

Numbered Discourses

Bhikkhu Sujato

NUMBERED DISCOURSES

A sensible translation of the Aṅguttara Nikāya



translated and introduced by

BHIKKHU SUJATO

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THE BOOK OF THE FIVES

THE FIRST FIFTY

The Chapter on Powers of a Trainee

AN 5.1

In Brief

Samkhittasutta

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

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

“Mendicants, there are these five powers of a trainee. What five? 2.1
The powers of faith, conscience, prudence, energy, and wisdom.
These are the five powers of a trainee.

So you should train like this: ‘We will have the trainee’s powers 3.1
of faith, conscience, prudence, energy, and wisdom.’ That’s how you
should train.”

That is what the Buddha said. Satisfied, the mendicants approved 3.4
what the Buddha said.

AN 5.2

In Detail

Vitthatasutta

- 1.1 “Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom.
- 2.1 And what is the power of faith? 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.’ This is called the power of faith.
- 3.1 And what is the power of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the power of conscience.
- 4.1 And what is the power of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. This is called the power of prudence.
- 5.1 And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.
- 6.1 And what is the power of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom. These are the five powers of a trainee.
- 7.1 So you should train like this: ‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

AN 5.3

Suffering

Dukkhasutta

“Mendicants, when a mendicant has five qualities they live unhappily 1.1
in this very life—with distress, anguish, and fever—and when the
body breaks up, after death, they can expect a bad rebirth. What five?
It’s when a mendicant is faithless, shameless, imprudent, lazy, and
witless. When a mendicant possesses these five qualities they live
unhappily in this very life—with distress, anguish, and fever—and
when the body breaks up, after death, they can expect a bad rebirth.

When a mendicant has five qualities they live happily in this very 2.1
life—without distress, distress, or fever—and when the body breaks
up, after death, they can expect a good rebirth. What five? It’s when
a mendicant is faithful, conscientious, prudent, energetic, and wise.
When a mendicant possesses these five qualities they live happily
in this very life—without distress, anguish, or fever—and when the
body breaks up, after death, they can expect a good rebirth.”

AN 5.4

Cast Down

Yathābhātasutta

“Mendicants, a mendicant with five qualities is placed in hell as if deliv- 1.1
ered there. What five? It’s when a mendicant is faithless, shameless,
imprudent, lazy, and witless. A mendicant with these five qualities is
placed in hell as if delivered there.

A mendicant with five qualities is placed in heaven as if delivered 2.1
there. What five? It’s when a mendicant is faithful, conscientious,
prudent, energetic, and wise. A mendicant with these five qualities
is placed in heaven as if delivered there.”

AN 5.5

Disrobing

Sikkhāsutta

- 1.1 “Mendicants, any monk or nun who resigns the training and returns to a lesser life deserves rebuttal and criticism on five legitimate grounds in this very life. What five? ‘You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.’ Any monk or nun who resigns the training and returns to a lesser life deserves rebuttal and criticism on these five legitimate grounds in this very life.
- 2.1 Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in this very life. What five? ‘You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in this very life.”

AN 5.6

Becoming

Samāpattisutta

- 1.1 “Mendicants, you don’t become unskillful as long as faith is established in skillful qualities. But when faith vanishes and faithlessness takes over, you become unskillful.
- 2.1 You don’t become unskillful as long as conscience ... prudence ... energy ... wisdom is established in skillful qualities.
- 5.1 But when wisdom vanishes and witlessness takes over, you become unskillful.”

AN 5.7

Sensual Pleasures

Kāmasutta

“Mendicants, sentient beings are mostly charmed by sensual pleasures. When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they’re qualified to be called ‘a faithful renunciate from a good family’. Why is that? Because a youth can get sensual pleasures of this kind or that. Now, all sensual pleasures are just reckoned as ‘sensual pleasures’, regardless of whether they’re inferior, average, or superior. 1.1

Suppose there was a little baby boy who, because of his nursemaid’s negligence, puts a stick or stone in his mouth. The nursemaid would very quickly notice and try to take it out. If that didn’t work, she’d cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood. Why is that? I admit she’d know, ‘This will distress the child, there’s no denying.’ Still, it should be done by a nursemaid who wants what’s best for him, out of kindness and sympathy. And when the boy has grown up and has enough sense, his nursemaid would not be concerned about him, thinking: ‘The boy can look after himself. He won’t be negligent.’ 1.6

In the same way, I still need to look after a mendicant who hasn’t finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities. But when a mendicant has finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking: ‘They can look after themselves. They won’t be negligent.’” 2.1

AN 5.8

Failure

Cavanasutta

- 1.1 “Mendicants, a mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A mendicant who is faithless ... shameless ... imprudent ... lazy ... witless fails, and doesn’t establish themselves in the true teaching. A mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.
- 2.1 A mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A mendicant who is faithful ... conscientious ... prudent ... energetic ... wise doesn’t fail, and establishes themselves in the true teaching. A mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

AN 5.9

Disrespect (1st)

Paṭhamaagāravasutta

- 1.1 “Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A disrespectful and irreverent mendicant who is faithless ... shameless ... imprudent ... lazy ... witless fails, and doesn’t establish themselves in the true teaching. A disrespectful and irreverent mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.
- 2.1 A respectful and reverent mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A respectful and reverent mendicant who is faithful ... conscientious ... prudent ... energetic ... wise doesn’t fail, and establishes themselves in the true teaching. A respectful and reverent mendicant with

these five qualities doesn't fail, and establishes themselves in the true teaching."

AN 5.10

Disrespect (2nd)

Dutiyaagāravasutta

"Mendicants, a disrespectful and irreverent mendicant with five qualities can't achieve growth, improvement, or maturity in this teaching and training. What five? A disrespectful and irreverent mendicant who is faithless ... shameless ... imprudent ... lazy ... witless can't achieve growth, improvement, or maturity in this teaching and training. A disrespectful and irreverent mendicant with these five qualities can't achieve growth, improvement, or maturity in this teaching and training. 1.1

A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training. 2.1
What five? A respectful and reverent mendicant who is faithful ... conscientious ... prudent ... energetic ... wise can achieve growth, improvement, and maturity in this teaching and training. A respectful and reverent mendicant with these five qualities can achieve growth, improvement, and maturity in this teaching and training."

The Chapter on Powers

AN 5.11

Not Learned From Anyone Else

Ananussutasutta

- 1.1 “I claim to have attained perfection and consummation of insight regarding teachings not learned before from another. The Realized One has five 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 five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five 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.”

AN 5.12

Peak

Kūṭasutta

- 1.1 “Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee. Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.
- 2.1 It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers

of a trainee, the power of wisdom is the chief. It holds and binds everything together.

So you should train like this: ‘We will have the trainee’s powers 3.1 of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

AN 5.13

In Brief

Samkhittasutta

“Mendicants, there are these five powers. What five? The powers of 1.1 faith, energy, mindfulness, immersion, and wisdom. These are the five powers.”

AN 5.14

In Detail

Vitthatasutta

“Mendicants, there are these five powers. What five? The powers of 1.1 faith, energy, mindfulness, immersion, and wisdom.

And what is the power of faith? It’s when a noble disciple has faith 2.1 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.’ This is called the power of faith.

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

- 4.1 And what is the power of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.
- 5.1 And what is the power of immersion? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.
- 6.1 And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.
- 6.4 These are the five powers."

AN 5.15

Should Be Seen

Daṭṭhabbasutta

- 1.1 "Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

And where should the power of faith be seen? In the four factors 1.4
of stream-entry.

And where should the power of energy be seen? In the four right 1.7
efforts.

And where should the power of mindfulness be seen? In the four 1.10
kinds of mindfulness meditation.

And where should the power of immersion be seen? In the four 1.13
absorptions.

And where should the power of wisdom be seen? In the four 1.16
noble truths.

These are the five powers.” 1.19

AN 5.16

The Peak, Again

Punakūṭasutta

“Mendicants, there are these five powers. What five? The powers 1.1
of faith, energy, mindfulness, immersion, and wisdom. These are
the five powers. Of these five powers, the power of wisdom is the
chief. It holds and binds everything together. It’s like a bungalow.
The roof-peak is the chief point, which holds and binds everything
together. In the same way, of these five powers, the power of wisdom
is the chief. It holds and binds everything together.”

AN 5.17

One’s Own Welfare

Paṭhamahitasutta

“Mendicants, a mendicant with five qualities is practicing for their 1.1
own welfare, but not that of others. What five? It’s when a mendicant
is personally accomplished in ethics, immersion, wisdom, freedom,
and the knowledge and vision of freedom. But they don’t encourage

others in these qualities. A mendicant with these five qualities is practicing for their own welfare, but not that of others.”

AN 5.18

Welfare of Others (2nd)

Dutiyahitasutta

- 1.1 “Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities. A mendicant with these five qualities is practicing for the welfare of others, but not their own.”

AN 5.19

The Welfare of Neither

Tatīyahitasutta

- 1.1 “Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities. A mendicant with these five qualities is practicing neither for their own welfare, nor that of others.”

AN 5.20

The Welfare of Both

Catutthahitasutta

- 1.1 “Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others. What five? It’s when a mendi-

cant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities. A mendicant with these five qualities is practicing both for their own welfare and that of others.”

The Chapter on Five Factors

AN 5.21

Disrespect (1st)

Paṭhamaagāravasutta

- 1.1 “Mendicants, it is quite impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics. Without fulfilling ethics, it’s impossible to fulfill right view. Without fulfilling right view, it’s impossible to fulfill right immersion.
- 2.1 But it is quite possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it’s possible to fulfill ethics. Having fulfilled ethics, it’s possible to fulfill right view. Having fulfilled right view, it’s possible to fulfill right immersion.”

AN 5.22

Disrespect (2nd)

Dutiyaagāravasutta

“Mendicants, it is quite impossible for a disrespectful and irreverent 1.1
mendicant with incompatible lifestyle to fulfill the practice dealing
with supplementary regulations regarding their spiritual compan-
ions. Without fulfilling the practice dealing with supplementary
regulations, it’s impossible to fulfill the practice of a trainee. Without
fulfilling the practice of a trainee, it’s impossible to fulfill the entire
spectrum of ethics. Without fulfilling the entire spectrum of ethics,
it’s impossible to fulfill the entire spectrum of immersion. Without
fulfilling the entire spectrum of immersion, it’s impossible to fulfill
the entire spectrum of wisdom.

But it is quite possible for a respectful and reverent mendicant with 2.1
compatible lifestyle to fulfill the practice dealing with supplementary
regulations regarding their spiritual companions. Having fulfilled
the practice dealing with supplementary regulations, it’s possible
to fulfill the practice of a trainee. Having fulfilled the practice of a
trainee, it’s possible to fulfill the entire spectrum of ethics. Having
fulfilled the entire spectrum of ethics, it’s possible to fulfill the entire
spectrum of immersion. Having fulfilled the entire spectrum of
immersion, it’s possible to fulfill the entire spectrum of wisdom.”

AN 5.23

Corruptions

Upakkilesasutta

“Mendicants, there are these five corruptions of native gold. When 1.1
native gold is corrupted by these it’s not pliable, workable, or radiant,
but is brittle and not completely ready for working. What five? Iron,
copper, tin, lead, and silver. When native gold is corrupted by these

five corruptions it's not pliable, workable, or radiant, but is brittle and not completely ready for working.

- 1.5 But when native gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

- 2.1 In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not rightly immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it's not pliable, workable, or radiant. It's brittle, and not rightly immersed in samādhi for the ending of defilements.

- 2.5 But when the mind is free of these five corruptions it's pliable, workable, and radiant. It's not brittle, and is rightly immersed in samādhi for the ending of defilements. You extend your mind to realize by insight each and every thing that can be realized by insight; and you are capable of realizing those things, since each and every one is within range.

- 3.1 If you wish: 'May I wield the many kinds of psychic power—multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful, controlling the body as far as the realm of divinity.' You're capable of realizing it, since each and every one is within range.

- 4.1 If you wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' You're capable of realizing it, since each and every one is within range.

