering. He just can’t do it!’ That would be for his lasting harm and suffering.”
- 10.1 Then Ānanda said to the wanderer Uttiya, “Well then, Reverend Uttiya, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a king’s frontier citadel with fortified embankments, ramparts,

and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He doesn't know how many creatures enter or leave the citadel. But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.

In the same way, it's not the Realized One's concern whether the whole world is saved by this, or half, or a third. But the Realized One knows that whoever is saved from the world—whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom. They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors. That's how they're saved from the world, in the past, future, or present. Uttiya, you were just asking the Buddha the same question as before in a different way. That's why he didn't answer.” 11.1

AN 10.96

With Kokanada

Kokanudasutta

At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery. Then Ānanda rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs. The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe. 1.1

He saw Ānanda coming off in the distance and said to him, “Who's here, reverend?” 2.1

“I'm a mendicant, reverend.” 2.4

“Of which mendicants?” 3.1

“Of the ascetics who follow the Sakyan.” 3.2

- 4.1 “I’d like to ask the venerable about a certain point, if you’d take the time to answer.”
- 4.2 “Ask, reverend. When I’ve heard it I’ll know.”
- 5.1 “Is this your view: ‘The cosmos is eternal. This is the only truth, anything else is futile?’”
- 5.2 “That’s not my view, reverend.”
- 6.1 “Then is this your view: ‘The cosmos is not eternal. This is the only truth, anything else is futile?’”
- 6.2 “That’s not my view, reverend.”
- 7.1 “Then is this your view: ‘The cosmos is finite ...’ ... ‘The cosmos is infinite ...’ ... ‘The soul and the body are one and the same ...’ ... ‘The soul is one thing, the body another ...’ ... ‘A realized one still exists after death ...’ ... ‘A realized one no longer exists after death ...’ ... ‘A realized one both still exists and no longer exists after death ...’ ... ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile?’”
- 7.9 “That’s not my view, reverend.”
- 8.1 “Then, sir, do you neither know nor see?”
- 8.2 “That’s not so, reverend. I do know and see.”
- 9.1 “When asked about all these points, you say that’s not your view.
- 12.1 Yet when asked whether you neither know nor see, you say, ‘That’s not so, reverend. I do know and see.’ How then should we see the meaning of this statement?”
- 13.1 “‘The cosmos is eternal. This is the only truth, anything else is futile:’ that’s a misconception. ‘The cosmos is not eternal. This is the only truth, anything else is futile:’ that’s a misconception. ‘The cosmos is finite ...’ ... ‘The cosmos is infinite ...’ ... ‘The soul and the body are one and the same ...’ ... ‘The soul is one thing, the body another ...’ ... ‘A realized one still exists after death ...’ ... ‘A realized one no longer exists after death ...’ ... ‘A realized one both still exists and no longer exists after death ...’ ... ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile:’ that’s a misconception.

I know and see the scope of convictions, the scope of grounds for 14.1
views, fixation on views, obsession with views, the origin of views,
and the uprooting of views. Knowing and seeing thus, why should I
say: ‘I neither know nor see?’ I do know and see.”

“What is the venerable’s name? And how are you known among 15.1
your spiritual companions?”

“Reverend, my name is Ānanda. And that’s how I’m known among 15.2
my spiritual companions.”

“Goodness! I had no idea I was consulting such a great tutor as 15.4
Venerable Ānanda! If I had known who you were, I wouldn’t have
said so much. May Venerable Ānanda please forgive me.”

AN 10.97

Worthy of Offerings Dedicated to the Gods

Āhuneyyasutta

“Mendicants, a mendicant with ten qualities is worthy of offerings 1.1
dedicated to the gods, worthy of hospitality, worthy of a religious do-
nation, worthy of veneration with cupped palms, and is the supreme
field of merit for the world. What ten?

It’s when a mendicant is ethical, restrained in the monastic code, 2.2
conducting themselves well and resorting for alms in suitable places.
Seeing danger in the slightest fault, they keep the rules they’ve un-
dertaken.

They’re very learned, remembering and keeping what they’ve 3.1
learned. These teachings are good in the beginning, good in the mid-
dle, and good in the end, meaningful and well-phrased, describing a
spiritual practice that’s entirely full and pure. They are very learned
in such teachings, remembering them, rehearsing them, mentally
scrutinizing them, and penetrating them theoretically.

They have good friends, companions, and associates. 4.1

They have right view, possessing right perspective. 5.1

- 6.1 They wield 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.
- 7.1 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.
- 8.1 They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as ‘unfreed mind’.
- 9.1 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.’ Thus they recollect their many past lives, with features and details.
- 10.1 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.

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. 11.1

A mendicant with these ten 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.” 12.1

AN 10.98

A Senior Mendicant

Therasutta

“Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live. What ten? 1.1

They are long standing and have long gone forth. 1.3

They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. 1.4

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the mid- 1.5

dle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and penetrating them theoretically.

- 1.6 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.
- 1.7 They're skilled in the instigation and settlement of disciplinary issues.
- 1.8 They love the teachings and are a delight to converse with, being full of joy in the teaching and training.
- 1.9 They're content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.
- 1.10 They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.
- 1.11 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.
- 1.12 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.
- 1.13 A senior mendicant with these ten qualities lives comfortably in whatever region they live.”

AN 10.99

With Upāli

Upālisutta

- 1.1 Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I wish to frequent remote lodgings in the wilderness and the forest.”
- 2.1 “Upāli, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in it.

Staying alone, the forests seem to rob the mind of a mendicant who isn't immersed in samādhi. If someone should say this, 'Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.' You can expect that they'll sink down or float away.

Suppose there was a large lake, and along comes a bull elephant 3.1 that's three or three and a half meters tall. He'd think, 'Why don't I plunge into this lake and play around while washing my ears and back? When I've bathed and drunk, I'll emerge from the water and go wherever I want.' And that's just what he does. Why is that? Because his large incarnation finds a footing in the depths.

Then along comes a rabbit or a cat. They'd think, 'What difference 4.1 is there between me and a bull elephant? Why don't I plunge into this lake and play around while washing my ears and back? When I've bathed and drunk, I'll emerge from the water and go wherever I want.' They jump into the lake rashly, without thinking. You can expect that they'll sink down or float away. Why is that? Because their little incarnation finds no footing in the depths. If someone should say this, 'Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.' You can expect that they'll sink down or float away.

Suppose there was a little baby boy playing in his own urine and 5.1 feces. What do you think, Upāli? Isn't that a totally foolish game?"

"Yes, sir." 5.4

"After some time that boy grows up and his faculties mature. He 6.1 accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows. What do you think, Upāli? Aren't such games better than what he did before?"

"Yes, sir." 6.5

"After some time that boy grows up and his faculties mature fur- 7.1 ther. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known

by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. What do you think, Upāli? Aren't such games better than what he did before?"

7.10 "Yes, sir."

8.1 "Now in this regard, Upāli, a Realized One arises in the world, 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.

9.1 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

10.1 After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

11.1 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

12.1 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

13.1 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex.

They give up lying. They speak the truth and stick to the truth. 14.1
They're honest and dependable, and don't trick the world with their words.

They give up backbiting. They don't repeat in one place what they 15.1
heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, 16.1
pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and 17.1
meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They refrain from injuring plants and seeds. They eat in one part 18.1
of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to 19.1
look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

- 20.1 When they see 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. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.
- 21.1 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.
- 22.1 When they have this spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, set their body straight, and bring mindfulness to the present.
- 23.1 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up

restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?" 24.1

"Yes, sir." 24.5

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal. 25.1

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?" 26.1

"Yes, sir." 26.4

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal. 27.1

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. 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.' What do you think, Upāli? Isn't this state better than what they had before?" 28.1

"Yes, sir." 28.4

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal. 29.1

- 30.1 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...” ...
- 31.1 “Furthermore, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, a mendicant enters and remains in the dimension of infinite space. What do you think, Upāli? Isn’t this state better than what they had before?”
- 31.4 “Yes, sir.”
- 32.1 “When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their heart’s goal.
- 33.1 Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, a mendicant enters and remains in the dimension of infinite consciousness. ...” ...
- 34.1 “Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. ...” ...
- 35.1 “Going totally beyond the dimension of nothingness, aware that ‘this is peaceful, this is sublime’, they enter and remain in the dimension of neither perception nor non-perception. What do you think, Upāli? Isn’t this state better than what they had before?”
- 35.4 “Yes, sir.”
- 36.1 “When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their heart’s goal.
- 37.1 Furthermore, going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. What do you think, Upāli? Isn’t this state better than what they had before?”
- 37.4 “Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. And they have achieved their heart’s goal. Come on, Upāli, stay with the Saṅgha. If you stay with the Saṅgha you’ll be comfortable.” 38.1

AN 10.100

Cannot

Abhabbasutta

“Mendicants, without giving up ten things you can’t realize perfection. What ten? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, stinginess, and conceit. Without giving up these ten things you can’t realize perfection. 1.1

After giving up ten things you can realize perfection. What ten? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, stinginess, and conceit. After giving up these ten things you can realize perfection.” 2.1

THE THIRD FIFTY

The Chapter on Perceptions for Ascetics

AN 10.101

Perceptions for Ascetics

Samaṇasaññāsutta

“Mendicants, when these three perceptions for ascetics are developed 1.1
and cultivated they fulfill seven things. What three? ‘I have secured
freedom from class.’ ‘My livelihood is tied up with others.’ ‘My
behavior should be different.’ When these three perceptions for
ascetics are developed and cultivated they fulfill seven things.

What seven? Their deeds and behavior are always consistent with 2.1
the precepts. They’re content, kind-hearted, and humble. They
want to train. They use the necessities of life after reflecting on
their purpose. They’re energetic. When those three perceptions for
ascetics are developed and cultivated they fulfill these seven things.”

AN 10.102

Awakening Factors

Bojjhaṅgasutta

“Mendicants, when the seven awakening factors are developed and 1.1
cultivated they fulfill three knowledges. What seven? The awakening

factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they fulfill three knowledges. What three? It's when a mendicant recollects their 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 recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. When those seven awakening factors are developed and cultivated they fulfill these three knowledges."

AN 10.103

The Wrong Way

Micchattasutta

- 1.1 "Mendicants, relying on the wrong way leads to failure, not success. And how does relying on the wrong way lead to failure, not success? Wrong view produces wrong purpose. Wrong purpose produces wrong speech. Wrong speech produces wrong action. Wrong action produces wrong livelihood. Wrong livelihood produces wrong effort. Wrong effort produces wrong mindfulness. Wrong mindfulness produces wrong immersion. Wrong immersion produces wrong knowledge. Wrong knowledge produces wrong freedom. That's how relying on the wrong way leads to failure, not success.
- 2.1 Relying on the right way leads to success, not failure. And how does relying on the right way lead to success, not failure? Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood.

Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom. That's how relying on the right way leads to success, not failure."

AN 10.104

A Seed

Bijāsutta

"Mendicants, consider an individual who has wrong view, purpose, 1.1
speech, action, livelihood, effort, mindfulness, immersion, knowl-
edge, and freedom. 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, harm-
ful, and suffering. Why is that? Because their view is bad.

Suppose a seed of neem, angled gourd, or bitter gourd was planted 2.1
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, consider an in-
dividual who has wrong view, purpose, speech, action, livelihood,
effort, mindfulness, immersion, knowledge, and freedom. Whatever
bodily, verbal, or mental deeds they undertake in line with that view,
their intentions, aims, wishes, and choices all lead to what is unlik-
able, undesirable, disagreeable, harmful, and suffering. Why is that?
Because their view is bad.

Consider an individual who has right view, purpose, speech, ac- 3.1
tion, livelihood, effort, mindfulness, immersion, knowledge, and
freedom. 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.

- 4.1 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, consider an individual who has right view, purpose, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. 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 10.105

Knowledge

Vijjāsutta

- 1.1 “Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, produces wrong view. Wrong view produces wrong purpose. Wrong purpose produces wrong speech. Wrong speech produces wrong action. Wrong action produces wrong livelihood. Wrong livelihood produces wrong effort. Wrong effort produces wrong mindfulness. Wrong mindfulness produces wrong immersion. Wrong immersion produces wrong knowledge. Wrong knowledge produces wrong freedom.
- 2.1 Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A knowing one, firm in knowledge, produces right view. Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom.”

AN 10.106

Wearing Away

Nijjarasutta

“Mendicants, there are these ten grounds for wearing away. What 1.1
ten?

For one of right view, wrong view is worn away. And the many 1.3
bad, unskillful qualities that arise because of wrong view are worn
away. And because of right view, many skillful qualities are fully
developed.

For one of right purpose, wrong purpose is worn away. And the 2.1
many bad, unskillful qualities that arise because of wrong purpose
are worn away. And because of right purpose, many skillful qualities
are fully developed.

For one of right speech, wrong speech is worn away. And the 3.1
many bad, unskillful qualities that arise because of wrong speech are
worn away. And because of right speech, many skillful qualities are
fully developed.

For one of right action, wrong action is worn away. And the many 4.1
bad, unskillful qualities that arise because of wrong action are worn
away. And because of right action, many skillful qualities are fully
developed.

For one of right livelihood, wrong livelihood is worn away. And 5.1
the many bad, unskillful qualities that arise because of wrong liveli-
hood are worn away. And because of right livelihood, many skillful
qualities are fully developed.

For one of right effort, wrong effort is worn away. And the many 6.1
bad, unskillful qualities that arise because of wrong effort are worn
away. And because of right effort, many skillful qualities are fully
developed.

For one of right mindfulness, wrong mindfulness is worn away. 7.1
And the many bad, unskillful qualities that arise because of wrong

mindfulness are worn away. And because of right mindfulness, many skillful qualities are fully developed.

- 8.1 For one of right immersion, wrong immersion is worn away. And the many bad, unskillful qualities that arise because of wrong immersion are worn away. And because of right immersion, many skillful qualities are fully developed.
- 9.1 For one of right knowledge, wrong knowledge is worn away. And the many bad, unskillful qualities that arise because of wrong knowledge are worn away. And because of right knowledge, many skillful qualities are fully developed.
- 10.1 For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.
- 11.1 These are the ten grounds for wearing away.”

AN 10.107

The Bone-Washing Ceremony

Dhovanasutta

- 1.1 “Mendicants, in the southern lands there is a ceremony named ‘bone-washing’. There they have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing, and music. There is such a washing, I don’t deny it. But that washing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.
- 2.1 I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on that washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”
- 2.3 “Yes, sir,” they replied. The Buddha said this:

“And what is that noble washing? 3.1

For one of right view, wrong view is washed away. And the many 4.1
bad, unskillful qualities that arise because of wrong view are washed
away. And because of right view, many skillful qualities are fully
developed.

For one of right purpose, wrong purpose is washed away. ... 5.1
For one of right speech, wrong speech is washed away. ... For one
of right action, wrong action is washed away. ... For one of right
livelihood, wrong livelihood is washed away. ... For one of right
effort, wrong effort is washed away. ... For one of right mindfulness,
wrong mindfulness is washed away. ... For one of right immersion,
wrong immersion is washed away. ... For one of right knowledge,
wrong knowledge is washed away. ...