If you wish: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind.” You’re capable of realizing it, since each and every one is within range. 5.1

If you wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ You’re capable of realizing it, since each and every one is within range. 6.1

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind. 7.1

They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.’ You’re capable of realizing it, since each and every one is within range.

- 8.1 If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ You’re capable of realizing it, since each and every one is within range.”

AN 5.24

Unethical

Dussīlasutta

- 1.1 “Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.
- 1.5 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 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. 1.7

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom. 2.1

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness. 2.5

In the same way, an ethical person, who has fulfilled ethics, 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.” 2.6

AN 5.25

Supported

Anuggahitasutta

- 1.1 “Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.
- 2.1 What five? It’s when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

AN 5.26

Opportunities for Freedom

Vimuttāyatanasutta

- 1.1 “Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke. What five?
- 2.2 Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. In whatever way the Teacher or a respected spiritual companion teaches Dhamma to that mendicant, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.
- 3.1 Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and mem-

orized it. In whatever way that mendicant teaches Dhamma in detail to others as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the second opportunity for freedom. ...

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant rehearses the teaching in detail as they learned and memorized it. In whatever way that mendicant rehearses the teaching in detail as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the third opportunity for freedom. ... 4.1

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant rehearse the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. In whatever way that mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fourth opportunity for freedom. ... 5.1

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant rehearse the teaching ... or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom. In whatever way a mendicant's medita- 6.1

tion subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fifth opportunity for freedom. ...

- 7.1 These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.”

AN 5.27

Immersion

Samādhisutta

- 1.1 “Mendicants, develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, five knowledges arise for you personally. What five?
- 1.4 “This immersion is blissful now, and results in bliss in the future.’
- ...
- 1.5 “This immersion is noble and not of the flesh.’ ...
- 1.6 “This immersion is not cultivated by reprobates.’ ...
- 1.7 “This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’ ...
- 1.8 ‘I mindfully enter into and emerge from this immersion.’ ...
- 2.1 Develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally.”

AN 5.28

With Five Factors

Pañcāṅgikasutta

“Mendicants, I will teach you how to develop noble right immersion 1.1
with five factors. Listen and apply your mind well, I will speak.”

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

“And how do you develop noble right immersion with five factors? 2.1

Firstly, a mendicant, quite secluded from sensual pleasures, se- 2.2
cluded from unskillful qualities, enters and remains in the first ab-
sorption, which has the rapture and bliss born of seclusion, while
placing the mind and keeping it connected. They drench, steep,
fill, and spread themselves with rapture and bliss born of seclusion.
There’s no part of the body that’s not spread with rapture and bliss
born of seclusion. It’s like when a deft bathroom attendant or their
apprentice pours bath powder into a bronze dish, sprinkling it little
by little with water. They knead it until the ball of bath powder is
soaked and saturated with moisture, spread through inside and out;
yet no moisture oozes out. In the same way, a mendicant drenches,
steeps, fills, and spreads themselves with rapture and bliss born of
seclusion. There’s no part of the body that’s not spread with rapture
and bliss born of seclusion. This is the first way to develop noble
right immersion with five factors.

Furthermore, as the placing of the mind and keeping it connected 3.1
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. They drench, steep, fill, and spread themselves with
rapture and bliss born of immersion. There’s no part of the body
that’s not spread with rapture and bliss born of immersion. It’s like
a deep lake fed by spring water. There’s no inlet to the east, west,
north, or south, and the heavens would not properly bestow showers
from time to time. But the stream of cool water welling up in the lake

drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This is the second way to develop noble right immersion with five factors.

- 4.1 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.' They drench, steep, fill, and spread themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This is the third way to develop noble right immersion with five factors.

- 5.1 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. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This is the fourth way to develop noble right immersion with five factors.

- 6.1 Furthermore, the meditation that is a basis for reviewing is properly grasped, focused on, borne in mind, and penetrated with wis-

dom by a mendicant. It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down. In the same way, the meditation that is a basis for reviewing is properly grasped, focused on, borne in mind, and penetrated with wisdom by a mendicant. This is the fifth way to develop noble right immersion with five factors.

When the noble right immersion with five factors is developed 7.1
and cultivated in this way, a mendicant extends the mind to realize
by insight each and every thing that can be realized by insight; and
they are capable of realizing those things, since each and every one
is within range.

Suppose a water jar was placed on a stand, full to the brim so a 8.1
crow could drink from it. If a strong man was to tip it any which way,
would water pour out?"

"Yes, sir." 8.3

"In the same way, when noble right immersion with five factors 8.4
is developed and cultivated in this way, a mendicant extends the
mind to realize by insight each and every thing that can be realized
by insight; and they are capable of realizing those things, since each
and every one is within range.

Suppose there was a square, walled lotus pond on level ground, 9.1
full to the brim so a crow could drink from it. If a strong man was to
open the wall on any side, would water pour out?"

"Yes, sir." 9.3

"In the same way, when noble right immersion with five factors 9.4
is developed and cultivated in this way, a mendicant extends the
mind to realize by insight each and every thing that can be realized
by insight; and they are capable of realizing those things, since each
and every one is within range.

Suppose a chariot stood harnessed to thoroughbreds at a level 10.1
crossroads, with a goad ready. A deft horse trainer, a master char-
ioteer, might mount the chariot, taking the reins in his right hand
and goad in the left. He'd drive out and back wherever he wishes,
whenever he wishes. In the same way, when noble right immersion

with five factors is developed and cultivated in this way, a mendicant extends the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

11.1 If you wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the realm of divinity.’ You’re capable of realizing it, since each and every one is within range.

12.1 If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’ You’re capable of realizing it, since each and every one is within range.

13.1 If you wish: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”’. You’re capable of realizing it, since each and every one is within range.

14.1 If you wish: ‘May I recollect many kinds of past lives, with features and details.’ You’re capable of realizing it, since each and every one is within range.

15.1 If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’ You’re capable of realizing it, since each and every one is within range.

If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ You’re capable of realizing it, since each and every one is within range.” 16.1

AN 5.29

Walking Meditation

Caṅkamasutta

“Mendicants, there are five benefits of walking meditation. What five? You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed, and tasted is properly digested. And immersion gained while walking lasts long. These are the five benefits of walking meditation.” 1.1

AN 5.30

With Nāgita

Nāgitasutta

SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard: 1.1

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those 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 1.5

humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

- 1.11 Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a colossal racket.
- 2.1 Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that colossal racket? You’d think it was fishermen hauling in a catch!”
- 2.4 “Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many fresh and cooked foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”
- 2.5 “Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”
- 3.1 “Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It’s like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha’s ethics and wisdom.”
- 4.1 “Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.
- 4.4 What you eat, drink, chew, and taste ends up as excrement and urine. This is its outcome.

When loved ones decay and perish, sorrow, lamentation, pain, 4.6
sadness, and distress arise. This is its outcome.

When you pursue meditation on the feature of ugliness, revulsion 4.8
at the feature of beauty becomes stabilized. This is its outcome.

When you meditate observing impermanence in the six fields of 4.10
contact, revulsion at contact becomes stabilized. This is its outcome.

When you meditate observing rise and fall in the five grasping 4.12
aggregates, revulsion at grasping becomes stabilized. This is its out-
come.”

The Chapter with Sumanā

AN 5.31

With Sumanā

Sumanasutta

- 1.1 At one time the Buddha was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, suppose there were two disciples equal in faith, ethics, and wisdom. One is a giver, one is not. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. When they have become gods, would there be any distinction or difference between them?”
- 3.1 “There would be, Sumanā,” said the Buddha.
- 3.2 “As a god, the one who was a giver surpasses the other in five respects: heavenly lifespan, beauty, happiness, glory, and sovereignty. As a god, the one who was a giver surpasses the other in these five respects.”
- 4.1 “But sir, if they pass away from there and come back to this place as human beings, would there still be any distinction or difference between them?”
- 4.2 “There would be, Sumanā,” said the Buddha.
- 4.3 “As a human being, the one who was a giver surpasses the other in five respects: human lifespan, beauty, happiness, glory, and

sovereignty. As a human being, the one who was a giver surpasses the other in these five respects.”

“But sir, if they both go forth from the lay life to homelessness, 5.1
would there still be any distinction or difference between them?”

“There would be, Sumanā,” said the Buddha. 5.2

“As a renunciate, the one who was a giver surpasses the other in 5.3
five respects. They usually use only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones. As a renunciate, the one who was a giver surpasses the other in these five respects.”

“But sir, if they both attain perfection, as perfected ones would 6.1
there still be any distinction or difference between them?”

“In that case, I say there is no difference between the freedom of 6.2
one and the freedom of the other.”

“It’s incredible, sir, it’s amazing! This is quite enough to justify 7.1
giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

“That’s so true, Sumanā. It’s quite enough to justify giving gifts 7.4
and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

That is what the Buddha said. Then the Holy One, the Teacher, 8.1
went on to say:

“The moon so immaculate, 9.1
journeying across the dimension of space;
outshines with its radiance
all the world’s stars.

So too, a faithful individual, 10.1
perfect in ethics,
outshines with their generosity

all the world's stingy people.

- 11.1 The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.
- 12.1 Even so, an astute person accomplished in vision,
a disciple of the fully awakened Buddha,
surpasses a stingy person
in five respects:
- 13.1 long life and fame,
beauty and happiness.
Lavished with riches,
they depart to rejoice in heaven.”

AN 5.32

With Cundī

Cundīsutta

- 1.1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:
- 2.1 “Sir, my brother, Prince Cunda, says this: ‘Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.’ And so I ask the Buddha: Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of teaching should you have confidence in so as to be reborn in a

good place, not a bad place, when the body breaks up, after death? Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?”

“Cundī, the Realized One, the perfected one, the fully awakened 3.1 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. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

The noble eightfold path is said to be the best of all conditioned 4.1 things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned 5.1 or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One’s disciples is said to be the best 6.1 of all communities and groups. 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. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

The ethical conduct loved by the noble ones is said to be the 7.1 best of all ethics. It is intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to

immersion. Those who fulfill the ethics loved by the noble ones fulfill the best. Fulfilling the best, the result is the best.

- 8.1 For those who, knowing the best teaching,
base their confidence on the best—
confident in the best Awakened One,
supremely worthy of a religious donation;
- 9.1 confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—
- 10.1 giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.
- 11.1 An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best.”

AN 5.33

With Uggaha

Uggahasutta

- 1.1 At one time the Buddha was staying near Bhaddiya in Jāṭiyā Wood.
- 1.2 Then Uggaha, Meṇḍaka’s grandson, went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, would the Buddha, together with three other monks, please accept tomorrow’s meal from me?” The Buddha consented with silence. Then, knowing that the Buddha had consented, Uggaha rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat down on the seat spread out. Then Uggaha served and satisfied the Buddha with his own hands with delicious fresh and cooked foods. 3.1

When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side, and said to him, "Sir, these girls of mine will be going to their husbands' families. May the Buddha please advise and instruct them. It will be for their lasting welfare and happiness." 3.3

Then the Buddha said to those girls: 4.1

"So, girls, you should train like this: 'Our parents will give us to a husband wanting what's best, out of kindness and sympathy. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.' That's how you should train. 4.2

So, girls, you should train like this: 'Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.' That's how you should train. 5.1

So, girls, you should train like this: 'We will be deft and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.' That's how you should train. 6.1

So, girls, you should train like this: 'We will know what work our husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of fresh and cooked foods.' That's how you should train. 7.1

So, girls, you should train like this: 'We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.' That's how you should train. When they possess these five qualities, ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. 8.1

- 9.1 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.
- 10.1 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.
- 11.1 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.
- 12.1 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable.'"

AN 5.34

With General Sīha

Sīhasenāpatisutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood,
in the hall with the peaked roof.
- 1.2 Then General Sīha went up to the Buddha, bowed, sat down to
one side, and asked him, "Sir, can you point out a fruit of giving that's
apparent in the present life?"
- 2.1 "I can, Sīha," said the Buddha.
- 2.2 "A giver, a donor is dear and beloved to many people. This is a
fruit of giving that's apparent in the present life.
- 3.1 Furthermore, good and true persons associate with a giver. This
is another fruit of giving that's apparent in the present life.

Furthermore, a giver gains a good reputation. This is another fruit 4.1
of giving that's apparent in the present life.

Furthermore, a giver enters any kind of assembly bold and self- 5.1
assured, whether it's an assembly of aristocrats, brahmins, house-
holders, or ascetics. This is another fruit of giving that's apparent in
the present life.

Furthermore, when a giver's body breaks up, after death, they're 6.1
reborn in a good place, a heavenly realm. This is a fruit of giving to
do with lives to come."

When he said this, General Sīha said to the Buddha, "When it 7.1
comes to those four fruits of giving that are apparent in the present
life, I don't rely on faith in the Buddha, for I know them too. I'm
a giver, a donor, and am dear and beloved to many people. I'm a
giver, and good and true persons associate with me. I'm a giver, and
I have this good reputation: 'General Sīha gives, serves, and attends
on the Saṅgha.' I'm a giver, and I enter any kind of assembly bold
and self-assured, whether it's an assembly of aristocrats, brahmins,
householders, or ascetics. When it comes to these four fruits of
giving that are apparent in the present life, I don't rely on faith in the
Buddha, for I know them too. But when the Buddha says: 'When a
giver's body breaks up, after death, they're reborn in a good place,
a heavenly realm.' I don't know this, so I have to rely on faith in the
Buddha."

"That's so true, Sīha! That's so true! When a giver's body breaks 7.10
up, after death, they're reborn in a good place, a heavenly realm.

Giving, you're loved and befriended by many people. 8.1

You get a good reputation, and your fame grows.

A generous man enters an assembly
bold and self-assured.

So an astute person, seeking happiness, 9.1
would give gifts,

having driven out the stain of stinginess.

They live long in the Third Heaven,

enjoying the company of the gods.

- 10.1 Having taken the opportunity to do good,
when they pass from here
they wander radiant in the Garden of Delight.
There they delight, rejoice, and enjoy themselves,
provided with the five kinds of sensual stimulation.
Having practiced the word of the unattached,
the unaffected,
disciples of the Holy One rejoice in heaven.”

AN 5.35

The Benefits of Giving

Dānānisāmsasutta

- 1.1 “Mendicants, there are five benefits of giving. What five? A giver, a donor is dear and beloved by many people. Good and true persons associate with them. They get a good reputation. They don’t neglect a layperson’s duties. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. These are the five benefits of giving.
- 2.1 Giving, one is loved,
and follows the way of the good.
The good, disciplined spiritual practitioners
always associate with you.
- 3.1 They teach you the Dhamma
that casts aside all suffering.
Having understood this teaching,
the undefiled one is fully extinguished.”

AN 5.36

Timely Gifts

Kāladānasutta

“Mendicants, there are these five timely gifts. What five? A gift to a 1.1
 visitor. A gift to someone setting out on a journey. A gift to some-
 one who is sick. A gift at a time of famine. Presenting the freshly
 harvested grains and fruits first to those who are ethical. These are
 the five timely gifts.

The wise give at the right time, 2.1
 being bountiful and rid of stinginess.

A religious donation at the right time
 to the noble ones, upright and unaffected,

given with a clear and confident mind, 3.1
 is indeed abundant.

Those who rejoice at that,
 or do other services,
 don’t miss out on the offering;
 they too have a share in the merit.

So you should give without holding back, 4.1
 where a gift is very fruitful.

The good deeds of sentient beings
 support them in the next world.”

AN 5.37

Food

Bhojanasutta

“Mendicants, when a giver gives food, they give the recipients five 1.1
 things. What five? Long life, beauty, happiness, strength, and elo-
 quence.

- 1.4 Giving long life, they have long life as a god or human.
- 1.5 Giving beauty, they have beauty as a god or human.
- 1.6 Giving happiness, they have happiness as a god or human.
- 1.7 Giving strength, they have strength as a god or human.
- 1.8 Giving eloquence, they are eloquent as a god or human.
- 1.9 When a giver gives food, they give the recipients five things.
- 2.1 Being attentive, one is a giver of life, strength,
beauty, and eloquence.
An intelligent giver of happiness
gains happiness in return.
- 3.1 Giving life, strength, beauty,
happiness, and eloquence,
they're long-lived and famous
wherever they're reborn."

AN 5.38

Faith

Saddhasutta

- 1.1 "Mendicants, a faithful gentleman gets five benefits. What five? The true persons in the world show sympathy first to the faithful, not so much to the unfaithful. They first approach the faithful, not so much the unfaithful. They first receive alms from the faithful, not so much the unfaithful. They first teach Dhamma to the faithful, not so much the unfaithful. When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm. A faithful gentleman gets these five benefits.
- 2.1 Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around. In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.
- 3.1 With its branches, leaves, and fruit,

a great tree with its strong trunk,
firmly-rooted and fruit-bearing,
supports many birds.

It's a lovely place, 4.1
frequented by the sky-soarers.
Those that need shade go in the shade,
those that need fruit enjoy the fruit.

So too, a faithful individual 5.1
is perfect in ethics,
placid in manner and amenable,
gentle, courteous, and tender.

Those free of greed, freed of hate, 6.1
free of delusion, undefiled,
fields of merit for the world,
associate with such a person.

They teach them the Dhamma, 7.1
that casts aside all suffering.
Having understood this teaching,
the undefiled one is fully extinguished.”

AN 5.39

A Child

Puttasutta

“Mendicants, parents see five reasons to wish for the birth of a child 1.1
in the family. What five? Since we looked after them, they'll look
after us. They'll do their duty for us. The family customs will last.
They'll take care of the inheritance. Or else when we have passed
away they'll give an offering on our behalf. Parents see these five
reasons to wish for the birth of a child in the family.

- 2.1 Seeing five reasons,
astute people wish for a child.
Since we looked after them, they'll look after us.
They'll do their duty for us.
- 3.1 The family customs will last.
They'll take care of the inheritance.
Or else when we have passed away
they'll give an offering on our behalf.
- 4.1 Seeing these five reasons
astute people wish for a child.
And so true persons,
grateful and thankful,
- 5.1 look after their parents,
remembering past deeds.
They do for their parents,
as their parents did for them in the past.
- 6.1 Following their advice,
looking after those who raised them,
the family customs are not lost.
Faithful, accomplished in ethics,
such a child is praiseworthy."

AN 5.40

Great Sal Trees

Mahāsālaputtasutta

- 1.1 "Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of mountains. What five? The branches, leaves, and foliage; the bark; the shoots; the softwood; and the hardwood.

Great sal trees grow in these five ways supported by the Himalayas,
the king of mountains.

In the same way, a family grows in five ways supported by a family head with faith. What five? Faith, ethics, learning, generosity, and wisdom. A family grows in these five ways supported by a family head with faith. 1.9

Supported by the rocky mountain 2.1
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

So too, when the family head 3.1
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous, 4.1
the generosity and good deeds,
those who see clearly
do likewise.

Having practiced the teaching here, 5.1
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

The Chapter with King Muṇḍa

AN 5.41

Getting Rich

Ādiyasutta

- 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. The Buddha said to him:
- 1.3 “Householder, there are these five reasons to get rich. What five?
- 1.5 Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—a noble disciple makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy ... He makes his children, partners, bondservants, workers, and staff happy ... This is the first reason to get rich.
- 2.1 Furthermore, with his legitimate wealth he makes his friends and colleagues happy ... This is the second reason to get rich.
- 3.1 Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs. He keeps himself safe. This is the third reason to get rich.

Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is the fourth reason to get rich. 4.1

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that’s conducive to heaven, ripens in happiness, and leads to heaven. This is the fifth reason to get rich. 5.1

These are the five reasons to get rich. 5.3

Now if the riches a noble disciple gets for these five reasons run out, he thinks: ‘So, the riches I have obtained for these reasons are running out.’ And so he has no regrets. 6.1

But if the riches a noble disciple gets for these five reasons increase, he thinks: ‘So, the riches I have obtained for these reasons are increasing.’ And so he has no regrets in both cases. 6.4

‘I’ve enjoyed my wealth, 7.1

supporting those who depend on me;

I’ve overcome losses;

I’ve given uplifting religious donations;

and made the five spirit-offerings.

I have looked after the ethical and

disciplined spiritual practitioners.

I’ve achieved the goal 8.1

for which an astute layperson

wishes to gain wealth.

I don’t regret what I’ve done.’

A mortal man who recollects this 9.1

stands firm in the teaching of the noble ones.

They’re praised in this life by the astute,

and they depart to rejoice in heaven.”

AN 5.42

A True Person

Sappurisasutta

- 1.1 “Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; and ascetics and brahmins.
- 2.1 It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. ...
- 3.1 The gods protect one who is guarded by principle,
who uses their wealth for the welfare of the many.
One who is learned,
with precepts and observances intact,
and steady in principle, doesn’t lose their reputation.
- 4.1 Firm in principle, accomplished in ethical conduct,
truthful, conscientious;
like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they’re praised.”

AN 5.43

Likable

Itthasutta

- 1.1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Householder, these five things, which are likable, desirable, and agreeable are hard to get in the world. What five? Long life, beauty,

happiness, fame, and heaven. These are the five things, which are likable, desirable, and agreeable, but hard to get in the world.

And I say that these five things are not got by supplication or wishing for them. If they were, who would lack them? 3.1

A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to long life. For by practicing that way they gain long life as a god or a human being. 4.1

A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to beauty. For by practicing that way they gain beauty as a god or a human being. 5.1

A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to happiness. For by practicing that way they gain happiness as a god or a human being. 6.1

A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to fame. For by practicing that way they gain fame as a god or a human being. 7.1

A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to heaven. For by practicing that way they gain heaven, they are one who gains the heavens. 8.1

For one who desires lofty delights
again and again—
long life, beauty, fame and reputation,
heaven, and an eminent family— 9.1

the astute praise diligence
in making merit. 10.1
Being diligent, an astute person
secures both benefits:

- 11.1 the benefit in this life,
and in lives to come.
An attentive one, comprehending the meaning,
is said to be astute.”

AN 5.44

Agreeable

Manāpadāyīsutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat down on the seat spread out.
- 1.3 Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have heard and learned this in the presence of the Buddha: ‘The giver of the agreeable gets the agreeable.’ My sal flower porridge is agreeable: may the Buddha please accept it from me out of sympathy.” So the Buddha accepted it out of sympathy.
- 3.1 “Sir, I have heard and learned this in the presence of the Buddha: ‘The giver of the agreeable gets the agreeable.’ My pork with jujube is agreeable: may the Buddha please accept it from me out of sympathy.” So the Buddha accepted it out of sympathy.
- 4.1 “... My fried vegetable stalks are agreeable: may the Buddha please accept them from me out of sympathy.” So the Buddha accepted them out of sympathy.
- 5.1 “... My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable: may the Buddha please accept it from me out of sympathy.” So the Buddha accepted it out of sympathy.
- 6.1 “... My cloths imported from Kāsi are agreeable: may the Buddha please accept them from me out of sympathy.” So the Buddha accepted them out of sympathy.

“... My couch spread with woolen covers—shag-piled or embroi- 7.1
dered with flowers—and spread with a fine deer hide, with a canopy
above and red pillows at both ends is agreeable. But, sir, I know
that this is not proper for the Buddha. However, this plank of san-
dalwood is worth over a thousand dollars. May the Buddha please
accept it from me out of sympathy.” So the Buddha accepted it out
of sympathy.

And then the Buddha rejoiced with Ugga with these verses of 7.9
appreciation:

“The giver of the agreeable gets the agreeable, 8.1
enthusiastically giving clothing, bedding,
food and drink, and various requisites
to those of sincere conduct.

Knowing the perfected ones to be like a field 9.1
for what’s given, offered and not held back,
a true person gives what’s hard to give:
the giver of the agreeable gets the agreeable.”

And then the Buddha, having rejoiced with Ugga with these verses 10.1
of appreciation, rose from his seat and left.