For one of right freedom, wrong freedom is washed away. And the 6.1
many bad, unskillful qualities that arise because of wrong freedom
are washed away. And because of right freedom, many skillful quali-
ties are fully developed. This is the noble washing that leads solely
to disillusionment, dispassion, cessation, peace, insight, awakening,
and extinguishment. Relying on this washing, sentient beings who
are liable to rebirth, old age, and death, to sorrow, lamentation, pain,
sadness, and distress are freed from all these things.”

AN 10.108

Doctors

Tikicchakasutta

“Mendicants, doctors prescribe a purgative for eliminating illnesses 1.1
stemming from disorders of bile, phlegm, and wind. There is such
a purgative, I don’t deny it. But this kind of purgative sometimes
works and sometimes fails.

I will teach a noble purgative that works without fail. Relying on 2.1
that purgative, sentient beings who are liable to rebirth, old age, and

death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”

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

3.1 “And what is the noble purgative that works without fail?

4.1 For one of right view, wrong view is purged. And the many bad, unskillful qualities produced by wrong view are purged. And because of right view, many skillful qualities are fully developed.

5.1 For one of right purpose, wrong purpose is purged. ... For one of right speech, wrong speech is purged. ... For one of right action, wrong action is purged. ... For one of right livelihood, wrong livelihood is purged. ... For one of right effort, wrong effort is purged. ... For one of right mindfulness, wrong mindfulness is purged. ... For one of right immersion, wrong immersion is purged. ... For one of right knowledge, wrong knowledge is purged. ...

6.1 For one of right freedom, wrong freedom is purged. And the many bad, unskillful qualities produced by wrong freedom are purged. And because of right freedom, many skillful qualities are fully developed. This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

AN 10.109

Emetic

Vamanasutta

1.1 “Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such an emetic, I don’t deny it. But this kind of emetic sometimes works and sometimes fails.

2.1 I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed

from all these things. Listen and apply your mind well, I will speak.

...

And what is that noble emetic that works without fail? 3.1

For one of right view, wrong view is vomited up. And the many 4.1
bad, unskillful qualities produced by wrong view are vomited up.
And because of right view, many skillful qualities are fully developed.

For one of right purpose, wrong purpose is vomited up. ... For 5.1
one of right speech, wrong speech is vomited up. ... For one of
right action, wrong action is vomited up. ... For one of right liveli-
hood, wrong livelihood is vomited up. ... For one of right effort,
wrong effort is vomited up. ... For one of right mindfulness, wrong
mindfulness is vomited up. ... For one of right immersion, wrong
immersion is vomited up. ... For one of right knowledge, wrong
knowledge is vomited up. ...

For one of right freedom, wrong freedom is vomited up. And 6.1
the many bad, unskillful qualities produced by wrong freedom are
vomited up. And because of right freedom, many skillful qualities
are fully developed. This is the noble emetic that works without fail.
Relying on this emetic, sentient beings who are liable to rebirth, old
age, and death, to sorrow, lamentation, pain, sadness, and distress
are freed from all these things.”

AN 10.110

Blown Away

Niddhamaniyasutta

“Mendicants, these ten qualities should be blown away. What ten? 1.1
For one of right view, wrong view is blown away. And the many bad,
unskillful qualities produced by wrong view are blown away. And
because of right view, many skillful qualities are fully developed.

For one of right purpose, wrong purpose is blown away. ... For 2.1
one of right speech, wrong speech is blown away. ... For one of
right action, wrong action is blown away. ... For one of right liveli-

hood, wrong livelihood is blown away. ... For one of right effort, wrong effort is blown away. ... For one of right mindfulness, wrong mindfulness is blown away. ... For one of right immersion, wrong immersion is blown away. ... For one of right knowledge, wrong knowledge is blown away. ...

- 3.1 For one of right freedom, wrong freedom is blown away. And the many bad, unskillful qualities produced by wrong freedom are blown away. And because of right freedom, many skillful qualities are fully developed. These are the ten qualities that should be blown away.”

AN 10.111

An Adept (1st)

Paṭhamaasekhasutta

- 1.1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, they speak of the one called ‘an adept’. How is an adept mendicant defined?”
- 2.3 “Mendicant, it’s when a mendicant has an adept’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. That’s how a mendicant is an adept.”

AN 10.112

An Adept (2nd)

Dutiyaasekhasutta

- 1.1 “Mendicants, there are ten qualities of an adept. What ten? An adept’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten qualities of an adept.”

The Chapter on the Ceremony of Descent

AN 10.113

Bad Principles (1st)

Paṭhamaadhammasutta

“Mendicants, you should know bad principles with bad results. And 1.1
you should know good principles with good results. Knowing these
things, your practice should follow the good principles with good
results.

And what are bad principles with bad results? Wrong view, wrong 2.1
purpose, wrong speech, wrong action, wrong livelihood, wrong ef-
fort, wrong mindfulness, wrong immersion, wrong knowledge, and
wrong freedom. These are called bad principles with bad results.

And what are good principles with good results? Right view, right 3.1
purpose, right speech, right action, right livelihood, right effort, right
mindfulness, right immersion, right knowledge, and right freedom.
These are called good principles with good results.

‘You should know bad principles with bad results. And you should 4.1
know good principles with good results. Knowing these things, your
practice should follow the good principles with good results.’ That’s
what I said, and this is why I said it.”

AN 10.114

Bad Principles (2nd)

Dutiyaadhammasutta

- 1.1 “Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.
- 2.1 So what are bad principles? What are good principles? What are bad results? And what are good results?
- 3.1 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.
- 4.1 Wrong purpose is a bad principle. Right purpose is a good principle. And the many bad, unskillful qualities produced by wrong purpose are bad results. And the many skillful qualities fully developed because of right purpose are good results.
- 5.1 Wrong speech is a bad principle. Right speech is a good principle. And the many bad, unskillful qualities produced by wrong speech are bad results. And the many skillful qualities fully developed because of right speech are good results.
- 6.1 Wrong action is a bad principle. Right action is a good principle. And the many bad, unskillful qualities produced by wrong action are bad results. And the many skillful qualities fully developed because of right action are good results.
- 7.1 Wrong livelihood is a bad principle. Right livelihood is a good principle. And the many bad, unskillful qualities produced by wrong livelihood are bad results. And the many skillful qualities fully developed because of right livelihood are good results.
- 8.1 Wrong effort is a bad principle. Right effort is a good principle. And the many bad, unskillful qualities produced by wrong effort are

bad results. And the many skillful qualities fully developed because of right effort are good results.

Wrong mindfulness is a bad principle. Right mindfulness is a 9.1
good principle. And the many bad, unskillful qualities produced by
wrong mindfulness are bad results. And the many skillful qualities
fully developed because of right mindfulness are good results.

Wrong immersion is a bad principle. Right immersion is a good 10.1
principle. And the many bad, unskillful qualities produced by wrong
immersion are bad results. And the many skillful qualities fully de-
veloped because of right immersion are good results.

Wrong knowledge is a bad principle. Right knowledge is a good 11.1
principle. And the many bad, unskillful qualities produced by wrong
knowledge are bad results. And the many skillful qualities fully de-
veloped because of right knowledge are good results.

Wrong freedom is a bad principle. Right freedom is a good prin- 12.1
ciple. And the many bad, unskillful qualities produced by wrong
freedom are bad results. And the many skillful qualities fully devel-
oped because of right freedom are good results.

‘You should know bad principles and good principles. And you 13.1
should know bad results and good results. Knowing these things,
your practice should follow the good principles with good results.’
That’s what I said, and this is why I said it.”

AN 10.115

Bad Principles (3rd)

Tatiyaadhammasutta

“Mendicants, you should know bad principles and good principles. 1.1
And you should know bad results and good results. Knowing these
things, your practice should follow the good principles with good
results.”

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

- 2.1 Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?”
- 3.1 Then they considered, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”
- 4.1 Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”
- 8.1 “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”
- 9.1 “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You

are capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

"Then listen and apply your mind well, I will speak." 10.1

"Yes, reverend," they replied. Ānanda said this: 10.2

"Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.' 11.1

So what are bad principles? What are good principles? What are bad results? And what are good results? 12.1

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results. 13.1

Wrong purpose is a bad principle. Right purpose is a good principle. ... Wrong speech is a bad principle. Right speech is a good principle. ... Wrong action is a bad principle. Right action is a good principle. ... Wrong livelihood is a bad principle. Right livelihood is a good principle. ... Wrong effort is a bad principle. Right effort is a good principle. ... Wrong mindfulness is a bad principle. Right mindfulness is a good principle. ... Wrong immersion is a bad principle. Right immersion is a good principle. ... Wrong knowledge is a bad principle. Right knowledge is a good principle. ... 14.1

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results. 15.1

The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.' And this is how I understand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer." 16.1

- 17.1 “Yes, reverend,” said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:
- 21.1 “Sir, we went to Ānanda and asked him about this matter. And Ānanda clearly explained the meaning to us in this manner, with these words and phrases.”
- 22.1 “Good, good, mendicants! Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that’s how you should remember it.”

AN 10.116

With Ajita

Ajitasutta

- 1.1 Then the wanderer Ajita 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, “Worthy Gotama, we have a spiritual companion called ‘Astute’. He has worked out around five hundred arguments by which followers of other religions will know when they’ve been refuted.”
- 3.1 Then the Buddha said to the mendicants, “Mendicants, do you remember this Astute’s points?”
- 3.3 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak and the mendicants will remember it.”
- 4.1 “Well then, mendicants, listen and apply your mind well, I will speak.”
- 4.2 “Yes, sir,” they replied. The Buddha said this:
- 5.1 “Mendicants, take a certain someone who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a colossal racket: ‘He is truly astute! He is truly astute!’

Someone else rebuts and quashes principled statements with un- 6.1
principled statements. This delights an unprincipled assembly, who
make a colossal racket: 'He is truly astute! He is truly astute!'

Someone else rebuts and quashes principled and unprincipled 7.1
statements with unprincipled statements. This delights an unprinci-
pled assembly, who make a colossal racket: 'He is truly astute! He is
truly astute!'

Mendicants, you should know bad principles and good principles. 8.1
And you should know bad results and good results. Knowing these
things, your practice should follow the good principles with good
results.

So what are bad principles? What are good principles? What 9.1
are bad results? And what are good results? Wrong view is a bad
principle. Right view is a good principle. And the many bad, un-
skillful qualities produced by wrong view are bad results. And the
many skillful qualities fully developed because of right view are good
results.

Wrong purpose is a bad principle. Right purpose is a good prin- 10.1
ciple. ... Wrong speech is a bad principle. Right speech is a good
principle. ... Wrong action is a bad principle. Right action is a good
principle. ... Wrong livelihood is a bad principle. Right livelihood
is a good principle. ... Wrong effort is a bad principle. Right effort
is a good principle. ... Wrong mindfulness is a bad principle. Right
mindfulness is a good principle. ... Wrong immersion is a bad prin-
ciple. Right immersion is a good principle. ... Wrong knowledge is
a bad principle. Right knowledge is a good principle. ...

Wrong freedom is a bad principle. Right freedom is a good prin- 11.1
ciple. And the many bad, unskillful qualities produced by wrong
freedom are bad results. And the many skillful qualities fully devel-
oped because of right freedom are good results.

'You should know bad principles and good principles. And you 12.1
should know bad results and good results. Knowing these things,
your practice should follow the good principles with good results.'
That's what I said, and this is why I said it."

AN 10.117

With Saṅgārava

Saṅgāravasutta

- 1.1 Then Saṅgārava the 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:
- 1.3 “Worthy Gotama, what is the near shore? And what is the far shore?”
- 1.4 “Wrong view is the near shore, brahmin, and right view is the far shore. Wrong purpose is the near shore, and right purpose is the far shore. Wrong speech is the near shore, and right speech is the far shore. Wrong action is the near shore, and right action is the far shore. Wrong livelihood is the near shore, and right livelihood is the far shore. Wrong effort is the near shore, and right effort is the far shore. Wrong mindfulness is the near shore, and right mindfulness is the far shore. Wrong immersion is the near shore, and right immersion is the far shore. Wrong knowledge is the near shore, and right knowledge is the far shore. Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.
- 2.1 Few are those among humans
who cross to the far shore.
The rest just run around
on the near shore.
- 3.1 When the teaching is well explained,
the people who practice accordingly
will cross over
Death’s dominion so hard to pass.
- 4.1 Rid of dark qualities,
an astute person would develop the bright.

Having left home for homelessness
in seclusion, where joy is hard,

they'd long for satisfaction there.

5.1

Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

And those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping—
with defilements ended, brilliant,
they are quenched in this world.”

6.1

AN 10.118

The Near Shore

Oṛimatīrasutta

“Mendicants, I will teach you the near shore and the far shore. Listen 1.1
and apply your mind well, I will speak.”

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

1.3

“And what, mendicants, is the near shore? What is the far shore? 2.1
Wrong view is the near shore, and right view is the far shore. ...
Wrong freedom is the near shore, and right freedom is the far shore.
This is the near shore, and this is the far shore.

Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

3.1

When the teaching is well explained,
the people who practice accordingly

4.1

will cross over
Death's dominion so hard to pass.

- 5.1 Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,
- 6.1 they'd long for satisfaction there.
Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.
- 7.1 And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are quenched in this world."

AN 10.119

The Ceremony of Descent (1st)

Paṭhamapaccorohaṇīsutta

- 1.1 Now, at that time it was the sabbath. The brahmin Jānussoni had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.
- 2.1 The Buddha saw him, and said, "Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What's going on today with the brahmin clan?"
- 2.5 "Worthy Gotama, today is the ceremony of descent for the brahmin clan."
- 3.1 "But how do the brahmins observe the ceremony of descent?"

“Well, worthy Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with cupped palms: ‘We descend, lord! We descend, lord!’ And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with delicious fresh and cooked foods. That’s how the brahmins observe the ceremony of descent.” 3.2

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.” 4.1

“But worthy Gotama, how is the ceremony of descent observed in the training of the Noble One? Worthy Gotama, please teach me this.” 4.2

“Well then, brahmin, listen and apply your mind well, I will speak.” 5.1

“Yes, worthy sir,” Jānussoṇi replied. The Buddha said this: 5.2

“It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view. 6.1

‘Wrong purpose has a bad result in both this life and the next.’ Reflecting like this, they give up wrong purpose, they descend from wrong purpose. 7.1

‘Wrong speech has a bad result in both this life and the next.’ Reflecting like this, they give up wrong speech, they descend from wrong speech. 8.1

‘Wrong action has a bad result in both this life and the next.’ Reflecting like this, they give up wrong action, they descend from wrong action. 9.1

‘Wrong livelihood has a bad result in both this life and the next.’ Reflecting like this, they give up wrong livelihood, they descend from wrong livelihood. 10.1

‘Wrong effort has a bad result in both this life and the next.’ Reflecting like this, they give up wrong effort, they descend from wrong effort. 11.1

- 12.1 ‘Wrong mindfulness has a bad result in both this life and the next.’
Reflecting like this, they give up wrong mindfulness, they descend
from wrong mindfulness.
- 13.1 ‘Wrong immersion has a bad result in both this life and the next.’
Reflecting like this, they give up wrong immersion, they descend
from wrong immersion.
- 14.1 ‘Wrong knowledge has a bad result in both this life and the next.’
Reflecting like this, they give up wrong knowledge, they descend
from wrong knowledge.
- 15.1 ‘Wrong freedom has a bad result in both this life and the next.’
Reflecting like this, they give up wrong freedom, they descend from
wrong freedom. This is the ceremony of descent in the training of
the Noble One.”
- 16.1 “The ceremony of descent observed by the brahmins is quite dif-
ferent from that observed in the training of the Noble One. And,
worthy Gotama, the ceremony of descent observed by the brahmins
is not worth a sixteenth part of a master of the ceremony of descent
observed in the training of the Noble One. Excellent, worthy Go-
tama! ... From this day forth, may the worthy Gotama remember
me as a lay follower who has gone for refuge for life.”

AN 10.120

The Ceremony of Descent (2nd)

Dutiyapaccorohaṇīsutta

- 1.1 “Mendicants, I will teach you the noble descent. Listen and apply your mind well, I will speak. ... And what is the noble descent? It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view. ‘Wrong purpose has a bad result ...’ ... ‘Wrong speech ...’ ... ‘Wrong action ...’ ... ‘Wrong livelihood ...’ ... ‘Wrong effort ...’ ... ‘Wrong mindfulness ...’ ... ‘Wrong immersion ...’ ... ‘Wrong knowledge ...’ ... ‘Wrong freedom

has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is called the noble descent.”

AN 10.121

Forerunner

Pubbaṅgamasutta

“Mendicants, the dawn is the forerunner and harbinger of the sunrise. 1.1
In the same way right view is the forerunner and harbinger of skillful qualities. Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom.”

AN 10.122

The Ending of Defilements

Āsavakkhayaṣutta

“Mendicants, these ten things, when developed and cultivated, lead 1.1
to the ending of defilements. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things, when developed and cultivated, lead to the ending of defilements.”

The Chapter on Purified

AN 10.123

First

Paṭhamasutta

- 1.1 “Mendicants, these ten things are not purified and cleansed apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things are not purified and cleansed apart from the Holy One’s training.”

AN 10.124

Second

Dutiyasutta

- 1.1 “Mendicants, these ten things don’t arise apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t arise apart from the Holy One’s training.”

AN 10.125

Third

Tatīyasutta

“Mendicants, these ten things are not very fruitful and beneficial ^{1.1} apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that are not very fruitful and beneficial apart from the Holy One’s training.”

AN 10.126

Fourth

Catutthasutta

“Mendicants, these ten things don’t culminate in the removal of greed, ^{1.1} hate, and delusion apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

AN 10.127

Fifth

Pañcamasutta

“Mendicants, these ten things don’t lead solely to disillusionment, ^{1.1} dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

These are the ten things that don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training."

AN 10.128

Sixth

Chaṭṭhasutta

- 1.1 "Mendicants, these ten things don't arise to be developed and cultivated apart from the Holy One's training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don't arise to be developed and cultivated apart from the Holy One's training."

AN 10.129

Seventh

Sattamasutta

- 1.1 "Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One's training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated are not very fruitful and beneficial apart from the Holy One's training."

AN 10.130

Eighth

Aṭṭhamasutta

“Mendicants, these ten things when developed and cultivated don’t 1.1
 culminate in the removal of greed, hate, and delusion apart from
 the Holy One’s training. What ten? Right view, right purpose, right
 speech, right action, right livelihood, right effort, right mindfulness,
 right immersion, right knowledge, and right freedom. These are the
 ten things that when developed and cultivated don’t culminate in
 the removal of greed, hate, and delusion apart from the Holy One’s
 training.”

AN 10.131

Ninth

Navamasutta

“Mendicants, these ten things when developed and cultivated don’t 1.1
 lead solely to disillusionment, dispassion, cessation, peace, insight,
 awakening, and extinguishment apart from the Holy One’s training.
 What ten? Right view, right purpose, right speech, right action,
 right livelihood, right effort, right mindfulness, right immersion,
 right knowledge, and right freedom. These are the ten things that
 when developed and cultivated don’t lead solely to disillusionment,
 dispassion, cessation, peace, insight, awakening, and extinguishment
 apart from the Holy One’s training.”

AN 10.132

Tenth

Dasamasutta

- 1.1 “Mendicants, there are ten wrong ways. What ten? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are the ten wrong ways.”

AN 10.133

Eleventh

Ekādasamasutta

- 1.1 “Mendicants, there are ten right ways. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten right ways.”

The Chapter on Good

AN 10.134

Good

Sādhusutta

“Mendicants, I will teach you what is good and what is not good. 1.1
Listen and apply your mind well, I will speak.”

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

“And what, mendicants, is not good? Wrong view, wrong purpose, 2.1
wrong speech, wrong action, wrong livelihood, wrong effort, wrong
mindfulness, wrong immersion, wrong knowledge, and wrong free-
dom. This is called what is not good. And what is good? Right view,
right purpose, right speech, right action, right livelihood, right ef-
fort, right mindfulness, right immersion, right knowledge, and right
freedom. This is called what is good.”

AN 10.135

The Teaching of the Noble Ones

Ariyadhammasutta

“Mendicants, I will teach you the teaching of the noble ones, and what 1.1
is not the teaching of the noble ones. ... And what is not the teaching
of the noble ones? Wrong view, wrong purpose, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness,

wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching of the noble ones. And what is the teaching of the noble ones? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching of the noble ones.”

AN 10.136

Unskillful

Akusalasutta

- 1.1 “I will teach you the skillful and the unskillful ... And what is the unskillful? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the unskillful. And what is the skillful? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the skillful.”

AN 10.137

Beneficial

Atthasutta

- 1.1 “I will teach you the beneficial and the harmful. ... And what is the harmful? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the harmful. And what is the beneficial? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the beneficial.”

AN 10.138

The Teaching

Dhammasutta

“I will teach you what is the teaching and what is not the teaching. ... 1.1
And what is not the teaching? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching. And what is the teaching? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching.”

AN 10.139

Defiled

Sāsavasutta

“I will teach you the defiled principle and the undefiled. ... And what 1.1
is the defiled principle? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the defiled principle. And what is the undefiled principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the undefiled principle.”

AN 10.140

Blameworthy

Sāvajjasutta

“I will teach you the blameworthy principle and the blameless princi- 1.1
ple. ... And what is the blameworthy principle? Wrong view, wrong

purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the blameworthy principle. And what is the blameless principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the blameless principle.”

AN 10.141

Mortifying

Tapanīyasutta

- 1.1 “I will teach you the mortifying principle and the unmortifying. ... And what is the mortifying principle? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the mortifying principle. And what is the unmortifying principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the unmortifying principle.”

AN 10.142

Accumulation

Ācayagāmisutta

- 1.1 “I will teach you the principle that leads to accumulation and that which leads to dispersal. ... And what is the principle that leads to accumulation? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that leads to accumulation. And what is the principle

that leads to dispersal? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that leads to dispersal.”

AN 10.143

With Suffering as Outcome

Dukkhudrayasutta

“I will teach you the principle that has suffering as outcome, and that 1.1
which has happiness as outcome. . . . And what is the principle whose
outcome is suffering? Wrong view, wrong purpose, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness,
wrong immersion, wrong knowledge, and wrong freedom. This is
the principle whose outcome is suffering. And what is the princi-
ple whose outcome is happiness? Right view, right purpose, right
speech, right action, right livelihood, right effort, right mindfulness,
right immersion, right knowledge, and right freedom. This is the
principle whose outcome is happiness.”

AN 10.144

Result in Suffering

Dukkhavipākasutta

“I will teach you the principle that results in suffering and that which 1.1
results in happiness. . . . And what principle results in suffering?
Wrong view, wrong purpose, wrong speech, wrong action, wrong
livelihood, wrong effort, wrong mindfulness, wrong immersion,
wrong knowledge, and wrong freedom. This is called the principle
that results in suffering. And what principle results in happiness?
Right view, right purpose, right speech, right action, right livelihood,
right effort, right mindfulness, right immersion, right knowledge,

and right freedom. This is called the principle that results in happiness.”

The Chapter on the Noble Path

AN 10.145

The Noble Path

Ariyamaggasutta

“I will teach you the noble path and the ignoble path. ... And what 1.1
is the ignoble path? Wrong view, wrong purpose, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness,
wrong immersion, wrong knowledge, and wrong freedom. This is
called the ignoble path. And what is the noble path? Right view, right
purpose, right speech, right action, right livelihood, right effort, right
mindfulness, right immersion, right knowledge, and right freedom.
This is called the noble path.”

AN 10.146

The Dark Path

Kaṇhamaggasutta

“I will teach you the dark path and the bright path. ... And what is 1.1
the dark path? Wrong view, wrong purpose, wrong speech, wrong
action, wrong livelihood, wrong effort, wrong mindfulness, wrong
immersion, wrong knowledge, and wrong freedom. This is called

the dark path. And what is the bright path? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the bright path.”

AN 10.147

The True Teaching

Saddhammasutta

- 1.1 “I will teach you what is the true teaching and what is not the true teaching. ... And what is not the true teaching? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the true teaching. And what is the true teaching? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the true teaching.”

AN 10.148

The Teaching of the True Persons

Sappurisadhammasutta

- 1.1 “Mendicants, I will teach you the teaching of the true persons and the teaching of the untrue persons. ... And what is the teaching of the untrue persons? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the teaching of the untrue persons. And what is the teaching of the true persons? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion,

right knowledge, and right freedom. This is the teaching of the true persons.”

AN 10.149

Should Be Activated

Uppādetabbasutta

“I will teach you the principle to activate and the principle not to activate. . . . And what is the principle not to activate? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to activate. And what is the principle to activate? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to activate.” 1.1

AN 10.150

Should Be Cultivated

Āsevitabbasutta

“I will teach you the principle to cultivate and the principle not to cultivate. . . . And what is the principle not to cultivate? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to cultivate. And what is the principle to cultivate? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to cultivate.” 1.1

AN 10.151

Should Be Developed

Bhāvetabbasutta

- 1.1 “I will teach you the principle to develop and the principle not to develop. ... And what is the principle not to develop? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to develop. And what is the principle to develop? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to develop.”

AN 10.152

Should Be Made Much Of

Bahulīkātabbasutta

- 1.1 “I will teach you the principle to make much of and the principle not to make much of. ... And what is the principle not to make much of? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to make much of. And what is the principle to make much of? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to make much of.”

AN 10.153

Should Be Recollected

Anussaritabbasutta

“I will teach you the principle to recollect and the principle not to 1.1
 recollect. ... And what is the principle not to recollect? Wrong
 view, wrong purpose, wrong speech, wrong action, wrong liveli-
 hood, wrong effort, wrong mindfulness, wrong immersion, wrong
 knowledge, and wrong freedom. This is called the principle not to
 recollect. And what is the principle to recollect? Right view, right
 purpose, right speech, right action, right livelihood, right effort, right
 mindfulness, right immersion, right knowledge, and right freedom.
 This is called the principle to recollect.”

AN 10.154

Should Be Realized

Sacchikātabbasutta

“I will teach you the principle to realize and the principle not to real- 1.1
 ize. ... And what is the principle not to realize? Wrong view, wrong
 purpose, wrong speech, wrong action, wrong livelihood, wrong ef-
 fort, wrong mindfulness, wrong immersion, wrong knowledge, and
 wrong freedom. This is called the principle not to realize. And what
 is the principle to realize? Right view, right purpose, right speech,
 right action, right livelihood, right effort, right mindfulness, right
 immersion, right knowledge, and right freedom. This is called the
 principle to realize.”

THE FOURTH FIFTY

The Chapter on Individuals

AN 10.155

You Should Associate

Sevitabbasutta

“Mendicants, you should not associate with an individual who has 1.1
ten qualities. What ten? Wrong view, wrong purpose, wrong speech,
wrong action, wrong livelihood, wrong effort, wrong mindfulness,
wrong immersion, wrong knowledge, and wrong freedom. You
should not associate with an individual who has these ten qualities.

You should associate with an individual who has ten qualities. 2.1
What ten? Right view, right purpose, right speech, right action,
right livelihood, right effort, right mindfulness, right immersion,
right knowledge, and right freedom. You should associate with an
individual who has these ten qualities.”

AN 10.156–166

Frequenting, Etc.

Bhajitabbādisutta

“Mendicants, you should not frequent an individual who has ten 1.1
qualities. ... you should frequent ... you should not pay homage ...
you should pay homage ... you should not venerate ... you should
venerate ... you should not praise ... you should praise ... you

should not respect ... you should respect ... you should not revere
 ... you should revere ... is not a success ... is a success ... is not
 pure ... is pure ... does not win over conceit ... wins over conceit
 ... does not grow in wisdom ... grows in wisdom ...

- 2.1 brims with much wickedness ... brims with much merit. What
 ten? Right view, right purpose, right speech, right action, right liveli-
 hood, right effort, right mindfulness, right immersion, right knowl-
 edge, and right freedom. An individual who has these ten qualities
 brims with much merit.”

The Chapter with Jānussoni

AN 10.167

The Brahmin Ceremony of Descent

Brāhmaṇapaccorohaṇīsutta

Now, at that time it was the sabbath. The brahmin Jānussoni had 1.1
bathed his head and dressed in a new pair of linen robes. Holding a
handful of fresh grass, he stood to one side not far from the Buddha.

The Buddha saw him, and said, “Brahmin, why have you bathed 2.1
your head and dressed in a new pair of linen robes? Why are you
standing to one side holding a handful of fresh grass? What’s going
on today with the brahmin clan?”

“Worthy Gotama, today is the ceremony of descent for the brah- 2.5
min clan.”

“But how do the brahmins observe the ceremony of descent?” 3.1

“Well, worthy Gotama, on the sabbath the brahmins bathe their 3.2
heads and dress in a new pair of linen robes. They make a heap
of fresh cow dung and spread it with green grass. Then they make
their beds between the boundary and the fire chamber. That night
they rise three times and worship the fire with cupped palms: ‘We
descend, lord! We descend, lord!’ And they serve the fire with
abundant ghee, oil, and butter. And when the night has passed they
serve the brahmins with delicious fresh and cooked foods. That’s
how the brahmins observe the ceremony of descent.”