Then after some time Ugga passed away, and was reborn in a 11.1
host of mind-made gods. At that time the Buddha was staying near
Sāvattṥi in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Then, late at night, the glorious godling Ugga, lighting up the 11.4
entire Jeta’s Grove, went up to the Buddha, bowed, and stood to one
side. The Buddha said to him, “Ugga, I trust it is all you wished?”

“Sir, it is indeed just as I wished.” Then the Buddha addressed 11.6
Ugga in verse:

“The giver of the agreeable gets the agreeable, 12.1
the giver of the foremost gets the foremost,
the giver of the excellent gets the excellent,
the giver of the best gets the best.

- 13.1 A person who gives the foremost,
the excellent, the best:
they're long-lived and famous
wherever they're reborn."

AN 5.45

Overflowing Merit

Puññābhisandasutta

- 1.1 "Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.
- 2.1 What five? When a mendicant enters and remains in a limitless immersion of the heart while using a robe ... almsfood ... lodging ... bed and chair ... medicines and supplies for the sick, the overflowing of merit for the donor is limitless ...
- 4.2 These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.
- 5.1 When a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit ... that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.
- 6.1 It's like trying to grasp how much water is in the ocean. It's not easy to say: 'This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.' It's simply reckoned as an incalculable, immeasurable, great mass of water.
- 6.4 In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have: 'This is how much this overflowing merit ... leads

to happiness.’ It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

Hosts of people use the rivers, 7.1
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that’s home to precious gems.

So too, when a person gives food, drink, and clothes; 8.1
and they’re a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea.”

AN 5.46

Success

Sampadāsutta

“Mendicants, there are five accomplishments. What five? Accom- 1.1
plishment in faith, ethics, learning, generosity, and wisdom. These
are the five accomplishments.”

AN 5.47

Wealth

Dhanasutta

“Mendicants, there are these five kinds of wealth. What five? The 1.1
wealth of faith, ethics, learning, generosity, and wisdom.

And what is the wealth of faith? It’s when a noble disciple has faith 2.1
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.’ This is called the
wealth of faith.

- 3.1 And what is the wealth of ethics? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called the wealth of ethics.
- 4.1 And what is the wealth of learning? It's when a noble disciple is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically. This is called the wealth of learning.
- 5.1 And what is the wealth of generosity? It's when a noble disciple lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.
- 6.1 And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.
- 6.4 These are the five kinds of wealth.
- 7.1 Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
- 8.1 who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.
- 9.1 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

AN 5.48

Things That Cannot Be Had

Alabbhanīyaṭhānasutta

“Mendicants, there are five things that cannot be had by any ascetic 1.1
or brahmin or god or Māra or divinity or by anyone in the world.
What five? That someone liable to old age should not grow old. That
someone liable to sickness should not get sick. ... That someone
liable to death should not die. ... That someone liable to ending
should not end. ... That someone liable to perishing should not
perish. ...

An unlearned ordinary person has someone liable to old age who 2.1
grows old. But they don’t reflect on old age: ‘It’s not just me who
has someone liable to old age who grows old. For as long as sen-
tient beings come and go, pass away and are reborn, they all have
someone liable to old age who grows old. If I were to sorrow and
wail and lament, beating my breast and falling into confusion, just
because someone liable to old age grows old, I’d lose my appetite
and my physical appearance would deteriorate. My work wouldn’t
get done, my enemies would be encouraged, and my friends would
be dispirited.’ And so, when someone liable to old age grows old,
they sorrow and wail and lament, beating their breast and falling into
confusion. This is called an unlearned ordinary person struck by
sorrow’s poisoned arrow, who only mortifies themselves.

Furthermore, an unlearned ordinary person has someone liable to 3.1
sickness ... death ... ending ... perishing. But they don’t reflect on
perishing: ‘It’s not just me who has someone liable to perishing who
perishes. For as long as sentient beings come and go, pass away and
are reborn, they all have someone liable to perishing who perishes. If
I were to sorrow and wail and lament, beating my breast and falling
into confusion, just because someone liable to perishing perishes,
I’d lose my appetite and my physical appearance would deteriorate.
My work wouldn’t get done, my enemies would be encouraged, and

my friends would be dispirited.’ And so, when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

- 4.1 A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to old age grows old, they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow’s poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

- 5.1 Furthermore, a learned noble disciple has someone liable to sickness ... death ... ending ... perishing. So they reflect on perishing: ‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to perishing perishes, they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow’s poisoned arrow, struck by which

unlearned ordinary people only mortify themselves. Sorrowless,
free of thorns, that noble disciple only extinguishes themselves.

These are the five things that cannot be had by any ascetic or 6.1
brahmin or god or Māra or divinity or by anyone in the world.

Sorrowing and lamenting 7.1
doesn't do even a little bit of good.
When they know that you're sad,
your enemies are encouraged.

When an astute person doesn't waver 8.1
in the face of adversity,
as they're able to evaluate what's beneficial,
their enemies suffer,
seeing that their normal expression doesn't change.

Prayers, recitations, fine sayings, 9.1
or charity of woven rugs:
if by means of any such things you benefit,
then by all means keep doing them.

But if you understand that 'this good thing 10.1
can't be had by me or by anyone else',
you should accept it without sorrowing, thinking:
'The deed is powerful. What can I do now?'

AN 5.49

The King of Kosala

Kosalasutta

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, 1.1
Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala went up
to the Buddha, bowed, and sat down to one side.

Then a man went up to the king and whispered in his ear, "Your 2.1
Majesty, Queen Mallikā has passed away."

- 2.4 When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.
- 3.1 Knowing this, the Buddha said to him, “Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. What five? That someone liable to old age should not grow old. ... Sorrowing and lamenting doesn’t do even a little bit of good ... ‘The deed is powerful. What can I do now?’”

AN 5.50

With Nārada

Nāradasutta

- 1.1 At one time Venerable Nārada was staying near Pāṭaliputta, in the Chicken Monastery.
- 1.2 Now at that time King Muṇḍa’s dear and beloved Queen Bhaddā had just passed away. And since that time, the king did not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he brooded over Queen Bhaddā’s corpse.
- 1.5 Then King Muṇḍa addressed Piyaka, the keeper of the treasury,
- 1.6 “So, my good Piyaka, please place Queen Bhaddā’s corpse in an iron casket filled with oil. Then close it up with another casket, so that we can view Queen Bhaddā’s body even longer.”
- 1.7 “Yes, Your Majesty,” replied Piyaka, and he did as the king instructed.
- 2.1 Then it occurred to Piyaka, “King Muṇḍa’s dear and beloved Queen Bhaddā has passed away. Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he broods over Queen Bhaddā’s corpse. Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow’s arrow?”

Then it occurred to Piyaka, “This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada’s teaching, the king could give up sorrow’s arrow.” 3.1

Then Piyaka went to the king and said to him, “Your Majesty, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada’s teaching, you could give up sorrow’s arrow.” 4.1

“Well then, my good Piyaka, let Nārada know. For how on earth could one such as I presume to visit an ascetic or brahmin in my realm without letting them know beforehand?” 4.6

“Yes, Your Majesty,” replied Piyaka. He went to Nārada, bowed, sat down to one side, and said to him, “Sir, King Muṇḍa’s dear and beloved Queen Bhaddā has passed away. And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done. Day and night he broods over Queen Bhaddā’s corpse. Sir, please teach the king so that, when he hears your teaching, he can give up sorrow’s arrow.” 4.8

“Please, Piyaka, let the king come at his convenience.” 5.5

Then Piyaka rose from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying, “Your Majesty, the request for an audience with Venerable Nārada has been granted. Please, Your Majesty, go at your convenience.” 6.1

“Well then, my good Piyaka, harness the finest chariots.” 6.4

“Yes, Your Majesty,” replied Piyaka. He did so, then told the king: 6.5

“Your Majesty, the finest chariots are harnessed. Please, Your Majesty, go at your convenience.” 6.6

Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at 7.1

the Chicken Monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

8.1 “Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. What five? That someone liable to old age should not grow old. ... That someone liable to sickness should not get sick. ... That someone liable to death should not die. ... That someone liable to ending should not end. ... That someone liable to perishing should not perish. ...

9.1 An unlearned ordinary person has someone liable to old age who grows old. But they don’t reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to old age grows old, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

10.1 Furthermore, an unlearned ordinary person has someone liable to sickness ... death ... ending ... perishing. But they don’t reflect on perishing: ‘It’s not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so,

when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: 'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age grows old, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves. 11.1

Furthermore, a learned noble disciple has someone liable to sickness ... death ... ending ... perishing. So they reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. 12.1

Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

13.1 These are the five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

14.1 Sorrowing and lamenting
doesn't do even a little bit of good.
When they know that you're sad,
your enemies are encouraged.

15.1 When an astute person doesn't waver
in the face of adversity,
as they're able to evaluate what's beneficial,
their enemies suffer,
seeing that their normal expression doesn't change.

16.1 Chants, recitations, fine sayings,
or charity of woven rugs:
if by means of any such things you benefit,
then by all means keep doing them.

17.1 But if you understand that 'this good thing
can't be had by me or by anyone else',
you should accept it without sorrowing, thinking:
'The deed is powerful. What can I do now?'

18.1 When he said this, King Muṇḍa said to Venerable Nārada, "Sir,
what is the name of this exposition of the teaching?"

18.3 "Great king, this exposition of the teaching is named 'Pulling Out
Sorrow's Arrow.'"

18.4 "Indeed, sir, this is the pulling out of sorrow's arrow! Hearing this
exposition of the teaching, I've given up sorrow's arrow."

19.1 Then King Muṇḍa addressed Piyaka, the keeper of the treasury,
"Well then, my good Piyaka, cremate Queen Bhaddā's corpse and
build a monument. From this day forth, I will bathe, anoint myself,
eat my meals, and apply myself to my work."

THE SECOND FIFTY

The Chapter on Hindrances

AN 5.51

Obstacles

Āvaraṇasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire ... Ill will ... Dullness and drowsiness ... Restlessness and remorse ... Doubt ... These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.
- 3.1 Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It is quite impossible that they would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.
- 3.2 Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would open channels on both sides, so the mid-river current would be dispersed, displaced, and separated. The river would no longer flow swiftly, going far, carrying all before it.

In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It is not possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones. 3.5

Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones. 4.1

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would close up the channels on both sides, so the mid-river current would not be dispersed, displaced, and separated. The river would keep flowing swiftly for a long way, carrying all before it. 4.2

In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones." 4.5

AN 5.52

A Heap of the Unskillful

Akusalarāsisutta

"Mendicants, rightly speaking, you'd call the five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly 1.1

speaking, you'd call these five hindrances a 'heap of the unskillful'. For these five hindrances are entirely a heap of the unskillful."

AN 5.53

Factors That Support Meditation

Padhāniyaṅgasutta

- 1.1 "Mendicants, there are these five factors that support meditation. What five?
- 1.3 It's when a mendicant 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.'
- 1.5 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.
- 1.7 They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.
- 1.9 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.
- 1.10 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.
- 1.11 These are the five factors that support meditation."

AN 5.54

Times Good for Meditation

Samayasutta

- 1.1 "Mendicants, there are five times that are not good for meditation. What five?

Firstly, a mendicant is old, overcome with old age. This is the first 1.3
time that's not good for meditation.

Furthermore, a mendicant is sick, overcome by sickness. This is 2.1
the second time that's not good for meditation.

Furthermore, there's a famine, a bad harvest, so it's hard to get 3.1
almsfood, and not easy to keep going by collecting alms. This is the
third time that's not good for meditation.

Furthermore, there's peril due to turmoil in the wilds, so the coun- 4.1
tryfolk mount their vehicles and flee everywhere. This is the fourth
time that's not good for meditation.

Furthermore, there's a schism in the Saṅgha. When the Saṅgha is 5.1
split, they abuse, insult, block, and forsake each other. This doesn't
inspire confidence in those without it, and it causes some with confi-
dence to change their minds. This is the fifth time that's not good
for meditation.

These are the five times that are not good for meditation. 5.5

There are five times that are good for meditation. What five? 6.1

Firstly, a mendicant is a youth, young, with pristine black hair, 6.3
blessed with youth, in the prime of life. This is the first time that's
good for meditation.

Furthermore, they are rarely ill or unwell. Their stomach digests 7.1
well, being neither too hot nor too cold, but just right, and fit for
meditation. This is the second time that's good for meditation.

Furthermore, there's plenty of food, a good harvest, so it's easy to 8.1
get almsfood, and easy to keep going by collecting alms. This is the
third time that's good for meditation.

Furthermore, people live in harmony, appreciating each other, 9.1
without dispute, blending like milk and water, and regarding each
other with kindly eyes. This is the fourth time that's good for medi-
tation.

Furthermore, the Saṅgha lives comfortably, in harmony, appre- 10.1
ciating each other, without dispute, with one recitation. When the
Saṅgha is in harmony, they don't abuse, insult, block, or forsake each
other. This inspires confidence in those without it, and increases

confidence in those who have it. This is the fifth time that's good for meditation.

10.5 These are the five times that are good for meditation.”

AN 5.55

Mother and Son

Mātāputtasutta

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

1.2 Now, at that time a mother and son had both entered the rainy season residence at Sāvattthī, as a monk and a nun. They wanted to see each other often. The mother wanted to see her son often, and the son his mother. Seeing each other often, they became close. Being so close, they became intimate. And being intimate, lust overcame them. With their minds swamped by lust, without resigning the training and declaring their inability to continue, they had sex.

2.1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

3.1 “Mendicants, how could that futile man imagine that a mother cannot lust for her son, or that a son cannot lust for his mother? Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman. They sorrow for a long time under the sway of a woman's sight.

4.1 Compared to the sound ... smell ... taste ... touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman. They sorrow for a long time under the sway of a woman's touch.

When a woman walks, she occupies a man's mind. When a woman 5.1
stands ... sits ... lies down ... laughs ... speaks ... sings ... cries ...
is injured, she occupies a man's mind. Even when a woman is dead,
she occupies a man's mind. For if anyone should be rightly called 'an
all-round snare of Māra', it's ladies.

You might chat with someone who has knife in hand. 6.1
You might even chat with a goblin.
You might sit close by a viper,
whose bite would take your life.
But never should you chat
one on one with a lady.

They captivate the unmindful 7.1
with a glance and a smile.
Or scantily clad,
they speak charming words.
It's not good to sit with such a person,
even if she's injured or dead.

These five kinds of sensual stimulation 8.1
are apparent in a woman's body:
sights, sounds, tastes, smells,
and touches so delightful.

Those swept away by the flood of sensual pleasures, 9.1
not comprehending them,
are governed by transmigration—
time and destination, and life after life.

But those who fully understand sensual pleasures 10.1
live fearing nothing from any quarter.
They are those in the world who've crossed over,
having reached the ending of defilements."

AN 5.56

Mentor

Upajjhāyasutta

- 1.1 Then a mendicant went up to his own mentor, and said, “Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.”
- 2.1 Then that mendicant took his protégé to the Buddha, bowed, sat down to one side, and said to him, “Sir, this mendicant says this: ‘Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.’”
- 3.1 “That’s how it is, mendicant, when your sense doors are unguarded, you eat too much, you’re not dedicated to wakefulness, you’re unable to discern skillful qualities, and you don’t pursue the development of the qualities on the side of awakening in the evening and toward dawn. Your body feels like it’s drugged. You’re disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill your mind. You lead the spiritual life dissatisfied, and have doubts about the teachings.
- 3.2 So you should train like this: ‘I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.’ That’s how you should train.”
- 4.1 When that mendicant had been given this advice by the Buddha, he rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.
- 4.2 Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight

the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And that mendicant became one of the perfected. 4.3

When that mendicant had attained perfection, he went up to his own mentor, and said, “Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings.” 5.1

Then that mendicant took his protégé to the Buddha, bowed, sat down to one side, and said to him, “Sir, this mendicant says this: ‘Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings.’” 5.3

“That’s how it is, mendicant, when your sense doors are guarded, you’re moderate in eating, you’re dedicated to wakefulness, you’re able to discern skillful qualities, and you pursue the development of the qualities on the side of awakening in the evening and toward dawn. Your body doesn’t feel like it’s drugged. You’re not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill your mind. You lead the spiritual life satisfied, and have no doubts about the teachings. 6.1

So you should train like this: ‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.’ That’s how you should train.” 6.2

AN 5.57

Subjects for Regular Reviewing

Abhiṇhapaccavekkhitabbatīhānasutta

- 1.1 “Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects. What five?
- 1.3 ‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this.
- 1.4 ‘I am liable to get sick, I am not exempt from sickness.’ ...
- 1.5 ‘I am liable to die, I am not exempt from death.’ ...
- 1.6 ‘I must be parted and separated from all I hold dear and beloved.’
- ...
- 1.7 ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.
- 1.8 I shall be the heir of whatever deeds I do, whether good or bad.’ A woman or a man, a layperson or a renunciate should often review this.
- 2.1 What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’? There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.
- 3.1 What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’? There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.
- 4.1 What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’? There are sentient beings who, drunk

on the vanity of life, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it. This is the advantage of often reviewing this: 'I am liable to die, I am not exempt from death.'

What is the advantage of often reviewing this: 'I must be parted 5.1
and separated from all I hold dear and beloved'? There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it. This is the advantage of often reviewing this: 'I must be parted and separated from all I hold dear and beloved.'

What is the advantage of often reviewing like this: 'I am the owner 6.1
of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad'? There are sentient beings who do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up bad conduct, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing like this: 'I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.'

Then that noble disciple reflects: 'It's not just me who is liable 7.1
to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

'It's not just me who is liable to get sick, not being exempt from 8.1
sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

- 9.1 ‘It’s not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.
- 10.1 ‘It’s not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.
- 11.1 ‘It’s not just me who shall be the owner of my deeds and heir to my deeds. For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.
- 12.1 For others, sickness is natural,
and so are old age and death.
Though this is how their nature is,
ordinary people feel disgusted.
- 13.1 If I were to be disgusted
with creatures whose nature is such,
it would not be appropriate for me,
since my life is just the same.
- 14.1 Living in such a way,
I understood the truth without attachments.
I mastered all vanities—
of health, of youth,

and even of life— 15.1
 seeing renunciation as sanctuary.
 Zeal sprang up in me
 as I looked to extinguishment.

Now I'm unable 16.1
 to indulge in sensual pleasures;
 there's no turning back,
 I'm committed to the spiritual life."

AN 5.58

The Licchavi Youths

Licchavikumāraṅkasutta

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

Then the Buddha robed up in the morning and, taking his bowl 1.2
 and robe, entered Vesālī for alms. Then after the meal, on his return
 from almsround, he plunged deep into the Great Wood and sat at
 the root of a tree for the day's meditation.

Now at that time several Licchavi youths took strung bows and, 2.1
 escorted by a pack of hounds, were going for a walk in the Great
 Wood when they saw the Buddha seated at the root of a tree. When
 they saw him, they put down their strung bows, dispatched their
 hounds to one side, and went up to him. They bowed and silently
 paid homage to the Buddha with cupped palms.

Now at that time Mahānāma the Licchavi was going for a walk in 3.1
 the Great Wood when he saw those Licchavi youths silently paying
 homage to the Buddha with cupped palms. Seeing this, he went
 up to the Buddha, bowed, sat down to one side, and expressed this
 heartfelt sentiment, "They will become Vajjis! They will become
 Vajjis!"

"But Mahānāma, why do you say that they will become Vajjis?" 4.1

- 4.3 “Sir, these Licchavi youths are violent, harsh, and brash. Whenever sweets are left out for families—sugarcane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up. And they hit women and girls of good families on their backs. But now they’re silently paying homage to the Buddha with cupped palms.”
- 5.1 “Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he’s an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.
- 6.1 What five?
- 6.2 Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—to honor, respect, esteem, and venerate his mother and father. Honored in this way, his mother and father love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by his mother and father, you can expect only growth, not decline.
- 7.1 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff. Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.
- 8.1 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with. Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by those who work the neighboring fields, and those he does business with, you can expect only growth, not decline.
- 9.1 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate the deities who receive spirit-offerings.

Honored in this way, the deities who receive spirit-offerings love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by the deities, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate ascetics and brahmins. Honored in this way, ascetics and brahmins love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline. 10.1

You can expect only growth, not decline, when you find these five qualities in any gentleman—whether he’s an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan. 11.1

He’s always dutiful to his mother and father,
and for the good of his wives and children. 12.1
He looks after those in his household,
and those dependent on him for their livelihood.

A bountiful and ethical person 13.1
looks after the welfare of relatives—
both those who have passed away,
and those alive at present.

While living at home, an astute person 14.1
uses legitimate means to give rise to joy
for ascetics, brahmins,
and also the gods.

Having done good, 15.1
he’s venerable and praiseworthy.
They praise him in this life,
and he departs to rejoice in heaven.”

AN 5.59

Gone Forth When Old (1st)

Paṭhamavuḍḍhapabbajitasutta

- 1.1 “Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is sophisticated, well-presented, and learned, who can teach Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who possesses these five qualities.”

AN 5.60

Gone Forth When Old (2nd)

Dutiyavuḍḍhapabbajitasutta

- 1.1 “Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who possesses these five qualities.”

The Chapter on Perceptions

AN 5.61

Perceptions (1st)

Paṭhamasaññāsutta

“Mendicants, these five perceptions, when developed and cultivated, ^{1.1} are very fruitful and beneficial. They have freedom from death as their objective and culmination. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

AN 5.62

Perceptions (2nd)

Dutiyasaññāsutta

“Mendicants, these five perceptions, when developed and cultivated, ^{1.1} are very fruitful and beneficial. They have freedom from death as their objective and culmination. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

AN 5.63

Growth (1st)

Paṭhamavaḍḍhisutta

1.1 “Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? He grows in faith, ethics, learning, generosity, and wisdom. A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

2.1 He who grows in faith and ethics,
wisdom, and both generosity and learning—
a good man such as he sees clearly,
and takes on what is essential for himself in this life.”

AN 5.64

Growth (2nd)

Dutiyavaḍḍhisutta

1.1 “Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

2.1 She who grows in faith and ethics,
wisdom, and both generosity and learning—
a virtuous laywoman such as she
takes on what is essential for herself in this life.”

AN 5.65

Discussion

Sākacchasutta

“Mendicants, a mendicant with five qualities is fit to hold a discussion 1.1
with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers 1.3
questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, and they answer 1.4
questions that come up when discussing accomplishment in immersion.

They’re personally accomplished in wisdom, and they answer 1.5
questions that come up when discussing accomplishment in wisdom.

They’re personally accomplished in freedom, and they answer 1.6
questions that come up when discussing accomplishment in freedom.

They’re personally accomplished in the knowledge and vision of 1.7
freedom, and they answer questions that come up when discussing
accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion 1.8
with their spiritual companions.”

AN 5.66

Sharing Life

Sājīvasutta

“Mendicants, a mendicant with five qualities is fit to share their life 1.1
with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers 1.3
questions posed when discussing accomplishment in ethics.

They’re personally accomplished in immersion, and they answer 1.4
questions posed when discussing accomplishment in immersion.

- 1.5 They're personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.
- 1.6 They're personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.
- 1.7 They're personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.
- 1.8 A mendicant with these five qualities is fit to share their life with their spiritual companions."

AN 5.67

Bases of Psychic Power (1st)

Paṭhamaidhipādasutta

- 1.1 "Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return.
- 2.1 What five?
- 2.2 A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort ...
- 2.3 A mendicant develops the basis of psychic power that has immersion due to energy, and active effort ...
- 2.4 A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort ...
- 2.5 A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.
- 2.6 And the fifth is sheer vigor.
- 2.7 Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

AN 5.68

Bases of Psychic Power (2nd)

Dutiyaiddhipādasutta

“Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things. What five? 1.1

The basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor. 1.3

When I had developed and cultivated these five things, with vigor as fifth, I extended the mind to realize by insight each and every thing that can be realized by insight; and I was capable of realizing those things, since each and every one was within range. 1.8

If I wished: ‘May I multiply myself and become one again ... controlling the body as far as the realm of divinity.’ I was capable of realizing it, since each and every one is within range. 2.1

If I wished: ... ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ I was capable of realizing it, since each and every one is within range.” 3.1

AN 5.69

Disillusionment

Nibbidāsutta

“Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. 1.1

- 2.1 What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.
- 2.3 These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

AN 5.70

The Ending of Defilements

Āsavakkhayasutta

- 1.1 “Mendicants, these five things, when developed and cultivated, lead to the ending of defilements. What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, lead to the ending of defilements.”