- 4.1 “The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.”
- 4.2 “But worthy Gotama, how is the ceremony of descent observed in the training of the Noble One? Worthy Gotama, please teach me this.”
- 5.1 “Well then, brahmin, listen and apply your mind well, I will speak.”
- 5.2 “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:
- 6.1 “It’s when a noble disciple reflects: ‘Killing living creatures has a bad result in the present life and in lives to come.’ Reflecting like this, they give up killing living creatures, they descend from killing living creatures.
- 7.1 ... ‘Stealing has a bad result in the present life and in lives to come.’ Reflecting like this, they give up stealing, they descend from stealing.
- 8.1 ... ‘Sexual misconduct has a bad result in the present life and in lives to come.’ Reflecting like this, they give up sexual misconduct, they descend from sexual misconduct.
- 9.1 ... ‘Lying has a bad result in the present life and in lives to come.’ Reflecting like this, they give up lying, they descend from lying.
- 10.1 ... ‘Backbiting has a bad result in the present life and in lives to come.’ Reflecting like this, they give up backbiting, they descend from backbiting.
- 11.1 ... ‘Harsh speech has a bad result in the present life and in lives to come.’ Reflecting like this, they give up harsh speech, they descend from harsh speech.
- 12.1 ... ‘Talking nonsense has a bad result in the present life and in lives to come.’ Reflecting like this, they give up talking nonsense, they descend from talking nonsense.
- 13.1 ... ‘Covetousness has a bad result in the present life and in lives to come.’ Reflecting like this, they give up covetousness, they descend from covetousness.
- 14.1 ... ‘Ill will has a bad result in the present life and in lives to come.’ Reflecting like this, they give up ill will, they descend from ill will.
- 15.1 ‘Wrong view has a bad result in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend

from wrong view. This is the ceremony of descent in the training of the Noble One.”

“The ceremony of descent observed by the brahmins is quite 16.1
different from that observed in the training of the Noble One. And,
worthy Gotama, the ceremony of descent observed by the brahmins
is not worth a sixteenth part of the ceremony of descent observed in
the training of the Noble One. 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 10.168

The Noble Descent

Ariyapaccorohaṇīsutta

“Mendicants, I will teach you the noble descent. Listen and apply 1.1
your mind well, I will speak.”

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

“And what, mendicants, is the noble descent? It’s when a noble dis- 2.1
ciple reflects: ‘Killing living creatures has a bad result in the present
life and in lives to come.’ Reflecting like this, they give up killing
living creatures, they descend from killing living creatures.

... ‘Stealing has a bad result in the present life and in lives to come.’ 3.1
Reflecting like this, they give up stealing, they descend from stealing.

... ‘Sexual misconduct has a bad result ...’ ... they descend from 4.1
sexual misconduct.

... ‘Lying has a bad result ...’ ... they descend from lying. 5.1

... ‘Backbiting has a bad result ...’ ... they descend from backbit- 6.1
ing.

... ‘Harsh speech has a bad result ...’ ... they descend from harsh 7.1
speech.

... ‘Talking nonsense has a bad result ...’ ... they descend from 8.1
talking nonsense.

- 9.1 ... ‘Covetousness has a bad result ...’ ... they descend from covetousness.
- 10.1 ... ‘Ill will has a bad result ...’ ... they descend from ill will.
- 11.1 ... ‘Wrong view has a bad result both in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is called the noble descent.”

AN 10.169

With Saṅgārava

Saṅgāravasutta

- 1.1 Then Saṅgārava the 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:
- 2.1 “Worthy Gotama, what is the near shore? And what is the far shore?”
- 2.2 “Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and refraining from sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and refraining from divisive speech is the far shore. Harsh speech is the near shore, and refraining from harsh speech is the far shore. Talking nonsense is the near shore, and refraining from talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.
- 3.1 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

When the teaching is well explained, 4.1
the people who practice accordingly
will cross over
Death's dominion so hard to pass.

Rid of dark qualities, 5.1
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,

they'd long for satisfaction there. 6.1
Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

And those whose minds are rightly developed 7.1
in the awakening factors;
who, letting go of attachments,
delight in not grasping—
with defilements ended, brilliant,
they are quenched in this world."

AN 10.170

The Near Shore

Orimasutta

"Mendicants, I will teach you the near shore and the far shore. Listen 1.1
and apply your mind well, I will speak. ... And what, mendicants,
is the near shore? What is the far shore? Killing living creatures is
the near shore, mendicants, and not killing living creatures is the far
shore. Stealing is the near shore, and not stealing is the far shore.
Sexual misconduct is the near shore, and refraining from sexual
misconduct is the far shore. Lying is the near shore, and not lying is
the far shore. Divisive speech is the near shore, and refraining from

divisive speech is the far shore. Harsh speech is the near shore, and refraining from harsh speech is the far shore. Talking nonsense is the near shore, and refraining from talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

- 2.1 Few are those among humans
 who cross to the far shore.
 The rest just run
 around on the near shore.
- 3.1 When the teaching is well explained,
 the people who practice accordingly
 will cross over
 Death's dominion so hard to pass.
- 4.1 Rid of dark qualities,
 an astute person would develop the bright.
 Having left home for homelessness
 in seclusion, where joy is hard,
- 5.1 they'd long for satisfaction there.
 Having given up sensual pleasures, owning nothing,
 an astute person would cleanse themselves
 of mental corruptions.
- 6.1 And those whose minds are rightly developed
 in the awakening factors;
 who, letting go of attachments,
 delight in not grasping—
 with defilements ended, brilliant,
 they are quenched in this world.”

AN 10.171

Bad Principles (1st)

Paṭhamaadhammasutta

“Mendicants, you should know bad principles with bad results. And 1.1
you should know good principles with good results. Knowing these
things, your practice should follow the good principles with good
results.

And what are bad principles with bad results? Killing living crea- 2.1
tures, stealing, and sexual misconduct; speech that’s false, backbiting,
harsh, or nonsensical; covetousness, ill will, and wrong view. These
are called bad principles with bad results.

And what are good principles with good results? Refraining from 3.1
killing living creatures, stealing, and sexual misconduct; refraining
from speech that’s false, divisive, harsh, or nonsensical; contentment,
good will, and right view. These are called good principles with good
results.

‘You should know bad principles with bad results. And you should 4.1
know good principles with good results. Knowing these things, your
practice should follow the good principles with good results.’ That’s
what I said, and this is why I said it.”

AN 10.172

Bad Principles (2nd)

Dutiyaadhammasutta

“Mendicants, you should know bad principles and good principles. 1.1
And you should know bad results and good results. Knowing these
things, your practice should follow the good principles with good
results.”

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

- 2.1 Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ Who can explain in detail the meaning of this brief summary recital given by the Buddha?”
- 3.1 Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”
- 4.1 Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Mahākaccāna please explain this.”
- 8.1 “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”
- 9.1 “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the

Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and apply your mind well, I will speak." 10.1

"Yes, reverend," they replied. Mahākaccāna said this: 10.2

"Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.' 11.1

So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results. 12.1

Stealing is a bad principle. Not stealing is a good principle. And the many bad, unskillful qualities produced by stealing are bad results. And the many skillful qualities fully developed because of not stealing are good results. 13.1

Sexual misconduct is a bad principle. Refraining from sexual misconduct is a good principle. And the many bad, unskillful qualities produced by sexual misconduct are bad results. And the many skillful qualities fully developed because of refraining from sexual misconduct are good results. 14.1

Lying is a bad principle. Not lying is a good principle. And the many bad, unskillful qualities produced by lying are bad results. And the many skillful qualities fully developed because of not lying are good results. 15.1

Backbiting is a bad principle. Refraining from divisive speech is a good principle. And the many bad, unskillful qualities produced by 16.1

backbiting are bad results. And the many skillful qualities fully developed because of refraining from divisive speech are good results.

17.1 Harsh speech is a bad principle. Refraining from harsh speech is a good principle. And the many bad, unskillful qualities produced by harsh speech are bad results. And the many skillful qualities fully developed because of refraining from harsh speech are good results.

18.1 Talking nonsense is a bad principle. Refraining from talking nonsense is a good principle. And the many bad, unskillful qualities produced by talking nonsense are bad results. And the many skillful qualities fully developed because of refraining from talking nonsense are good results.

19.1 Covetousness is a bad principle. Contentment is a good principle. And the many bad, unskillful qualities produced by covetousness are bad results. And the many skillful qualities fully developed because of contentment are good results.

20.1 Ill will is a bad principle. Good will is a good principle. And the many bad, unskillful qualities produced by ill will are bad results. And the many skillful qualities fully developed because of good will are good results.

21.1 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

22.1 The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: ‘You should know bad principles and good principles . . . and practice accordingly.’ And this is how I understand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

23.1 “Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“Sir, we went to Mahākaccāna and asked him about this matter. 27.1
And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Good, good, mendicants! Mahākaccāna is astute, he has great 28.1
wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that’s how you should remember it.”

AN 10.173

Bad Principles (3rd)

Tatiyaadhammasutta

“Mendicants, you should know bad principles and good principles. 1.1
And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are 2.1
bad results? And what are good results? Killing living creatures is a bad principle. Refraining from killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

Stealing is a bad principle. Refraining from stealing is a good 3.1
principle. ... Sexual misconduct is a bad principle. Refraining from sexual misconduct is a good principle. ... Lying is a bad principle. Refraining from lying is a good principle. ... Backbiting is a bad principle. Refraining from divisive speech is a good principle. ... Harsh speech is a bad principle. Refraining from harsh speech is a good principle. ... Talking nonsense is a bad principle. Refraining from talking nonsense is a good principle. ... Covetousness is a bad principle. Contentment is a good principle. ... Ill will is a bad principle. Good will is a good principle. ...

- 4.1 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.
- 5.1 ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.174

Sources of Deeds

Kammanidānasutta

- 1.1 “Mendicants, I say that killing living creatures is threefold: caused by greed, hate, or delusion.
- 2.1 I say that stealing is threefold: caused by greed, hate, or delusion.
- 3.1 I say that sexual misconduct is threefold: caused by greed, hate, or delusion.
- 4.1 I say that lying is threefold: caused by greed, hate, or delusion.
- 5.1 I say that backbiting is threefold: caused by greed, hate, or delusion.
- 6.1 I say that harsh speech is threefold: caused by greed, hate, or delusion.
- 7.1 I say that talking nonsense is threefold: caused by greed, hate, or delusion.
- 8.1 I say that covetousness is threefold: caused by greed, hate, or delusion.
- 9.1 I say that ill will is threefold: caused by greed, hate, or delusion.
- 10.1 I say that wrong view is threefold: caused by greed, hate, or delusion. And so greed, hate, and delusion are sources and origins for deeds. With the ending of greed, hate, and delusion, the sources of deeds are ended.”

AN 10.175

The Bypass

Parikkamanasutta

“Mendicants, this teaching provides a bypass, it doesn’t lack a by- 1.1
pass. And how does this teaching provide a bypass, not lacking a
bypass? Not killing living creatures bypasses killing living creatures.
Not stealing bypasses stealing. Refraining from sexual misconduct
bypasses sexual misconduct. Not lying bypasses lying. Refraining
from divisive speech bypasses divisive speech. Refraining from harsh
speech bypasses harsh speech. Refraining from talking nonsense
bypasses talking nonsense. Contentment bypasses covetousness.
Good will bypasses ill will. Right view bypasses wrong view. That’s
how this teaching provides a bypass, it doesn’t lack a bypass.”

AN 10.176

With Cunda

Cundasutta

SO I HAVE HEARD. At one time the Buddha was staying near Pāvā 1.1
in Cunda the smith’s mango grove. Then Cunda the smith went to
the Buddha, bowed, and sat down to one side. The Buddha said to
him, “Cunda, whose purity do you believe in?”

“Sir, I believe in the purity advocated by the western brahmins 1.5
garlanded with aquatic flowers who carry pitchers, serve the sacred
flame, and immerse themselves in water.”

“But Cunda, what kind of purity do these western brahmins ad- 2.1
vocate?”

“The western brahmins encourage their disciple like this: ‘Please, 2.2
my man, rising early you should stroke the earth from your bed. If
you don’t stroke the earth, stroke fresh cow dung. If you don’t stroke
fresh cow dung, stroke green grass. If you don’t stroke green grass,
serve the sacred flame. If you don’t serve the sacred flame, reverse

the sun with cupped palms. If you don't revere the sun with cupped palms, immerse yourself in water three times, including at dusk.' The western brahmins advocate this kind of purity."

3.1 "The purity advocated by the western brahmins is quite different from that in the training of the Noble One."

3.2 "But what, sir, is purity in the training of the Noble One? Sir, please teach me this."

4.1 "Well then, brahmin, listen and apply your mind well, I will speak."

4.2 "Yes, sir," Cunda replied. The Buddha said this:

5.1 "Cunda, impurity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

6.1 And how is impurity threefold by way of body? It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to all living beings.

7.1 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

8.1 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

9.1 This is the threefold impurity by way of body.

10.1 And how is impurity fourfold by way of speech? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, 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.

11.1 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, 12.1
nasty, hurtful, offensive, bordering on anger, not leading to immer-
sion.

They talk nonsense. Their speech is untimely, and is neither factual 13.1
nor beneficial. It has nothing to do with the teaching or the training.
Their words have no value, and are untimely, unreasonable, rambling,
and pointless. This is the fourfold impurity by way of speech.

And how is impurity threefold by way of mind? It's when someone 14.1
is covetous. They covet the wealth and belongings of others: 'Oh, if
only their belongings were mine!'

They have ill will and malicious intentions: 'May these sentient 15.1
beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no 16.1
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 the threefold impurity by way of mind.

These are the ten ways of doing unskillful deeds. When you 17.1
have these ten ways of doing unskillful deeds, then if you rise early,
whether or not you stroke the earth from your bed, you're still im-
pure.

Whether or not you stroke fresh cow dung, you're still impure. 18.1

Whether or not you stroke green grass, you're still impure. 19.1

Whether or not you serve the sacred flame, you're still impure. 20.1

Whether or not you revere the sun with cupped palms, you're still 21.1
impure.

Whether or not you immerse yourself in water three times, you're 22.1
still impure. Why is that? These ten ways of doing unskillful deeds
are impure and make things impure.

It's because of those who do these ten kinds of unskillful deeds 23.1
that hell, the animal realm, the ghost realm, or any other bad places
are found.

- 24.1 Cunda, purity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.
- 25.1 And how is purity threefold by way of body? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.
- 26.1 They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.
- 27.1 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.
- 28.1 This is the threefold purity by way of body.
- 29.1 And how is purity fourfold by way of speech? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, 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.
- 30.1 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.
- 31.1 They give 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.
- 32.1 They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things

at the right time which are valuable, reasonable, succinct, and beneficial.

This is the fourfold purity by way of speech. 33.1

And how is purity threefold by way of mind? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' 34.1

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!' 35.1

They have right view, an undistorted perspective: '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.' 36.1

This is the threefold purity by way of mind. 37.1

These are the ten ways of doing skillful deeds. When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still pure. 38.1

Whether or not you stroke fresh cow dung, you're still pure. 39.1

Whether or not you stroke green grass, you're still pure. 40.1

Whether or not you serve the sacred flame, you're still pure. 41.1

Whether or not you revere the sun with cupped palms, you're still pure. 42.1

Whether or not you immerse yourself in water three times, you're still pure. Why is that? These ten ways of doing skillful deeds are pure and make things pure. 43.1

It's because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found." 44.1

When he said this, Cunda the smith said to the Buddha, "Excellent, sir! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life." 45.1

With Jānussoṇi

Jāṇussoṇisutta

- 1.1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him.
- 1.2 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “We who are known as brahmins give gifts and perform memorial rites for the dead: ‘May this gift aid my departed relatives and kin. May they partake of this gift.’ But does this gift really aid departed relatives and kin? Do they actually partake of it?”
- 2.6 “It aids them if the conditions are right, brahmin, but not if the conditions are wrong.”
- 3.1 “Then, worthy Gotama, what are the right and wrong conditions?”
- 3.2 “Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. When their body breaks up, after death, they’re reborn in hell. There they survive feeding on the food of the hell beings. The conditions there are wrong, so the gift does not aid the one who lives there.
- 4.1 Take someone else who kills living creatures . . . and has wrong view. When their body breaks up, after death, they’re reborn in the animal realm. There they survive feeding on the food of the beings in the animal realm. The conditions there too are wrong, so the gift does not aid the one who lives there.
- 5.1 Take someone else who doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. When their body breaks up, after death, they’re reborn in the human realm. There they survive feeding on human food. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn't kill living creatures ... and has 6.1
right view. When their body breaks up, after death, they're reborn in
the company of the gods. There they survive feeding on the food of
the gods. The conditions there too are wrong, so the gift does not
aid the one who lives there.