The Chapter on a Warrior

AN 5.71

Freedom of Heart is the Fruit (1st)

Paṭhamacetovimuttiphalasutta

“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. 1.1

What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. When a mendicant has freedom of heart and freedom by wisdom, such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’. 2.1

And how has a mendicant lifted the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has lifted the cross-bar. 3.1

And how has a mendicant filled in the moat? It’s when a mendicant has given up transmigrating through births in future lives, cut it 4.1

off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has filled in the moat.

5.1 And how has a mendicant pulled up the pillar? It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has pulled up the pillar.

6.1 And how is a mendicant unimpeded? It's when a mendicant has given up the five lower fetters, 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 is unimpeded.

7.1 And how is a mendicant a noble one with with banner lowered and burden dropped, detached? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is a noble one with banner lowered and burden dropped, detached."

AN 5.72

Freedom of Heart is the Fruit (2nd)

Dutiyaacetovimuttiphalasutta

1.1 "Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. What five?

1.3 The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

1.4 These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

1.5 When a mendicant has freedom of heart and freedom by wisdom, such a mendicant is one who is called 'one who has lifted the cross-bar', 'one who has filled in the moat', 'one who has pulled up the

pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’. ...”

AN 5.73

One Who Lives by the Teaching (1st)

Paṭhamadhammavihārīsutta

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

“Sir, they speak of ‘one who lives by the teaching’. How is a men- 1.2
dicant who lives by the teaching defined?”

“Mendicant, take a mendicant who memorizes the teaching— 2.1
statements, mixed prose & verse, discussions, verses, inspired ex-
clamations, legends, stories of past lives, amazing stories, and elab-
orations. They spend too much time studying that teaching. They
neglect retreat, and are not committed to internal serenity of heart.
That mendicant is called one who studies a lot, not one who lives by
the teaching.

Furthermore, a mendicant teaches Dhamma in detail to others 3.1
as they learned and memorized it. They spend too much time adv-
ocating that teaching. They neglect retreat, and are not committed to
internal serenity of heart. That mendicant is called one who adv-
ocates a lot, not one who lives by the teaching.

Furthermore, a mendicant rehearses the teaching in detail as they 4.1
learned and memorized it. They spend too much time reciting that
teaching. They neglect retreat, and are not committed to internal
serenity of heart. That mendicant is called one who rehearses a lot,
not one who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teach- 5.1
ing in their heart, examining it with the mind as they learned and
memorized it. They spend too much time thinking about that teach-
ing. They neglect retreat, and are not committed to internal serenity

of heart. That mendicant is called one who thinks a lot, not one who lives by the teaching.

- 6.1 Take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They don’t spend too much time studying that teaching. They don’t neglect retreat, and they’re committed to internal serenity of heart. That’s how a mendicant is one who lives by the teaching.

- 7.1 So, mendicant, I’ve taught you the one who studies a lot, the one who advocates a lot, the one who rehearses a lot, the one who thinks a lot, and the one who lives by the teaching. Out of sympathy, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

AN 5.74

One Who Lives by the Teaching (2nd)

Dutiyaḍḍhammavihārīsutta

- 1.1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.2 “Sir, they speak of ‘one who lives by the teaching.’ How is a mendicant who lives by the teaching defined?”
- 2.1 “Mendicant, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t understand the higher meaning. That mendicant is called one who studies a lot, not one who lives by the teaching.
- 3.1 Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who advocates a lot, not one who lives by the teaching.

Furthermore, a mendicant rehearses the teaching in detail as they 4.1
learned and memorized it. But they don't understand the higher
meaning. That mendicant is called one who rehearses a lot, not one
who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teach- 5.1
ing in their heart, examining it with the mind as they learned and
memorized it. But they don't understand the higher meaning. That
mendicant is called one who thinks a lot, not one who lives by the
teaching.

Take a mendicant who memorizes the teaching—statements, 6.1
mixed prose & verse, discussions, verses, inspired exclamations,
legends, stories of past lives, amazing stories, and elaborations. And
they do understand the higher meaning. That's how a mendicant is
one who lives by the teaching.

So, mendicant, I've taught you the one who studies a lot, the 7.1
one who advocates a lot, the one who rehearses a lot, the one who
thinks a lot, and the one who lives by the teaching. Out of sympathy,
I've done what a teacher should do who wants what's best for their
disciples. Here are these roots of trees, and here are these empty
huts. Practice absorption, mendicant! Don't be negligent! Don't
regret it later! This is my instruction to you."

AN 5.75

Warriors (1st)

Paṭhamayodhājīvasutta

"Mendicants, these five warriors are found in the world. What five? 1.1

Firstly, one warrior falters and founders at the mere sight of a 1.3
cloud of dust. He doesn't stay firm, and fails to plunge into battle.
Some warriors are like that. This is the first warrior found in the
world.

Furthermore, one warrior can prevail over a cloud of dust, but he 2.1
falters and founders at the mere sight of a banner's crest. He doesn't

stay firm, and fails to plunge into battle. Some warriors are like that. This is the second warrior found in the world.

3.1 Furthermore, one warrior can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to plunge into battle. Some warriors are like that. This is the third warrior found in the world.

4.1 Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. Some warriors are like that. This is the fourth warrior found in the world.

5.1 Furthermore, one warrior can prevail over a cloud of dust and a banner's crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world.

5.5 These are the five warriors found in the world.

6.1 In the same way, these five individuals similar to warriors are found among the monks. What five?

6.3 Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'cloud of dust'? It's when a monk hears: 'In such-and-such village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.' Hearing this, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'cloud of dust'.

7.1 I say that this individual is like the warrior who falters and founders at the mere sight of a cloud of dust. Some individuals are like that. This is the first individual similar to a warrior found among the monks.

8.1 Furthermore, one monk can prevail over a cloud of dust, but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser

life. What is his 'banner's crest'? It's when a monk doesn't hear: 'In such-and-such village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.' But he sees for himself a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty. Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'banner's crest'.

I say that this individual is like the warrior who can prevail over 9.1
a cloud of dust, but he falters and founders at the mere sight of a
banner's crest. Some individuals are like that. This is the second
individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a 10.1
banner's crest, but he falters and founders at the mere sound of
turmoil. He doesn't stay firm, and fails to keep up the spiritual life.
Declaring his inability to continue training, he resigns it and returns
to a lesser life. What is his 'turmoil'? It's when a mendicant who has
gone to a wilderness, or to the root of a tree, or to an empty hut is
approached by a lady. She smiles, chats, laughs, and teases him. He
falters and founders. He doesn't stay firm, and fails to keep up the
spiritual life. Declaring his inability to continue training, he resigns
it and returns to a lesser life. This is his 'turmoil'.

I say that this individual is like the warrior who can prevail over a 11.1
cloud of dust and a banner's crest, but he falters and founders at the
mere sound of turmoil. Some individuals are like that. This is the
third individual similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a 12.1
banner's crest and turmoil, but he's killed or injured when blows are
struck. What is his 'blows are struck'? It's when a mendicant who
has gone to a wilderness, or to the root of a tree, or to an empty hut
is approached by a lady. She sits right by him, lies down, or embraces
him. Without resigning the training and declaring his inability to
continue, he indulges in sex. This is his 'blows are struck'.

- 13.1 I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck. Some individuals are like that. This is the fourth individual similar to a warrior found among the monks.
- 14.1 Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle. What is his 'victory in battle'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She sits right by him, lies down, or embraces him. But he disentangles and frees himself, and goes wherever he wants. He frequents 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.
- 15.1 Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. Giving up covetousness for the world, he meditates with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, he meditates 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, he meditates 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, he meditates without restlessness, his mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption.
- 16.1 When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' ... 'This is

the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When he’s freed, he knows he’s freed.

He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is his ‘victory in battle.’ 16.6

I say that this individual is like the warrior who can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some individuals are like that. This is the fifth individual similar to a warrior found among the monks. 17.1

These five individuals similar to warriors are found among the monks.” 17.5

AN 5.76

Warriors (2nd)

Dutiyayodhājīvasutta

“Mendicants, these five warriors are found in the world. What five? 1.1

Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes kill him and finish him off. Some warriors are like that. This is the first warrior found in the world. 1.3

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, but he dies on the road before he reaches them. Some warriors are like that. This is the second warrior found in the world. 2.1

- 3.1 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He's carried off and taken to his relatives, who nurse him and care for him. But he dies of his injuries while in their care. Some warriors are like that. This is the third warrior found in the world.
- 4.1 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He's carried off and taken to his relatives, who nurse him and care for him. And while in their care, he recovers from his injuries. Some warriors are like that. This is the fourth warrior found in the world.
- 5.1 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world. These are the five warriors found in the world.
- 6.1 In the same way, these five individuals similar to warriors are found among the monks. What five? Firstly, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and, without resigning the training and declaring his inability to continue, he indulges in sex.
- 7.1 I say that this individual is like the warrior who is killed and finished off by his foes. Some individuals are like that. This is the first individual similar to a warrior found among the monks.
- 8.1 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes.

Lust infects his mind, and his body and mind burn with it. He thinks:

‘Why don’t I visit the monastery and tell the monks:

“Reverends, I am overcome with lust, mired in lust. I am unable to 8.8
keep up the spiritual life. I declare my inability to continue training.
I resign it and will return to a lesser life.” But while traveling on the
road, before he reaches the monastery he declares his inability to
continue training. He resigns and returns to a lesser life.

I say that they are like the warrior who is taken to his relatives 9.1
for care, but he dies on the road before he reaches them. Some
individuals are like that. This is the second individual similar to a
warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. 10.1
He robes up in the morning and, taking his bowl and robe, enters a
village or town for alms without guarding body, speech, and mind,
without establishing mindfulness, and without restraining the sense
faculties. There he sees a lady scantily clad, with revealing clothes.
Lust infects his mind, and his body and mind burn with it. He thinks:
‘Why don’t I visit the monastery and tell the monks:

“Reverends, I am overcome with lust, mired in lust. I am unable to 10.8
keep up the spiritual life. I declare my inability to continue training.
I resign and will return to a lesser life.” He goes to the monastery
and tells the monks: ‘Reverends, I am overcome with lust, mired in
lust. I am unable to keep up the spiritual life. I declare my inability
to continue training. I disavow it and will return to a lesser life.’

His spiritual companions advise and instruct him: ‘Reverend, the 11.1
Buddha says that sensual pleasures give little gratification and much
suffering and distress, and they are all the more full of drawbacks.
With the similes of a skeleton ... a scrap of meat ... a grass torch ...
a pit of glowing coals ... a dream ... borrowed goods ... fruit on a
tree ... a butcher’s knife and chopping board ... swords and spears
... a cobra’s head, the Buddha says that sensual pleasures give little
gratification and much suffering and distress, and they are all the
more full of drawbacks. Be happy with the spiritual life. Venerable,

please don't declare your inability to continue training, resign it and return to a lesser life.'

12.1 When thus advised and instructed by his spiritual companions, he says: 'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks, I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.' Declaring his inability to continue training, he resigns it and returns to a lesser life.

13.1 I say that they are like the warrior who dies of his injuries while in the care of his relatives. Some individuals are like that. This is the third individual similar to a warrior found among the monks.

14.1 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I visit the monastery and tell the monks:

14.8 "Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.'" He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.'

15.1 His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the simile of a skeleton ... a scrap of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher's knife and chopping board ... swords and spears ... a cobra's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Be happy with the spiritual life. Venerable,

please don't declare your inability to continue training, resign it and return to a lesser life.'

When thus advised and instructed by his spiritual companions, 16.1
he says: 'I'll make an attempt, reverends, I'll struggle, I'll be happy. I won't now declare my inability to continue training, resign it and return to a lesser life.'

I say that this individual is like the warrior who recovers from his 17.1
injuries while in the care of his relatives. Some individuals are like that. This is the fourth individual similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He 18.1
robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties. Seeing a sight with his eyes, he doesn'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, he practices restraint, protecting the faculty of sight, and achieving its restraint. Hearing a sound with his ears ... Smelling an odor with his nose ... Tasting a flavor with his tongue ... Encountering a touch with his body ... Knowing an idea with his mind, he doesn'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, he practices restraint, protecting the faculty of mind, and achieving its restraint. Then after the meal, on his return from almsround, he frequents 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, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains

in the first absorption ... second absorption ... third absorption ... fourth absorption.

19.1 When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When he’s freed, he knows he’s freed. He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

20.1 I say that this individual is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some individuals are like that. This is the fifth individual similar to a warrior found among the monks.

20.4 These five individuals similar to warriors are found among the monks.”

AN 5.77

Future Perils (1st)

Paṭhamaanāgatabhayasutta

1.1 “Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

What five? Firstly, a wilderness mendicant reflects: ‘Currently 2.1
I’m living alone in a wilderness. While living here alone I might get
bitten by a snake, a scorpion, or a centipede. And if I died from that
it would be an obstacle to my progress. I’d better rouse up energy
for attaining the unattained, achieving the unachieved, and realizing
the unrealized.’ This is the first future peril ...

Furthermore, a wilderness mendicant reflects: ‘Currently I’m liv- 3.1
ing alone in a wilderness. While living here alone I might stumble off
a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm,
or piercing winds. And if I died from that it would be an obstacle to
my progress. I’d better rouse up energy for attaining the unattained,
achieving the unachieved, and realizing the unrealized.’ This is the
second future peril ...

Furthermore, a wilderness mendicant reflects: ‘Currently I’m liv- 4.1
ing alone in a wilderness. While living here alone I might encounter
wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which
might take my life. And if I died from that it would be an obstacle to
my progress. I’d better rouse up energy for attaining the unattained,
achieving the unachieved, and realizing the unrealized.’ This is the
third future peril ...

Furthermore, a wilderness mendicant reflects: ‘Currently I’m liv- 5.1
ing alone in a wilderness. While living here alone I might encounter
youths escaping a crime or on their way to commit one, and they
might take my life. And if I died from that it would be an obstacle to
my progress. I’d better rouse up energy for attaining the unattained,
achieving the unachieved, and realizing the unrealized.’ This is the
fourth future peril ...

Furthermore, a wilderness mendicant reflects: ‘Currently I’m 6.1
living alone in a wilderness. But in a wilderness there are savage
monsters who might take my life. And if I died from that it would be
an obstacle to my progress. I’d better rouse up energy for attaining the
unattained, achieving the unachieved, and realizing the unrealized.’
This is the fifth future peril ...

- 7.1 These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.”

AN 5.78

Future Perils (2nd)

Dutiyaanāgatabhayasutta

- 1.1 “Mendicants, seeing these five future perils is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized. What five?
- 1.3 A mendicant reflects: ‘Currently I’m a youth, young, with pristine black hair, blessed with youth, in the prime of life. But there will come a time when this body is struck with old age. When you’re old, overcome by old age, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I’ll live comfortably even though I’m old.’ This is the first future peril ...
- 2.1 Furthermore, a mendicant reflects: ‘Currently, I’m rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. But there will come a time when this body is struck with sickness. When you’re sick, overcome by sickness, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

That way, when it happens, I'll live comfortably even though I'm sick.' This is the second future peril . . .

Furthermore, a mendicant reflects: 'Currently, there's plenty of 3.1 food, a good harvest, so it's easy to get almsfood, and easy to keep going by collecting alms. But there will come a time of famine, a bad harvest, when it's hard to get almsfood, and not easy to keep going by collecting alms. In a time of famine, people move to where there's plenty of food, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's a famine.' This is the third future peril . . .

Furthermore, a mendicant reflects: 'Currently, people live in har- 4.1 mony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. But there will come a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. In a time of peril, people move to where there's sanctuary, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even in a time of peril.' This is the fourth future peril . . .

Furthermore, a mendicant reflects: 'Currently, the Saṅgha lives 5.1 comfortably, in harmony, appreciating each other, without dispute, with one recitation. But there will come a time of schism in the Saṅgha. When there is schism in the Saṅgha, it's not easy to focus on

the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikely, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.' This is the fifth future peril ...

- 6.1 These are the five future perils, seeing which is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

AN 5.79

Future Perils (3rd)

Tatiyaanāgatabhayasutta

- 1.1 "Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.
- 2.1 What five? In a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the first future peril that has not currently arisen, but will arise in the future ...
- 3.1 Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will give dependence to others, but be unable to guide them

in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the second future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who have 4.1
not developed their physical endurance, ethics, mind, and wisdom. In discussion about the teachings and elaborations they'll fall into dark ideas without realizing it. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the third future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who have 5.1
not developed their physical endurance, ethics, mind, and wisdom. When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won't want to listen. They won't actively listen or try to understand, nor will they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll actively listen and try to understand, and they'll think those teachings are worth learning and memorizing. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fourth future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who have 6.1
not developed their physical endurance, ethics, mind, and wisdom. The senior mendicants will be indulgent and slack, leaders in back-sliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Those who come after them will follow their example. They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fifth future peril that has not currently arisen, but will arise in the future ...

- 7.1 These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them, and try to give them up.”

AN 5.80

Future Perils (4th)

Catutthaanāgatabhayasutta

- 1.1 “Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.
- 2.1 What five? In a future time there will be mendicants who like nice robes. They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will employ many kinds of improper solicitation for the sake of a robe. This is the first future peril that has not currently arisen, but will arise in the future ...
- 3.1 Furthermore, in a future time there will be mendicants who like nice almsfood. They will neglect the practice of walking for almsfood and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their home there. And they will employ many kinds of improper solicitation for the sake of almsfood. This is the second future peril that has not currently arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who like 4.1
 nice lodgings. They will neglect the practice of staying at the root of a
 tree and the practice of frequenting remote lodgings in the wilderness
 and the forest. They will come down to the villages, towns, and
 capital cities and make their home there. And they will employ
 many kinds of improper solicitation for the sake of lodgings. This is
 the third future peril that has not currently arisen, but will arise in
 the future ...

Furthermore, in a future time there will be mendicants who mix 5.1
 closely with nuns, trainee nuns, and novice nuns. In such conditions,
 it can be expected that they will lead the spiritual life dissatisfied, or
 commit one of the corrupt offenses, or resign the training and return
 to a lesser life. This is the fourth future peril that has not currently
 arisen, but will arise in the future ...

Furthermore, in a future time there will be mendicants who mix 6.1
 closely with monastery attendants and novices. In such conditions
 it can be expected that they will engage in storing up goods for their
 own use, and making obvious hints about digging the earth and
 cutting plants. This is the fifth future peril that has not currently
 arisen, but will arise in the future ...

These are the five future perils that have not currently arisen, but 7.1
 will arise in the future. You should look out for them and try to give
 them up."

The Chapter on Senior Mendicants

AN 5.81

Desirable

Rajaniyasutta

- 1.1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They desire the desirable, they hate the hateful, they’re deluded by the delusory, they’re annoyed by the annoying, and they’re intoxicated by the intoxicating. A senior mendicant with these five qualities is disliked and disagreeable by their spiritual companions, not respected or admired.
- 2.1 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t desire the desirable, they don’t hate the hateful, they’re not deluded by the delusory, they’re not annoyed by the annoying, and they’re not intoxicated by the intoxicating. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.82

Free of Greed

Vītarāgasutta

“Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They’re not free of greed, hate, and delusion; they are offensive and contemptuous. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. 1.1

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re free of greed, hate, and delusion; they’re not offensive and contemptuous. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.” 2.1

AN 5.83

Deceiver

Kuhakasutta

“Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They use deceit, flattery, hinting, and belittling, and they use material things to chase after other material things. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. 1.1

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t use deceit, flattery, hinting, or belittling, and they don’t use material things to chase after other material things. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.” 2.1

AN 5.84

Faithless

Assaddhasutta

- 1.1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They’re faithless, shameless, imprudent, lazy, and witless. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.
- 2.1 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re faithful, conscientious, prudent, energetic, and wise. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.85

Cannot Endure

Akkhamasutta

- 1.1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They can’t endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.
- 2.1 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They can endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.86

Attaining the Methods of Textual Analysis

Paṭisambhidāpattasutta

“A senior mendicant with five qualities is dear and beloved to their 1.1
spiritual companions, respected and admired. What five? They have
attained the textual analysis of meaning, text, definition, and elo-
quence. And they are 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. A senior mendicant with
these five qualities is dear and beloved to their spiritual companions,
respected and admired.”

AN 5.87

Ethical

Sīlavantasutta

“A senior mendicant with five qualities is dear and beloved to their 1.1
spiritual companions, respected and admired. What five?

They’re ethical, restrained in the monastic code, conducting them- 1.3
selves 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 1.4
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’re a good speaker who enunciates well, with a polished, 1.5
clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in this life 1.6
that belong to the higher mind—when they want, without trouble
or difficulty.

- 1.7 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.
- 1.8 A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.88

Senior Mendicants

Therasutta

- 1.1 “Mendicants, a senior mendicant who has five qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of of gods and humans.
- 2.1 What five?
- 2.2 They are long standing and have long gone forth.
- 2.3 They’re well-known, famous, with a large following that includes both laypeople and renunciates.
- 2.4 They receive robes, almsfood, lodgings, and medicines and supplies for the sick.
- 2.5 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.
- 2.6 But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.
- 2.7 People follow their example, thinking that the senior mendicant is long standing and has long gone forth. Or that they’re well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they’re very learned,

remembering and keeping what they've learned. A senior mendicant who possesses these five qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. 3.1

What five? 4.1

They are long standing and have long gone forth. 4.2

They're well-known, famous, with a large following, including both laypeople and renunciates. 4.3

They receive robes, almsfood, lodgings, and medicines and supplies for the sick. 4.4

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. 4.5

And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching. 4.6

People follow their example, thinking that the senior mendicant is long standing and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned. A senior mendicant who possesses these five qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans." 4.7

AN 5.89

A Trainee (1st)

Paṭhamasekhasutta

- 1.1 “These five things lead to the decline of a mendicant trainee. What five? They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom. These five things lead to the decline of a mendicant trainee.
- 2.1 These five things don’t lead to the decline of a mendicant trainee. What five? They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom. These five things don’t lead to the decline of a mendicant trainee.”

AN 5.90

A Trainee (2nd)

Dutiyasekhasutta

- 1.1 “These five things lead to the decline of a mendicant trainee. What five?
- 1.3 Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks. They neglect retreat, and are not committed to internal serenity of heart. This is the first thing that leads to the decline of a mendicant trainee.
- 2.1 Furthermore, a mendicant trainee spends too much time doing trivial work. They neglect retreat, and are not committed to internal serenity of heart. This is the second thing that leads to the decline of a mendicant trainee.
- 3.1 Furthermore, a mendicant trainee mixes closely with laypeople and renunciates, socializing inappropriately like a layperson. They neglect retreat, and are not committed to internal serenity of heart. This is the third thing that leads to the decline of a mendicant trainee.
- 4.1 Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day. They neglect retreat, and are

not committed to internal serenity of heart. This is the fourth thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't get to take part in talk 5.1
about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They neglect retreat, and are not committed to internal serenity of heart. This is the fifth thing that leads to the decline of a mendicant trainee.

These five things lead to the decline of a mendicant trainee. 5.5

These five things don't lead to the decline of a mendicant trainee. 6.1
What five?