Take someone else who kills living creatures ... and has wrong 7.1
view. When their body breaks up, after death, they're reborn in the
ghost realm. There they survive feeding on the food of the beings
in the ghost realm. Or else they survive feeding on what friends
and colleagues, relatives and kin provide them with from here. The
conditions there are right, so the gift aids the one who lives there."

"But worthy Gotama, who partakes of that gift if the departed 8.1
relative is not reborn in that place?"

"Other departed relatives reborn there will partake of that gift." 8.2

"But who partakes of the gift when neither that relative nor other 9.1
relatives have been reborn in that place?"

"It's impossible, brahmin, it cannot happen that that place is vacant 9.2
of departed relatives in all this long time. It's never fruitless for the
donor."

"Does the worthy Gotama propose this even when the conditions 10.1
are wrong?"

"I propose this even when the conditions are wrong. Take some- 10.2
one who kills living creatures, steals, and commits sexual miscon-
duct. They use speech that's false, backbiting, harsh, or nonsensical.
And they're covetous, malicious, with wrong view. They give to as-
cetics or brahmins such things as food, drink, clothing, vehicles; gar-
lands, fragrance, and makeup; and bed, house, and lighting. When
their body breaks up, after death, they're reborn in the company
of elephants. There they get to have food and drink, garlands and
various adornments.

Since in this life they killed living creatures ... and had wrong 11.1
view, they were reborn in the company of elephants. Since they gave
to ascetics or brahmins ... they get to have food and drink, garlands
and various adornments.

- 12.1 Take someone else who kills living creatures ... and has wrong view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the company of horses. ... cattle ... dogs. There they get to have food and drink, garlands and various adornments.
- 13.1 Since in this life they killed living creatures ... and had wrong view, they were reborn in the company of dogs. Since they gave to ascetics or brahmins ... they get to have food and drink, garlands and various adornments.
- 14.1 Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the human realm. There they get to have the five kinds of human sensual stimulation.
- 15.1 Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of humans. Since they gave to ascetics or brahmins ... they get to have the five kinds of human sensual stimulation.
- 16.1 Take someone else who doesn't kill living creatures ... and has right view. They give to ascetics or brahmins ... When their body breaks up, after death, they're reborn in the company of the gods. There they get to have the five kinds of heavenly sensual stimulation.
- 17.1 Since in this life they didn't kill living creatures ... and had right view, they were reborn in the company of the gods. Since they gave to ascetics or brahmins ... they get to have the five kinds of heavenly sensual stimulation. It's never fruitless for the donor."
- 18.1 "It's incredible, worthy Gotama, it's amazing, This is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."
- 18.3 "That's so true, brahmin. It's never fruitless for the donor."
- 19.1 "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."

The Chapter on Good

AN 10.178

Good

Sādhūsutta

“Mendicants, I will teach you what is good and what is not good. 1.1
Listen and apply your mind well, I will speak.”

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

“And what, mendicants, is not good? Killing living creatures, steal- 2.1
ing, and sexual misconduct; speech that’s false, backbiting, harsh,
or nonsensical; covetousness, ill will, and wrong view. This is called
what is not good.

And what is good? Refraining from killing living creatures, steal- 3.1
ing, and sexual misconduct; refraining from speech that’s false, divi-
sive, harsh, or nonsensical; contentment, good will, and right view.
This is called what is good.”

AN 10.179

The Teaching of the Noble Ones

Ariyadhammasutta

“Mendicants, I will teach you the teaching of the noble ones, and 1.1
what is not the teaching of the noble ones. Listen and apply your
mind well, I will speak. ... And what is not the teaching of the noble

ones? Killing living creatures ... wrong view. This is called what is not the teaching of the noble ones.

- 2.1 And what is the teaching of the noble ones? Not killing living creatures ... right view. This is called the teaching of the noble ones.”

AN 10.180

Skillful

Kusalasutta

- 1.1 “I will teach you the skillful and the unskillful ... And what is the unskillful? Killing living creatures ... wrong view. This is called the unskillful.
- 2.1 And what is the skillful? Not killing living creatures ... right view. This is called the skillful.”

AN 10.181

Beneficial

Atthasutta

- 1.1 “I will teach you the beneficial and the harmful. ... And what is the harmful? Killing living creatures ... wrong view. This is called the harmful.
- 2.1 And what is the beneficial? Not killing living creatures ... right view. This is called the beneficial.”

AN 10.182

The Teaching

Dhammasutta

- 1.1 “I will teach you what is the teaching and what is not the teaching. ... And what is not the teaching? Killing living creatures ... wrong view. This is called what is not the teaching.

And what is the teaching? Not killing living creatures ... right view. This is called the teaching.” 2.1

AN 10.183

Defiled

Āsavasutta

“I will teach you the defiled principle and the undefiled. ... And what is the defiled principle? Killing living creatures ... wrong view. This is called the defiled principle. 1.1

And what is the undefiled principle? Not killing living creatures ... right view. This is called the undefiled principle.” 2.1

AN 10.184

Blameworthy

Vajjasutta

“I will teach you the blameworthy principle and the blameless. ... And what is the blameworthy principle? Killing living creatures ... wrong view. This is called the blameworthy principle. 1.1

And what is the blameless principle? Not killing living creatures ... right view. This is called the blameless principle.” 2.1

AN 10.185

Mortifying

Tapanīyasutta

“I will teach you the mortifying principle and the unmortifying. ... And what is the mortifying principle? Killing living creatures ... wrong view. This is called the mortifying principle. 1.1

And what is the unmortifying principle? Not killing living creatures ... right view. This is called the unmortifying principle.” 2.1

AN 10.186

Leading to Accumulation

Ācayagāmisutta

- 1.1 “I will teach you the principle that leads to accumulation and that which leads to dispersal. ... And what is the principle that leads to accumulation? Killing living creatures ... wrong view. This is called the principle that leads to accumulation.
- 2.1 And what is the principle that leads to dispersal? Not killing living creatures ... right view. This is called the principle that leads to dispersal.”

AN 10.187

With Suffering as Outcome

Dukkhudrayasutta

- 1.1 “I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. ... And what is the principle whose outcome is suffering? Killing living creatures ... wrong view. This is the principle whose outcome is suffering.
- 2.1 And what is the principle whose outcome is happiness? Not killing living creatures ... right view. This is the principle whose outcome is happiness.”

AN 10.188

Result

Vipākasutta

- 1.1 “I will teach you the principle that results in suffering and that which results in happiness. ... And what is the principle that results in suffering? Killing living creatures ... wrong view. This is called the principle that results in suffering.

And what is the principle that results in happiness? Not killing 2.1
 living creatures ... right view. This is called the principle that results
 in happiness.”

The Chapter on the Noble Path

AN 10.189

The Noble Path

Ariyamaggasutta

- 1.1 “I will teach you the noble path and the ignoble path. ... And what is the ignoble path? Killing living creatures ... wrong view. This is called the ignoble path.
- 2.1 And what is the noble path? Not killing living creatures ... right view. This is called the noble path.”

AN 10.190

The Dark Path

Kaṇhamaggasutta

- 1.1 “I will teach you the dark path and the bright path. ... And what is the dark path? Killing living creatures ... wrong view. This is called the dark path.
- 2.1 And what is the bright path? Not killing living creatures ... right view. This is called the bright path.”

AN 10.191

The True Teaching

Saddhammasutta

“I will teach you what is the true teaching and what is not the true 1.1
teaching. ... And what is not the true teaching? Killing living crea-
tures ... wrong view. This is called what is not the true teaching.

And what is the true teaching? Not killing living creatures ... 2.1
right view. This is called the true teaching.”

AN 10.192

The Teaching of the True Persons

Sappurisdhammasutta

“Mendicants, I will teach you the teaching of the true persons and 1.1
the teaching of the untrue persons. And what is the teaching of the
untrue persons? Killing living creatures ... wrong view. This is the
teaching of the untrue persons.

And what is the teaching of the true persons? Not killing living 2.1
creatures ... right view. This is the teaching of the true persons.”

AN 10.193

Principles That Should Be Activated

Uppādetabbadhammasutta

“I will teach you the principle to activate and the principle not to 1.1
activate. ... And what is the principle not to activate? Killing living
creatures ... wrong view. This is called the principle not to activate.

And what is the principle to activate? Not killing living creatures 2.1
... right view. This is called the principle to activate.”

AN 10.194

Principles That Should Be Cultivated

Āsevitabbadhammasutta

- 1.1 “I will teach you the principle to cultivate and the principle not to cultivate. ... And what is the principle not to cultivate? Killing living creatures ... wrong view. This is called the principle not to cultivate.
- 2.1 And what is the principle to cultivate? Not killing living creatures ... right view. This is called the principle to cultivate.”

AN 10.195

Principles That Should Be Developed

Bhāvetabbadhammasutta

- 1.1 “I will teach you the principle to develop and the principle not to develop. ... Listen and apply your mind well, I will speak. And what is the principle not to develop? Killing living creatures ... wrong view. This is called the principle not to develop.
- 2.1 And what is the principle to develop? Not killing living creatures ... right view. This is called the principle to develop.”

AN 10.196

Principles That Should Be Made Much Of

Bahulikātabbasutta

- 1.1 “I will teach you the principle to make much of and the principle not to make much of. ... And what is the principle not to make much of? Killing living creatures ... wrong view. This is called the principle not to make much of.
- 2.1 And what is the principle to make much of? Not killing living creatures ... right view. This is called the principle to make much of.”

AN 10.197

Should Be Recollected

Anussaritabbasutta

“I will teach you the principle to recollect and the principle not to 1.1
recollect. ... And what is the principle not to recollect? Killing living
creatures ... wrong view. This is called the principle not to recollect.

And what is the principle to recollect? Not killing living creatures 2.1
... right view. This is called the principle to recollect.”

AN 10.198

Should Be Realized

Sacchikātabbasutta

“I will teach you the principle to realize and the principle not to realize. 1.1
... And what is the principle not to realize? Killing living creatures
... wrong view. This is called the principle not to realize.

And what is the principle to realize? Not killing living creatures 2.1
... right view. This is called the principle to realize.”

Another Chapter on Individuals

AN 10.199–210

Should Not Associate, Etc.

Aparapuggalavagga

- 1.1 “Mendicants, you should not associate with an individual who possesses ten qualities. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. You should not associate with an individual who possesses these ten qualities.
- 2.1 You should associate with an individual who possesses ten qualities. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. You should associate with an individual who possesses these ten qualities.”
- 3.1 “Mendicants, you should not frequent an individual who possesses ten qualities ... You should frequent ...” “You should not pay homage ... You should pay homage ...” “You should not venerate ... You should venerate ...” “You should not praise ... You should praise ...” “You should not revere ... You should revere ...” “You should not defer to ... You should defer to ...” “Someone is not a success

... Someone is a success ...” “Someone is not pure ... Someone is pure ...” “Someone does not win over conceit ... Someone wins over conceit ...” “Someone does not grow in wisdom ... Someone grows in wisdom ...”

“An individual who possesses these ten qualities brims with much wickedness. ... An individual who possesses these ten qualities brims with much merit. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. An individual who possesses these ten qualities brims with much merit.” 4.1

THE FIFTH FIFTY

The Chapter on the Body Born of Deeds

AN 10.211

Heaven and Hell (1st)

Paṭhamanirayasaggasutta

“Someone with ten qualities is placed in hell as if delivered there. 1.1
What ten? It’s when someone kills living creatures. They’re violent,
bloody-handed, a hardened killer, merciless to all living beings.

They steal. With the intention to commit theft, they take the 2.1
wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have relations with women 3.1
who have their mother, father, both mother and father, brother, sister,
relatives, or clan as guardian. They have relations with a woman who
is protected on principle, or who has a husband, or whose violation
is punishable by law, or even one who has been garlanded as a token
of betrothal.

They lie. They’re summoned to a council, an assembly, a family 4.1
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.

- 5.1 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.
- 6.1 They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.
- 7.1 They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.
- 8.1 They're covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'
- 9.1 They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'
- 10.1 They have wrong view. Their perspective is distorted: '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.' Someone with these ten qualities is placed in hell as if delivered there.
- 12.1 Someone with ten qualities is placed in heaven as if delivered there. What ten? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.
- 13.1 They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.
- 14.1 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a

husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

They give up lying. They're summoned to a council, an assembly, 15.1
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.

They give up backbiting. They don't repeat in one place what they 16.1
heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, 17.1
pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and 18.1
meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They're content. They don't covet the wealth and belongings of 19.1
others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient 20.1
beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is mean- 21.1
ing 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.'

Someone with these ten qualities is placed in heaven as if delivered 22.1
there."

AN 10.212

Heaven and Hell (2nd)

Dutiyanirayasaggasutta

- 1.1 “Someone with ten qualities is placed in hell as if delivered there. What ten? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.
- 2.1 They steal. ... They commit sexual misconduct. ... They lie. ... They backbite. ... They speak harshly. ... They talk nonsense. ... They’re covetous. ... They have cruel intentions. ... They have wrong view. ... Someone with these ten qualities is placed in hell as if delivered there.
- 3.1 Someone with ten qualities is placed in heaven as if delivered there. What ten? It’s when someone gives up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of sympathy for all living beings.
- 4.1 They give up stealing. ... They give up sexual misconduct. ... They give up lying. ... They give up backbiting. ... They give up harsh speech. ... They give up talking nonsense. ... They’re content. ... They’re kind hearted. ... They have right view. ... Someone with these ten qualities is placed in heaven as if delivered there.”

AN 10.213

A Lady

Mātugāmasutta

- 1.1 “A lady with ten qualities is placed in hell as if delivered there. What ten? She kills living creatures. ... She steals. ... She commits sexual misconduct. ... She lies. ... She backbites. ... She speaks harshly. ... She indulges in talking nonsense. ... She’s covetous. ... She has cruel intentions. ... She has wrong view. ... A lady with these ten qualities is placed in hell as if delivered there.

A lady with ten qualities is placed in heaven as if delivered there. 2.1
 What ten? She doesn't kill living creatures. ... She doesn't steal.
 ... She doesn't commit sexual misconduct. ... She doesn't lie. ...
 She doesn't backbite. ... She doesn't speak harshly. ... She doesn't
 indulge in talking nonsense. ... She's content. ... She's kind hearted.
 ... She has right view. ... A lady with these ten qualities is placed in
 heaven as if delivered there."

AN 10.214

A Laywoman

Upāsikāsutta

"A laywoman with ten qualities is placed in hell as if delivered there. 1.1
 What ten? She kills living creatures. ... She has wrong view. ... A
 laywoman with these ten qualities is placed in hell as if delivered
 there.

A laywoman with ten qualities is placed in heaven as if delivered 2.1
 there. What ten? She doesn't kill living creatures. ... She has right
 view. ... A laywoman with these ten qualities is placed in heaven as
 if delivered there."

AN 10.215

Assured

Visāradasutta

"A laywoman living at home with these ten qualities is not self-assured. 1.1
 What ten? She kills living creatures. ... She has wrong view. ... A
 laywoman living at home with these ten qualities is not self-assured.

A laywoman living at home with these ten qualities is self-assured. 2.1
 What ten? She doesn't kill living creatures. ... She has right view. ...
 A laywoman living at home with these ten qualities is self-assured."

AN 10.216

Creepy Creatures

Sāmsappanīyasutta

- 1.1 “Mendicants, I will teach you an exposition of the teaching on creepy creatures. Listen and apply your mind well, I will speak.”
- 1.3 “Yes, sir,” they replied. The Buddha said this:
- 2.1 “What is the exposition of the teaching on creepy creatures? Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.
- 3.1 Take a certain someone who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings. They’re creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.
- 4.1 Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an absolutely painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.
- 5.1 Take someone else who steals ... commits sexual misconduct ... lies ... backbites ... speaks harshly ... indulges in talking nonsense ... is covetous ... has cruel intentions ... has wrong view ... They’re creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.
- 6.1 Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an absolutely painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This

is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

Take a certain someone who gives up killing living creatures, re- 7.1
nouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They're not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of 8.1
two places, I say: in a heaven of absolute happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

Take someone else who gives up stealing ... sexual misconduct ... 9.1
lying ... backbiting ... harsh speech ... talking nonsense ... They're content ... kind hearted ... they have right view ... They're not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of 10.1
two places, I say: in a heaven of absolute happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

Sentient beings are the owners of their deeds and heir to their 11.1
deeds. Deeds are their womb, their relative, and their refuge. They

shall be the heir of whatever deeds they do, whether good or bad.
This is the exposition of the teaching on creepy creatures.”

AN 10.217

Intentional (1st)

Paṭhamasañcetanikasutta

- 1.1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.
- 2.1 Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.
- 3.1 And what are the three kinds of corruption and failure of bodily action? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.
- 4.1 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.
- 5.1 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.
- 6.1 These are the three kinds of corruption and failure of bodily action.

And what are the four kinds of corruption and failure of verbal action? It's when someone lies. They're 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. 7.1

They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. 8.1

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. 9.1

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. 10.1

These are the four kinds of corruption and failure of verbal action. 11.1

And what are the three kinds of corruption and failure of mental action? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' 12.1

They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' 13.1

They have wrong view. Their perspective is distorted: '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.' 14.1

These are the three kinds of corruption and failure of mental action. 15.1

- 16.1 When their body breaks up, after death, sentient beings are re-born in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.
- 17.1 It's like throwing sure-bet dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.
- 18.1 I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.
- 19.1 Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.
- 20.1 And what are the three kinds of successful bodily action? It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.
- 21.1 They don't steal. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.
- 22.1 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have re-

lations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

These are the three kinds of successful bodily action. 23.1

And what are the four kinds of successful verbal action? It's when 24.1
someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, 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.

They give up backbiting. They don't repeat in one place what they 25.1
heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, 26.1
pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and 27.1
meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

These are the four kinds of successful verbal action. 28.1

And what are the three kinds of successful mental action? It's 29.1
when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient 30.1
beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is mean- 31.1
ing 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.’

32.1 These are the three kinds of successful mental action.

33.1 When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

34.1 It’s like throwing unfaling dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.”

AN 10.218

Intentional (2nd)

Dutiyaśaṅcetanikaśutta

1.1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

2.1 Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome

and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

And what are the three kinds of corruption and failure of bodily action? ... These are the three kinds of corruption and failure of bodily action. 3.1

And what are the four kinds of corruption and failure of verbal action? ... These are the four kinds of corruption and failure of verbal action. 4.1

And what are the three kinds of corruption and failure of mental action? ... These are the three kinds of corruption and failure of mental action. 5.1

When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result. 6.1

I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say. 7.1

Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. 8.1

And what are the three kinds of successful bodily action? ... These are the three kinds of successful bodily action. 9.1

- 10.1 And what are the four kinds of successful verbal action? ... These are the four kinds of successful verbal action.
- 11.1 And what are the three kinds of successful mental action? ... These are the three kinds of successful mental action.
- 12.1 When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. ...”

AN 10.219

The Body Born of Deeds

Karajakāyasutta

- 1.1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.
- 2.1 That noble disciple is rid of desire, rid of ill will, unconfused, 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.
- 3.1 They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’
- 4.1 What do you think, mendicants? Suppose a child had developed the heart’s release by love from their childhood on. Would they still do any bad deed?”
- 4.3 “No, sir.”

“Not doing any bad deed, would they still experience any suffering?” 5.1

“No, sir. For if they don’t do any bad deed, from where would suffering afflict them?” 5.2

“This heart’s release by love should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom. 6.1

They meditate spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They 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, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. 7.1

They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’ 8.1

What do you think, mendicants? Suppose a child had developed the heart’s release by equanimity from their childhood on. Would they still do any bad deed?” 9.1

“No, sir.” 9.3

“Not doing any bad deed, would they still experience any suffering?” 10.1

“No, sir. For if they don’t do any bad deed, from where would suffering afflict them?” 10.2

“This heart’s release by equanimity should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my 11.1

next life.’ The heart’s release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.”

AN 10.220

Unprincipled Conduct

Adhammacariyāsutta

- 1.1 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:
- 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 “Unprincipled and immoral conduct 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.”
- 2.1 “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?”
- 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 “I don’t understand the detailed meaning of what the worthy Gotama has said in brief. Please, worthy Gotama, teach me this matter so I can understand the detailed meaning.”
- 3.3 “Well then, brahmin, listen and apply your mind well, I will speak.”
- 3.4 “Yes, worthy sir,” the brahmin replied. The Buddha said this:
- 4.1 “Brahmin, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.
- 5.1 And how is unprincipled and immoral conduct threefold by way of body? ... That’s how unprincipled and immoral conduct is threefold by way of body.

And how is unprincipled and immoral conduct fourfold by way of speech? ... That's how unprincipled and immoral conduct is fourfold by way of speech. 6.1

And how is unprincipled and immoral conduct threefold by way of mind? ... That's how unprincipled and immoral conduct is threefold by way of mind. That's how unprincipled and immoral conduct 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. 7.1

Principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. 8.1

And how is principled and moral conduct threefold by way of body? ... That's how principled and moral conduct is threefold by way of body. 9.1

And how is principled and moral conduct fourfold by way of speech? ... That's how principled and moral conduct is fourfold by way of speech. 10.1

And how is principled and moral conduct threefold by way of mind? ... That's how principled and moral conduct is threefold by way of mind. That's how 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." 11.1

"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." 12.1

The Chapter on Similarity

AN 10.221

Untitled Discourse on Ten Qualities

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- 1.1 “Someone with ten qualities is placed in hell as if delivered there. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Someone with these ten qualities is placed in hell as if delivered there.
- 2.1 Someone with ten qualities is placed in heaven as if delivered there. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. Someone with these ten qualities is placed in heaven as if delivered there.”

AN 10.222

Untitled Discourse on Twenty Qualities

~

- 1.1 “Someone with twenty qualities is placed in hell as if delivered there. What twenty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or non-

sensical. They're covetous, malicious, with wrong view. And they encourage others to do these things. Someone with these twenty qualities is placed in hell as if delivered there.

Someone with twenty qualities is placed in heaven as if delivered there. What twenty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. They're contented, kind-hearted, with right view. And they encourage others to do these things. Someone with these twenty qualities is placed in heaven as if delivered there." 2.1

AN 10.223

Untitled Discourse on Thirty Qualities

~

"Someone with thirty qualities is placed in hell as if delivered there. What thirty? They kill living creatures, steal, and commit sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. They're covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is placed in hell as if delivered there. 1.1

Someone with thirty qualities is placed in heaven as if delivered there. What thirty? They don't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. They're contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is placed in heaven as if delivered there." 2.1

Untitled Discourse on Forty Qualities

~

- 1.1 “Someone with forty qualities is placed in hell as if delivered there. What forty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is placed in hell as if delivered there.
- 2.1 Someone with forty qualities is placed in heaven as if delivered there. What forty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is placed in heaven as if delivered there.”

Untitled Discourses on Ten to Forty Qualities (1st)

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- 1.1 “Someone with ten qualities keeps themselves broken and damaged ... keeps themselves intact and unscathed ... twenty ... thirty ... forty ...”

AN 10.229–232

Untitled Discourses on Ten to Forty Qualities (2nd)

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“When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. ... some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm ... twenty ... thirty ... forty ...”

AN 10.233–236

Untitled Discourses on Ten to Forty Qualities (3rd)

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“A fool is known by ten qualities ... astute person ... twenty ... thirty ... forty ...”

Abbreviated Texts Beginning With Greed

AN 10.237

Untitled Discourse on Greed (1st)

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- 1.1 “For insight into greed, ten things should be developed. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. For insight into greed, these ten things should be developed.”

AN 10.238

Untitled Discourse on Greed (2nd)

~

- 1.1 “For insight into greed, ten things should be developed. What ten? The perceptions of impermanence, not-self, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a festering corpse, a split open corpse, and a bloated corpse. For insight into greed, these ten things should be developed.”

AN 10.239

Untitled Discourse on Greed (3rd)

~

“For insight into greed, ten things should be developed. What ten? 1.1
Right view, right purpose, right speech, right action, right livelihood,
right effort, right mindfulness, right immersion, right knowledge,
and right freedom. For insight into greed, these ten things should be
developed.”

AN 10.240–266

Untitled Discourses on Greed

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

AN 10.267–746

Untitled Discourses on Hate, Etc.

~

“Of hate ... delusion ... anger ... acrimony ... disdain ... contempt 1.1
... jealousy ... stinginess ... deceitfulness ... deviousness ... ob-
stinacy ... aggression ... conceit ... arrogance ... vanity ... for the
complete understanding of negligence ... complete ending ... giving
up ... ending ... vanishing ... fading away ... cessation ... giving
away ... letting go of negligence ... these ten things should be devel-
oped.”

THE BOOK OF THE TENS IS FINISHED.

THE BOOK OF THE ELEVENS

THE FIRST FIFTY

The Chapter on Dependence

AN 11.1

What's the Goal?

Kimatthiyasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattthi in Jeta's Grove, Anāthapiṇḍika's monastery.
- 1.3 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.4 "Sir, what is the goal and benefit of skillful ethics?"
- 1.5 "Ānanda, having no regrets is the goal and benefit of skillful ethics."
- 2.1 "But what is the goal and benefit of having no regrets?"
- 2.2 "Joy is the goal and benefit of having no regrets."
- 3.1 "But what is the goal and benefit of joy?"
- 3.2 "Rapture ..."
- 4.1 "But what is the goal and benefit of rapture?"
- 4.2 "Tranquility ..."
- 5.1 "But what is the goal and benefit of tranquility?"
- 5.2 "Bliss ..."
- 6.1 "But what is the goal and benefit of bliss?"
- 6.2 "Immersion ..."
- 7.1 "But what is the goal and benefit of immersion?"
- 7.2 "Truly knowing and seeing ..."
- 8.1 "But what is the goal and benefit of truly knowing and seeing?"
- 8.2 "Disillusionment ..."

- “But what is the goal and benefit of disillusionment?” 9.1
- “Dispassion ...” 9.2
- “But what is the goal and benefit of dispassion?” 10.1
- “Knowledge and vision of freedom is the goal and benefit of dis- 10.2
passion.
- So, Ānanda, the goal and benefit of skillful ethics is not having 11.1
regrets. Joy is the goal and benefit of not having regrets. Rapture
is the goal and benefit of joy. Tranquility is the goal and benefit of
rapture. Bliss is the goal and benefit of tranquility. Immersion is
the goal and benefit of bliss. Truly knowing and seeing is the goal
and benefit of immersion. Disillusionment is the goal and benefit
of truly knowing and seeing. Dispassion is the goal and benefit of
disillusionment. And knowledge and vision of freedom is the goal
and benefit of dispassion. So, Ānanda, skillful ethics progressively
lead up to the highest.”

AN 11.2

Making a Wish

Cetanākaraṇīyasutta

- “Mendicants, an ethical person, who has fulfilled ethical conduct, 1.1
need not make a wish: ‘May I have no regrets!’ It’s only natural that
an ethical person has no regrets.
- When you have no regrets you need not make a wish: ‘May I feel 2.1
joy!’ It’s only natural that joy springs up when you have no regrets.
- When you feel joy you need not make a wish: ‘May I experience 3.1
rapture!’ It’s only natural that rapture arises when you’re joyful.
- When your mind is full of rapture you need not make a wish: 4.1
‘May my body become tranquil!’ It’s only natural that your body
becomes tranquil when your mind is full of rapture.
- When your body is tranquil you need not make a wish: ‘May I 5.1
feel bliss!’ It’s only natural to feel bliss when your body is tranquil.

- 6.1 When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to become immersed in samādhi when you feel bliss.
- 7.1 When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi.
- 8.1 When you truly know and see you need not make a wish: ‘May I grow disillusioned!’ It’s only natural to grow disillusioned when you truly know and see.
- 9.1 When you’re disillusioned you need not make a wish: ‘May I become dispassionate!’ It’s only natural to grow dispassionate when you’re disillusioned.
- 10.1 When you’re dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’ It’s only natural to realize the knowledge and vision of freedom when you’re dispassionate.
- 11.1 And so, mendicants, the knowledge and vision of freedom is the goal and benefit of dispassion. Dispassion is the goal and benefit of disillusionment. Disillusionment is the goal and benefit of truly knowing and seeing. Truly knowing and seeing is the goal and benefit of immersion. Immersion is the goal and benefit of bliss. Bliss is the goal and benefit of tranquility. Tranquility is the goal and benefit of rapture. Rapture is the goal and benefit of joy. Joy is the goal and benefit of not having regrets. Not having regrets is the goal and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

AN 11.3

Vital Conditions (1st)

Paṭhamaupanisāsutta

- 1.1 “Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one

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

Suppose there was a tree that lacked branches and foliage. Its 2.1
shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has de- 2.2
stroyed a vital condition for having no regrets. When there are re-
grets, one who has regrets has destroyed a vital condition for joy. ...
When there is no dispassion, one who lacks dispassion has destroyed
a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital 3.1
condition for not having regrets. When there are no regrets, one
who has no regrets has fulfilled a vital condition for joy. When there
is joy, one who has fulfilled joy has fulfilled a vital condition for
rapture. When there is rapture, one who has fulfilled rapture has
fulfilled a vital condition for tranquility. When there is tranquility,
one who has fulfilled tranquility has fulfilled a vital condition for
bliss. When there is bliss, one who has fulfilled bliss has fulfilled a
vital condition for right immersion. When there is right immersion,
one who has fulfilled right immersion has fulfilled a vital condition
for true knowledge and vision. When there is true knowledge and
vision, one who has fulfilled true knowledge and vision has fulfilled
a vital condition for disillusionment. When there is disillusionment,

one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

- 4.1 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.
- 4.2 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 11.4

Vital Conditions (2nd)

Dutiyaupanisāsutta

- 1.1 There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.3 “Reverend,” they replied. Sāriputta said this:
- 2.1 “An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks

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

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness. 3.1

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom. 3.2

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom. 4.1

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. 5.1

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. 5.2

... When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 11.5

Vital Conditions (3rd)

Tatiyaupanisāsutta

- 1.1 There Venerable Ānanda addressed the mendicants ...
- 1.2 “An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 2.1 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.
- 2.2 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. ... When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 3.1 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one

who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. 4.1

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. ... When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.” 4.2

AN 11.6

Disasters

Byasanasutta

“Mendicants, any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these eleven disasters. What eleven? 1.1

They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their 2.2

good qualities. Or they lead the spiritual life dissatisfied. Or they commit a corrupt offense. Or they resign the training and return to a lesser life. Or they contract a severe illness. Or they go mad or lose their mind. 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.

2.13 Any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

3.1 Any mendicant who does not abuse and insult their spiritual companions, denouncing the noble ones, will, without a doubt, not fall into one or other of these eleven disasters. What eleven?

4.2 They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit one of the corrupt offenses. Or they resign the training and return to a lesser life. Or they contract a severe illness. Or they go mad or lose their mind. 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.

4.13 Any mendicant who does not abuse and insult their spiritual companions, denouncing the noble ones, will, without a doubt, not fall into one or other of these eleven disasters."

AN 11.7

Percipient

Saṇṇāsutta

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

2.1 "Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of

infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"But how could this be, sir?" 4.1

"Ānanda, it's when a mendicant perceives: '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.' 5.1

That's how a mendicant might gain a state of immersion like this. 5.3 They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in

this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

6.1 And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

7.1 "Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

7.2 "It could be, Reverend Ānanda."

8.1 "But how could this be?"

9.1 "Ānanda, it's when a mendicant perceives: '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.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth ... And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

10.1 "It's incredible, it's amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without conflict when it comes to the chief matter! Just now I went to the Buddha and asked him about this matter. And the Buddha explained it to me in this manner, with these words and phrases, just like Venerable Sāriputta. It's incredible, it's amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without conflict when it comes to the chief matter!"

AN 11.8

Focus

Manasikārasutta

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
like this. They wouldn’t focus on the eye or sights, ear or sounds,
nose or smells, tongue or tastes, or body or touches. They wouldn’t
focus on earth in earth, water in water, fire in fire, or air in air. And
they wouldn’t focus on the dimension of infinite space in the dimen-
sion of infinite space, the dimension of infinite consciousness in the
dimension of infinite consciousness, the dimension of nothingness
in the dimension of nothingness, or the dimension of neither percep-
tion nor non-perception in the dimension of neither perception nor
non-perception. They wouldn’t focus on this world in this world,
or the other world in the other world. And they wouldn’t focus on
what is seen, heard, thought, known, attained, sought, or explored
by the mind. Yet they would focus?”

“It could be, Ānanda.” 3.1

“But how could this be?” 4.1

“Ānanda, it’s when a mendicant focuses thus: ‘This is peaceful; 5.1
this is sublime—that is, the stilling of all activities, the letting go
of all attachments, the ending of craving, fading away, cessation,
extinguishment.’

That’s how a mendicant might gain a state of immersion like this. 5.3
They wouldn’t focus on the eye or sights, ear or sounds, nose or
smells, tongue or tastes, or body or touches. . . . And they wouldn’t
focus on what is seen, heard, thought, known, attained, sought, or
explored by the mind. Yet they would focus.”

AN 11.9

With Sandha

Saddhasutta

- 1.1 At one time the Buddha was staying at Nātika in the brick house.
- 1.2 Then Venerable Sandha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Sandha, meditate like a thoroughbred, not like a wild colt.
- 2.3 And how does a wild colt meditate? A wild colt, tied up by the feeding trough, meditates: ‘Fodder, fodder!’ Why is that? Because it doesn’t occur to the wild colt tied up by the feeding trough: ‘What task will the horse trainer have me do today? How should I respond?’ Tied up by the feeding trough they just meditate: ‘Fodder, fodder!’
- 2.9 In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. Harboring sensual desire within they meditate and concentrate and contemplate and ruminate. Their heart is overcome by ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ... Harboring doubt within they meditate and concentrate and contemplate and ruminate. They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. That’s how a wild colt meditates.
- 3.1 And how does a thoroughbred meditate? A fine thoroughbred, tied up by the feeding trough, doesn’t meditate: ‘Fodder, fodder!’ Why is that? Because it occurs to the fine thoroughbred tied up by the feeding trough: ‘What task will the horse trainer have me do today? How should I respond?’ Tied up by the feeding trough they

don't meditate: 'Fodder, fodder!' For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. Their heart is not overcome by ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ... They don't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate. 3.8

When a fine thoroughbred meditates like this, the gods together with Indra, the Divinity, and the Progenitor worship them from afar: 3.15

'Homage to you, O thoroughbred! 4.1
Homage to you, supreme among men!
We don't understand
the basis of your absorption.'

When he said this, Venerable Sandha asked the Buddha, "But sir, how does that fine thoroughbred meditate?" 5.1

"Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water ... fire ... air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness ... nothingness ... neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception. The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world. And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind 7.1

has vanished. That's how that fine thoroughbred person doesn't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

7.5 When a fine thoroughbred person meditates like this, the gods together with Indra, the Divinity, and the Progenitor worship them from afar:

8.1 'Homage to you, O thoroughbred!
Homage to you, supreme among men!
We don't understand
the basis of your absorption.'"

AN 11.10

At the Peacocks' Feeding Ground

Moranivāpasutta

1.1 At one time the Buddha was staying near Rājagaha, at the monastery for the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

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

2.1 "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? The entire spectrum of an adept's ethics, immersion, and wisdom. 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.

3.1 A mendicant with another 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? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction. 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.

A mendicant with another 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. 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. 4.1

A mendicant who has two 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 two? Knowledge and conduct. A mendicant with these two 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 divinity Sanañkumāra also spoke this verse: 5.1

“The aristocrat is best among people
who take clan as the standard. 6.1
But one accomplished in knowledge and conduct
is first among gods and humans.’

Now, that verse spoken by the divinity Sanañkumāra is well spoken, not poorly spoken. It's beneficial, not pointless, and I agree with it. I also say: 7.1

“The aristocrat is best among people
who take clan as the standard. 8.1
But one accomplished in knowledge and conduct
is first among gods and humans.’”

The Chapter on Recollection

AN 11.11

With Mahānāma (1st)

Paṭhamamahānāmasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.
- 1.2 At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.
- 1.4 Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:
 - 2.2 “Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?”
 - 3.1 “Good, good, Mahānāma! It’s appropriate that gentlemen such as you come to me and ask: ‘We spend our life in various ways. Which of these should we practice?’ The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless.

When you're grounded on these five things, go on to develop six further things. 3.9

Firstly, you should recollect 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.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. 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. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha. 3.10

Furthermore, you should recollect 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.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching. 4.1

Furthermore, you should recollect 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.' When a noble disciple rec- 5.1

ollects the Saṅgha their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

6.1 Furthermore, you should recollect your own ethical conduct, which is intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

7.1 Furthermore, you should recollect your own generosity: 'I'm so fortunate, so very fortunate. Among people full of the stain of stinginess I live at home with heart rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. ... This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

8.1 Furthermore, you should recollect 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.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion.

At that time their mind is quite unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. 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. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the deities."

AN 11.12

With Mahānāma (2nd)

Dutiyamahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, 1.1
near Kapilavatthu in the Banyan Tree Monastery. Now at that time
Mahānāma the Sakyan had recently recovered from an illness. At
that time several mendicants were making a robe for the Buddha ...

Mahānāma the Sakyan heard about this. He went up to the Bud- 2.1
dha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for 2.5
the Buddha, thinking that when his robe was finished and the three
months of the rains residence had passed the Buddha would set out
wandering. Now, we spend our life in various ways. Which of these
should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as 3.1
you come to me and ask: 'We spend our life in various ways. Which
of these should we practice?' The faithful succeed, not the faithless.
The energetic succeed, not the lazy. The mindful succeed, not the
unmindful. Those with immersion succeed, not those without im-
mersion. The wise succeed, not the witless. When you're grounded
on these five things, go on to develop six further things.

- 4.1 Firstly, you should recollect 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.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. 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. You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.
- 5.1 Furthermore, you should recollect the teaching ... the Saṅgha ... your own ethical conduct ... your own generosity ... the deities ... When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. 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. You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children.”

AN 11.13

With Nandiya

Nandiyasutta

At one time the Buddha was staying in the land of the Sakyans, near 1.1
Kapilavatthu in the Banyan Tree Monastery.

Now at that time the Buddha wanted to commence the rains 1.2
residence at Sāvattthī.

Nandiya the Sakyan heard about this, and thought, “Why don’t I 2.1
also commence the rains residence at Sāvattthī. There I can focus on
my work and from time to time get to see the Buddha.”

So the Buddha commenced the rains residence in Sāvattthī, and 3.1
so did Nandiya. There he focused on his work and from time to time
got to see the Buddha.

At that time several mendicants were making a robe for the Bud- 3.4
dha, thinking that when his robe was finished and the three months
of the rains residence had passed the Buddha would set out wander-
ing.

Nandiya the Sakyan heard about this. He went up to the Buddha, 4.1
bowed, sat down to one side, and said to him:

“Sir, I have heard that several mendicants are making a robe for 4.5
the Buddha, thinking that when his robe was finished and the three
months of the rains residence had passed the Buddha would set out
wandering. Now, we spend our life in various ways. Which of these
should we practice?”

“Good, good, Nandiya! It’s appropriate that gentlemen such as 5.1
you come to me and ask: ‘We spend our life in various ways. Which
of these should we practice?’ The faithful succeed, not the faithless.
The ethical succeed, not the unethical. The energetic succeed, not
the lazy. The mindful succeed, not the unmindful. Those with im-
mersion succeed, not those without immersion. The wise succeed,
not the witless. When you’re grounded on these six things, go on to
establish mindfulness on five further things internally.

- 6.1 Firstly, you should recollect 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.’ In this way you should establish mindfulness internally based on the Realized One.
- 7.1 Furthermore, you should recollect 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.’ In this way you should establish mindfulness internally based on the teaching.
- 8.1 Furthermore, you should recollect your good friends: ‘I’m fortunate, so very fortunate, to have good friends who advise and instruct me out of kindness and sympathy.’ In this way you should establish mindfulness internally based on good friends.
- 9.1 Furthermore, you should recollect your own generosity: ‘I’m so fortunate, so very fortunate. Among people full of the stain of stinginess I live at home with heart rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ In this way you should establish mindfulness internally based on generosity.
- 10.1 Furthermore, you should recollect the deities: ‘There are deities who, surpassing the company of deities that consume edible food, are reborn in a certain host of mind-made deities. They don’t see in themselves anything more to do, or anything that needs improvement.’ An irreversibly freed mendicant doesn’t see in themselves anything more to do, or anything that needs improvement. In the same way, Nandiya, there are deities who, surpassing the company of deities that consume edible food, are reborn in a certain host of mind-made deities. They don’t see in themselves anything more to do, or anything that needs improvement. In this way you should establish mindfulness internally based on the deities.
- 11.1 A noble disciple who possesses these eleven qualities gives up bad, unskillful qualities and doesn’t cling to them. It’s like when a

pot full of water is tipped over, so the water drains out and doesn't go back in. Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn't turn back over what it has burned. In the same way, a noble disciple who possesses these eleven qualities gives up bad, unskillful qualities and doesn't cling to them."

AN 11.14

With Subhūti

Subhūtiṣutta

And then Venerable Subhūti together with the mendicant Saddha 1.1
went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Subhūti, what is the name of this mendicant?"

"Sir, the name of this mendicant is Saddha. He is the son of the 1.3
layman Sudatta, and has gone forth out of faith from the lay life to homelessness."

"Well, I hope this mendicant Saddha exhibits the various evi- 2.1
dences of faith."

"Now is the time, Blessed One! Now is the time, Holy One! 2.2
Let the Buddha speak on the evidence of faith. Now I will find out whether or not this mendicant Saddha exhibits the various evidences of faith."

"Well then, Subhūti, listen and apply your mind well, I will speak." 3.1

"Yes, sir," Subhūti replied. The Buddha said this: 3.2

"Firstly, a mendicant is ethical, restrained in the monastic code, 4.1
conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When a mendicant is ethical, this is evidence of faith.

Furthermore, a mendicant is very learned, remembering and keep- 5.1
ing what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them,

rehearsing them, mentally scrutinizing them, and penetrating them theoretically. When a mendicant is learned, this is evidence of faith.

6.1 Furthermore, a mendicant has good friends, companions, and associates. When a mendicant has good friends, this is evidence of faith.

7.1 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. When a mendicant is easy to admonish, this is evidence of faith.

8.1 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. When a mendicant is deft and tireless in a diverse spectrum of duties, this is evidence of faith.

9.1 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. When a mendicant loves the teachings, this is evidence of faith.

10.1 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. When a mendicant is energetic, this is evidence of faith.

11.1 Furthermore, a mendicant gets the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. When a mendicant gets the four absorptions, this is evidence of faith.

12.1 Furthermore, a mendicant recollects 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. When a mendicant recollects many kinds of past lives, this is evidence of faith.

Furthermore, with clairvoyance that is purified and superhuman, 13.1
a mendicant sees 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. When a mendicant has clairvoyance that
is purified and superhuman, this is evidence of faith.

Furthermore, a mendicant has realized the undefiled freedom of 14.1
heart and freedom by wisdom, and lives having realized it with their
own insight in this very life due to the ending of defilements. When
a mendicant has ended the defilements, this is evidence of faith.”

When he said this, Venerable Subhūti said to the Buddha: 15.1

“Sir, the various evidences of faith for a faithful person that the 15.2
Buddha speaks of are found in this mendicant; he does exhibit them.

This mendicant is ethical ... 16.1

This mendicant is learned ... 17.1

This mendicant has good friends ... 18.1

- 19.1 This mendicant is easy to admonish ...
- 20.1 This mendicant is deft and tireless in a diverse spectrum of duties
- ...
- 21.1 This mendicant loves the teachings ...
- 22.1 This mendicant is energetic ...
- 23.1 This mendicant gets the four absorptions ...
- 24.1 This mendicant recollects their many kinds of past lives ...
- 25.1 This mendicant has clairvoyance that is purified and surpasses the human ...
- 26.1 This mendicant has ended the defilements ...
- 26.2 The various evidences of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.”
- 27.1 “Good, good, Subhūti! So, Subhūti, you should live together with this mendicant Saddha. And when you want to see the Realized One, you should come together with him.”

AN 11.15

The Benefits of Love

Mettāsutta

- 1.1 “Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.
- 2.1 What eleven? You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a realm of divinity. You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

AN 11.16

The Wealthy Citizen

Aṭṭhakanāgarasutta

At one time Venerable Ānanda was staying near Vesālī in the little 1.1
village of Beluva.

Now at that time the householder Dasama, a wealthy citizen, had 1.2
arrived at Pāṭaliputta on some business. He went to the Chicken
Monastery, approached a certain mendicant, and said to him, “Sir,
where is Venerable Ānanda now staying? For I want to see him.”

“Householder, Venerable Ānanda is staying near Vesālī in the little 2.4
village of Beluva.”

Then the householder Dasama, having concluded his business 3.1
there, went to the little village of Beluva in Vesālī to see Ānanda. He
bowed, sat down to one side, and said to Ānanda:

“Honorable Ānanda, is there one thing that has been rightly ex- 3.2
plained by the Blessed One—who knows and sees, the perfected
one, the fully awakened Buddha—practicing which a diligent, keen,
and resolute mendicant’s mind is freed, their defilements are ended,
and they arrive at the supreme sanctuary from the yoke?”

“There is, householder.” 3.3

“And what is that one thing?” 4.1

“Householder, it’s when a mendicant, quite secluded from sensual 4.2
pleasures, secluded from unskillful qualities, enters and remains in
the first absorption, which has the rapture and bliss born of seclu-
sion, while placing the mind and keeping it connected. Then they
reflect: ‘Even this first absorption is produced by choices and in-
tentions.’ They understand: ‘But whatever is produced by choices
and intentions is impermanent and liable to cessation.’ Abiding in
that they attain the ending of defilements. If they don’t attain the end-
ing of defilements, with the ending of the five lower fetters they’re
reborn spontaneously, because of their passion and love for that
meditation. They are extinguished there, and are not liable to return

from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

5.1 Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. Then they reflect: ‘Even this fourth absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

6.1 Furthermore, a mendicant meditates 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. Then they reflect: ‘Even this heart’s release by love is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

Furthermore, a mendicant meditates spreading a heart full of com- 7.1
 passion ... They meditate spreading a heart full of rejoicing ... They
 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, they spread a heart full
 of equanimity to the whole world—abundant, expansive, limitless,
 free of enmity and ill will. Then they reflect: ‘Even this heart’s re-
 lease by equanimity is produced by choices and intentions.’ They
 understand: ‘But whatever is produced by choices and intentions is
 impermanent and liable to cessation.’ Abiding in that they attain the
 ending of defilements. If they don’t attain the ending of defilements,
 with the ending of the five lower fetters they’re reborn spontaneously,
 because of their passion and love for that meditation. They are extin-
 guished there, and are not liable to return from that world. This too
 is one thing that has been rightly explained by the Blessed One ...

Furthermore, a mendicant, going totally beyond perceptions of 8.1
 form, 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. Then they
 reflect: ‘Even this attainment of the dimension of infinite space is
 produced by choices and intentions.’ They understand: ‘But what-
 ever is produced by choices and intentions is impermanent and liable
 to cessation.’ Abiding in that they attain the ending of defilements.
 If they don’t attain the ending of defilements, with the ending of
 the five lower fetters they’re reborn spontaneously, because of their
 passion and love for that meditation. They are extinguished there,
 and are not liable to return from that world. This too is one thing
 that has been rightly explained by the Blessed One ...

Furthermore, a mendicant, going totally beyond the dimension 9.1
 of infinite space, aware that ‘consciousness is infinite’, enters and
 remains in the dimension of infinite consciousness. ... Going totally
 beyond the dimension of infinite consciousness, aware that ‘there is
 nothing at all’, they enter and remain in the dimension of nothing-
 ness. ... Then they reflect: ‘Even this attainment of the dimension

of nothingness is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they reach the supreme sanctuary from the yoke.”

10.1 When he said this, the householder Dasama said to Venerable Ānanda:

10.2 “Honorable Ānanda, suppose a person was looking for the entrance to a treasure trove. And all at once they’d come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I found eleven doors to freedom from death for cultivation. Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors. In the same way, I’m able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions will seek a fee for the tutor. Why shouldn’t I make an offering to Venerable Ānanda?”

11.1 Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

The Cowherd

Gopālasutta

“Mendicants, a cowherd with eleven factors can’t maintain and ex- 1.1
pand a herd of cattle. What eleven? It’s when a cowherd doesn’t
know form, is unskilled in characteristics, doesn’t pick out flies’ eggs,
doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford,
doesn’t know satisfaction, doesn’t know the trail, is not skilled in
pastures, milks dry, and doesn’t show extra respect to the bulls who
are fathers and captains of the herd. A cowherd with these eleven
factors can’t maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can’t achieve 2.1
growth, improvement, or maturity in this teaching and training.
What eleven? It’s when a mendicant doesn’t know form, is unskilled
in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds,
doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfac-
tion, doesn’t know the trail, is not skilled in pastures, milks dry, and
doesn’t show extra respect to senior mendicants of long standing,
long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant not know form? It’s when a mendicant 3.1
doesn’t truly understand that all form is the four principal states, or
form derived from the four principal states. That’s how a mendicant
doesn’t know form.

And how is a mendicant not skilled in characteristics? It’s when a 4.1
mendicant doesn’t understand that a fool is characterized by their
deeds, and an astute person is characterized by their deeds. That’s
how a mendicant isn’t skilled in characteristics.

And how does a mendicant not pick out flies’ eggs? It’s when a 5.1
mendicant tolerates a sensual, malicious, or cruel thought that has
arisen. They don’t give it up, dispel it, eliminate it, and obliterate
it. They tolerate any bad, unskillful qualities that have arisen. They

don't give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

- 6.1 And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve 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 get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

- 7.1 And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.

- 8.1 And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

- 9.1 And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail. 10.1

And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures. 11.1

And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting. That's how a mendicant milks dry. 12.1

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha. 13.1

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. 14.1

A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle. 15.1

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha. 16.1

- 17.1 And how does a mendicant know form? It's when a mendicant truly understands that all form is the four principal states, or form derived from the four principal states. That's how a mendicant knows form.
- 18.1 And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.
- 19.1 And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.
- 20.1 And how does a mendicant dress wounds? 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 dresses wounds.
- 21.1 And how does a mendicant spread smoke? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.
- 22.1 And how does a mendicant know the ford? 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 teach-

ings, 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 knows the ford.

And how does a mendicant know satisfaction? It’s when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That’s how a mendicant knows satisfaction. 23.1

And how does a mendicant know the trail? It’s when a mendicant truly understands the noble eightfold path. That’s how a mendicant knows the trail. 24.1

And how is a mendicant skilled in pastures? It’s when a mendicant truly understands the four kinds of mindfulness meditation. That’s how a mendicant is skilled in pastures. 25.1

And how does a mendicant not milk dry? It’s when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And that mendicant knows moderation in accepting. That’s how a mendicant doesn’t milk dry. 26.1

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It’s when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That’s how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha. 27.1

A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training.” 28.1

AN 11.18

Immersion (1st)

Paṭhamasamādhisutta

- 1.1 And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”
- 3.1 “It could be, mendicants.”
- 4.1 “But how could this be?”
- 5.1 “It’s when a mendicant perceives: ‘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.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t

perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

AN 11.19

Immersion (2nd)

Dutiyasamādhisutta

There the Buddha addressed the mendicants, “Mendicants!” 1.1

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

“Could it be, mendicants, that a mendicant might gain a state of 2.1
immersion like this? They wouldn’t perceive earth in earth, water
in water, fire in fire, or air in air. And they wouldn’t perceive the
dimension of infinite space in the dimension of infinite space, the
dimension of infinite consciousness in the dimension of infinite con-
sciousness, the dimension of nothingness in the dimension of noth-
ingness, or the dimension of neither perception nor non-perception
in the dimension of neither perception nor non-perception. They
wouldn’t perceive this world in this world, or the other world in
the other world. And they wouldn’t perceive what is seen, heard,
thought, known, attained, sought, or explored by the mind. And yet
they would still perceive.”

“Our teachings are rooted in the Buddha. He is our guide and our 2.2
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 3.1
speak.”

“Yes, sir,” they replied. The Buddha said this: 3.2

“A mendicant could gain such a state of immersion.” 4.1

“But how could this be?” 5.1

“It’s when a mendicant perceives: ‘This is peaceful; this is sub- 6.1
lime—that is, the stilling of all activities, the letting go of all attach-
ments, the ending of craving, fading away, cessation, extinguishment.’
That’s how a mendicant might gain a state of immersion like this.

They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

AN 11.20

Immersion (3rd)

Tatīyasamādhisutta

- 1.1 And then several mendicants went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:
- 2.1 "Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."
- 2.2 "It could be, reverends."
- 3.1 "But how could this be?"

“It’s when a mendicant perceives: ‘This is peaceful; this is sub- 4.1
 lime—that is, the stilling of all activities, the letting go of all attach-
 ments, the ending of craving, fading away, cessation, extinguishment.’
 That’s how a mendicant might gain a state of immersion like this.
 They wouldn’t perceive earth in earth, water in water, fire in fire, or air
 in air. And they wouldn’t perceive the dimension of infinite space in
 the dimension of infinite space, the dimension of infinite conscious-
 ness in the dimension of infinite consciousness, the dimension of
 nothingness in the dimension of nothingness, or the dimension of
 neither perception nor non-perception in the dimension of neither
 perception nor non-perception. They wouldn’t perceive this world in
 this world, or the other world in the other world. And they wouldn’t
 perceive what is seen, heard, thought, known, attained, sought, or
 explored by the mind. And yet they would still perceive.”

AN 11.21

Immersion (4th)

Catutthasamādhisutta

There Sāriputta addressed the mendicants: 1.1

“Could it be, reverends, that a mendicant might gain a state of 1.2
 immersion like this? They wouldn’t perceive earth in earth, water
 in water, fire in fire, or air in air. And they wouldn’t perceive the
 dimension of infinite space in the dimension of infinite space, the
 dimension of infinite consciousness in the dimension of infinite con-
 sciousness, the dimension of nothingness in the dimension of noth-
 ingness, or the dimension of neither perception nor non-perception
 in the dimension of neither perception nor non-perception. They
 wouldn’t perceive this world in this world, or the other world in
 the other world. And they wouldn’t perceive what is seen, heard,
 thought, known, attained, sought, or explored by the mind. And yet
 they would still perceive.”

- 2.1 “Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”
- 3.1 “Then listen and apply your mind well, I will speak.”
- 3.2 “Yes, reverend,” they replied. Sāriputta said this:
- 4.1 “A mendicant could gain such a state of immersion.”
- 5.1 “But how could this be?”
- 6.1 “It’s when a mendicant perceives: ‘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.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

The Chapter on Similarity

AN 11.22–29

Untitled Discourses on the Eye

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“Mendicants, a cowherd with eleven factors can’t maintain and ex- 1.1
pand a herd of cattle. What eleven? It’s when a cowherd doesn’t
know form, is unskilled in characteristics, doesn’t pick out flies’ eggs,
doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford,
doesn’t know satisfaction, doesn’t know the trail, is not skilled in
pastures, milks dry, and doesn’t show extra respect to the bulls who
are fathers and captains of the herd. A cowherd with these eleven
factors can’t maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can’t meditate 2.1
observing impermanence in the eye ...

suffering ...	1.1
not-self ...	1.1
ending ...	1.1
vanishing ...	1.1
fading away ...	1.1
cessation ...	1.1
letting go ...”	1.1

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AN 11.30–69

Untitled Discourses on the Ear, Etc.

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1.1 ... “... ear ... nose ... tongue ... body ... mind ...”

AN 11.70–117

Untitled Discourses on Sights, Etc.

~

1.1 ... “... sights ... sounds ... smells ... tastes ... touches ... ideas ...”

AN 11.118–165

Untitled Discourses on Eye Consciousness, Etc.

~

1.1 ... “... eye consciousness ... ear consciousness ... nose consciousness ... tongue consciousness ... body consciousness ... mind consciousness. ...”

AN 11.166–213

Untitled Discourses on Eye Contact, Etc.

~

1.1 ... “... eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact. ...”

AN 11.214–261

Untitled Discourses on Feeling Born of Eye Contact, Etc.

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... “... feeling born of eye contact ... feeling born of ear contact ... 1.1
feeling born of nose contact ... feeling born of tongue contact ...
feeling born of body contact ... feeling born of mind contact ...”

AN 11.262–309

Untitled Discourses on Perception of Sights, Etc.

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... “... perception of sights ... perception of sounds ... perception 1.1
of smells ... perception of tastes ... perception of touches ... per-
ception of ideas. ...”

AN 11.310–357

Untitled Discourses on Intention Regarding Sights, Etc.

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... “... intention regarding sights ... intention regarding sounds ... 1.1
intention regarding smells ... intention regarding tastes ... intention
regarding touches ... intention regarding ideas. ...”

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AN 11.358–405

Untitled Discourses on Craving For Sights, Etc.

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- 1.1 ... “... Craving for sights ... craving for sounds ... craving for smells
... craving for tastes ... craving for touches ... craving for ideas. ...”

AN 11.406–453

Untitled Discourses on Thoughts About Sights, Etc.

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- 1.1 ... “... thoughts about sights ... thoughts about sounds ... thoughts
about smells ... thoughts about tastes ... thoughts about touches
... thoughts about ideas. ...”

AN 11.454–501

Untitled Discourses on Considerations Regarding Sights, Etc.

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- 1.1 ... “... considerations regarding sights ... considerations regarding
sounds ... considerations regarding smells ... considerations re-
garding tastes ... considerations regarding touches ... meditate ob-
serving impermanence in considerations about ideas ... meditate
observing suffering ... meditate observing not-self ... meditate ob-
serving ending ... meditate observing vanishing ... meditate ob-
serving fading away ... meditate observing cessation ... meditate
observing letting go. ...”

AN 11.502–981

Untitled Discourses on the Eye, Etc.

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“Mendicants, a cowherd with eleven factors can maintain and expand 1.1
a herd of cattle. What eleven? It’s when a cowherd knows form ...

In the same way, a mendicant with eleven qualities can meditate 2.1
observing impermanence in the eye ... meditate observing letting
go. ...”

Abbreviated Texts Beginning With Greed

AN 11.982

Untitled Discourse on Greed

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- 1.1 “For insight into greed, eleven things should be developed. What eleven? The first, second, third, and fourth absorptions; the heart’s releases by love, compassion, rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and nothingness. For insight into greed, these eleven things should be developed.”

AN 11.983–991

Untitled Discourses on Greed

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

Untitled Discourses on Hate, Etc.

~

“Of hate ... delusion ... anger ... acrimony ... disdain ... contempt 1.1
... jealousy ... stinginess ... deceitfulness ... deviousness ... obsti-
nacy ... aggression ... conceit ... arrogance ... vanity ... for insight
into negligence ... complete understanding ... complete ending ...
giving up ... ending ... vanishing ... fading away ... cessation ...
giving away ... For the letting go of negligence, these eleven things
should be developed.”

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

THE BOOK OF THE ELEVENS IS FINISHED.

THE NUMBERED DISCOURSES ARE COMPLETE.

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.

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“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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