Firstly, a mendicant trainee doesn't have many duties and respon- 6.3
sibilities, even though they are competent in many tasks. They don't neglect retreat, and are committed to internal serenity of heart. This is the first thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't waste their day doing 7.1
trivial work. They don't neglect retreat, and are committed to internal serenity of heart. This is the second thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't mix closely with laypeo- 8.1
ple and renunciates, socializing inappropriately like a layperson. They don't neglect retreat, and are committed to internal serenity of heart. This is the third thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn't enter the village too 9.1
early or return too late in the day. They don't neglect retreat, and are committed to internal serenity of heart. This is the fourth thing that doesn't lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee gets to take part in talk about 10.1
self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, con-

tentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They don't neglect retreat, and are committed to internal serenity of heart. This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

10.5 These five things don't lead to the decline of a mendicant trainee."

The Chapter with Kakudha

AN 5.91

Accomplishments (1st)

Paṭhamasampadāsutta

“Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.” 1.1

AN 5.92

Accomplishment (2nd)

Dutiyasampadāsutta

“Mendicants, there are five accomplishments. What five? Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the five accomplishments.” 1.1

AN 5.93

Declarations

Byākaraṇasutta

“Mendicants, there are five ways of declaring enlightenment. What five? One declares enlightenment out of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because 1.1

of madness and mental disorder. Or out of overestimation. Or one declares enlightenment rightly. These are the five ways of declaring enlightenment.”

AN 5.94

Living Comfortably

Phāsuvihārasutta

- 1.1 “Mendicants, there are these five ways of living comfortably. What five? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption ... 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. These are the five ways of living comfortably.”

AN 5.95

Unshakable

Akuppasutta

- 1.1 “Mendicants, a mendicant who has five things will soon penetrate the unshakable. What five? It’s when a mendicant has attained the textual analysis of meaning, text, definition, and eloquence, and they review the extent of their mind’s freedom. A mendicant who has these five things will soon penetrate the unshakable.”

AN 5.96

Remembering What You've Learned

Sutadharasutta

“Mendicants, a mendicant cultivating mindfulness of breathing who 1.1
has five things will soon penetrate the unshakable. What five?

It's when a mendicant has few obligations and duties, and is un- 1.3
burdensome and contented with life's necessities.

They eat little, not devoted to filling their stomach. 1.4

They are rarely drowsy, and are dedicated to wakefulness. 1.5

They're very learned, remembering and keeping what they've 1.6
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 review the extent of their mind's freedom. 1.7

A mendicant cultivating mindfulness of breathing who has these 1.8
five things will soon penetrate the unshakable.”

AN 5.97

Talk

Kathāsutta

“Mendicants, a mendicant developing mindfulness of breathing who 1.1
has five things will soon penetrate the unshakable. What five?

It's when a mendicant has few concerns and duties, and is unbur- 1.3
densome and contented with life's necessities.

They eat little, not devoted to filling their stomach. 1.4

They are rarely drowsy, and are dedicated to wakefulness. 1.5

They get to take part in talk about self-effacement that helps open 1.6
the heart, when they want, without trouble or difficulty. That is,
talk about fewness of wishes, contentment, seclusion, keeping your

distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

1.8 They review the extent of their mind's freedom.

1.9 A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable."

AN 5.98

In the Wilderness

Āraññakasutta

1.1 "Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon penetrate the unshakable. What five? It's when a mendicant has few obligations and duties, and is unburdensome and contented with life's necessities. They eat little, not devoted to filling their stomach. They are rarely drowsy, and are dedicated to wakefulness. They live in the wilderness, in remote lodgings. They review the extent of their mind's freedom. A mendicant practicing mindfulness of breathing who has these five things will soon penetrate the unshakable."

AN 5.99

The Lion

Sīhasutta

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. If he strikes an elephant, he does it carefully, not carelessly. If he strikes a buffalo ... a cow ... a leopard ... or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly. Why is that? Thinking: 'May I not lose my way.'

‘Lion’ is a term for the Realized One, the perfected one, the fully 2.1
 awakened Buddha. When the Realized One teaches Dhamma to
 an assembly, this is his lion’s roar. When the Realized One teaches
 the monks ... nuns ... laymen ... laywomen ... or ordinary peo-
 ple—even food-carriers and hunters—he teaches them carefully,
 not carelessly. Why is that? Because the Realized One has respect
 and reverence for the teaching.”

AN 5.100

With Kakudha

Kakudhatherasutta

SO I HAVE HEARD. At one time the Buddha was staying near Kosa- 1.1
 mbī in Ghosita’s monastery.

At that time the Koliyan named Kakudha—Venerable Mahāmo- 1.3
 ggallāna’s supporter—had recently passed away and been reborn in
 a certain host of mind-made gods. His incarnation was two or three
 times the size of a Magadhan village with its fields. But with that
 incarnation he didn’t obstruct himself or others.

Then the godling Kakudha went up to Venerable Mahāmogga- 2.1
 llāna, bowed, stood to one side, and said to him, “Sir, this fixed desire
 arose in Devadatta: ‘I shall lead the mendicant Saṅgha.’ And as that
 thought arose, Devadatta lost that psychic power.”

That is what the godling Kakudha said. Then he bowed and re- 2.5
 spectfully circled Mahāmoggallāna, keeping him on his right, before
 vanishing right there.

Then Mahāmoggallāna went up to the Buddha, bowed, sat down 3.1
 to one side, and told him what had happened.

“But Moggallāna, did you encompass the godling Kakudha’s mind, 5.1
 and know that everything he says is correct and not otherwise?”

“Indeed I did, sir.” 5.3

“Mark these words, Moggallāna! Mark these words! Now that 5.5
 futile man Devadatta will expose himself by his own deeds.

- 6.1 Moggallāna, there are these five teachers found in the world. What five?
- 6.3 Firstly, some teacher with impure conduct claims: ‘I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure ethical conduct, but claims to be ethically pure. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s conduct, and the teacher expects them to do so.
- 7.1 Furthermore, some teacher with impure livelihood claims: ‘I am pure in livelihood. My livelihood is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure livelihood, but claims to have pure livelihood. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s livelihood, and the teacher expects them to do so.
- 8.1 Furthermore, some teacher with impure teaching claims: ‘I am pure in teaching. My teaching is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure teaching, but claims to have pure teaching. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s teaching, and the teacher expects them to do so.
- 9.1 Furthermore, some teacher with impure answers claims: ‘I am pure in how I answer. My answers are pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure answers, but claims to have pure answers. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t

like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s answers, and the teacher expects them to do so.

Furthermore, some teacher with impure knowledge and vision 10.1
claims: ‘I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure knowledge and vision, but claims to have pure knowledge and vision. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s knowledge and vision, and the teacher expects them to do so. These are the five teachers found in the world.

But Moggallāna, I have pure ethical conduct, and I claim: ‘I am 11.1
pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.’ My disciples don’t cover up my conduct, and I don’t expect them to. I have pure livelihood, and I claim: ‘I am pure in livelihood. My livelihood is pure, bright, uncorrupted.’ My disciples don’t cover up my livelihood, and I don’t expect them to. I have pure teaching, and I claim: ‘I am pure in teaching. My teaching is pure, bright, uncorrupted.’ My disciples don’t cover up my teaching, and I don’t expect them to. I have pure answers, and I claim: ‘I am pure in how I answer. My answers are pure, bright, uncorrupted.’ My disciples don’t cover up my answers, and I don’t expect them to. I have pure knowledge and vision, and I claim: ‘I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.’ My disciples don’t cover up my knowledge and vision, and I don’t expect them to.”

THE THIRD FIFTY

The Chapter on Living Comfortably

AN 5.101

Assurance

Sārajjasutta

“Mendicants, these five qualities make a trainee self-assured. What 1.1
five? It’s when a mendicant is faithful, ethical, learned, energetic,
and wise.

A person of faith doesn’t have the insecurities of someone who 2.1
lacks faith. So this quality makes a trainee self-assured.

An ethical person doesn’t have the insecurities of someone who 3.1
is unethical. So this quality makes a trainee self-assured.

A learned person doesn’t have the insecurities of a person of little 4.1
learning. So this quality makes a trainee self-assured.

An energetic person doesn’t have the insecurities of a lazy person. 5.1
So this quality makes a trainee self-assured.

A wise person doesn’t have the insecurities of someone who is 6.1
witless. So this quality makes a trainee self-assured.

These are the five qualities that make a trainee self-assured.” 6.3

AN 5.102

Suspected

Ussañkitasutta

- 1.1 “Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for five reasons.
- 2.1 What five? It’s when a monk resorts to prostitutes, widows, voluptuous girls, eunuchs, or nuns for alms.
- 3.1 Even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for these five reasons.”

AN 5.103

A Master Thief

Mahācorasutta

- 1.1 “Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What five? A master thief relies on rough ground, on thick cover, and on the powerful; they pay bribes, and they act alone.
- 2.1 And how does a master thief rely on rough ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on rough ground.
- 3.1 And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a blind spot, or a large forest grove. That’s how a master thief relies on thick cover.
- 4.1 And how does a master thief rely on the powerful? It’s when a master thief relies on rulers or their chief ministers. They think: ‘If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a master thief relies on the powerful.
- 5.1 And how does a master thief pay bribes? It’s when a master thief is rich, affluent, and wealthy. They think: ‘If anyone accuses me of

anything, I'll settle it with a bribe.' And that's exactly what happens. That's how a master thief pays bribes.

And how does a master thief act alone? It's when a master thief 6.1 carries out robbery all alone. Why is that? So that their secret plans are not leaked to others. That's how a master thief acts alone.

A master thief with these five factors breaks into houses, plunders 7.1 wealth, steals from isolated buildings, and commits highway robbery.

In the same way, when a bad mendicant has five qualities, they 8.1 keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What five? A bad mendicant relies on rough ground, on thick cover, and on the powerful; they pay bribes, and they act alone.

And how does a bad mendicant rely on rough ground? It's when 9.1 a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on rough ground.

And how does a bad mendicant rely on thick cover? It's when a 10.1 bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover.

And how does a bad mendicant rely on the powerful? It's when a 11.1 bad mendicant relies on rulers or their chief ministers. They think: 'If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on the powerful.

And how does a bad mendicant pay bribes? It's when a bad mendi- 12.1 cant receives robes, almsfood, lodgings, and medicines and supplies for the sick. They think: 'If anyone accuses me of anything, I'll settle it with a bribe.' And that's exactly what happens. That's how a bad mendicant pays bribes.

And how does a bad mendicant act alone? It's when a bad men- 13.1 dicant dwells alone in the borderlands. They visit families there to acquire material things. That's how a bad mendicant acts alone.

When a bad mendicant possesses these five qualities, they keep 14.1 themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness."

A Delicate Ascetic of Ascetics

Samañasukhumālasutta

- 1.1 “Mendicants, a mendicant with five qualities is a delicate ascetic of ascetics.
- 2.1 What five?
- 2.2 It’s when a mendicant usually uses only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation.
- 2.3 When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones.
- 2.5 They’re healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by exertion, or as the result of past deeds—usually don’t come up.
- 2.6 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.
- 2.7 And 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.
- 2.8 A mendicant with these five qualities is a delicate ascetic of ascetics.
- 3.1 And if anyone should be rightly called a delicate ascetic of ascetics, it’s me. For I usually use only what I’ve been invited to accept. When living with other mendicants, I am usually treated agreeably by them. And I usually present them with agreeable things. I’m healthy. I get the four absorptions when I want, without trouble or difficulty. And I’ve realized the undefiled freedom of heart and freedom by wisdom

... in this very life ... So if anyone should be rightly called a delicate ascetic of ascetics, it's me."

AN 5.105

Living Comfortably

Phāsuvihārasutta

"Mendicants, there are these five ways of living comfortably. What 1.1
five?

It's when a mendicant consistently treats their spiritual compan- 1.3
ions with kindness by way of body, speech, and mind, both in public
and in private.

They live according to the precepts shared with their spiritual 1.4
companions, both in public and in private. Those precepts are intact,
impeccable, spotless, and unmarred, liberating, praised by sensible
people, not mistaken, and leading to immersion.

They live according to the view shared with their spiritual com- 1.5
panions, both in public and in private. That view is noble and eman-
cipating, and delivers one who applies it to the complete ending of
suffering.

These are the five ways of living comfortably." 1.6

AN 5.106

With Ānanda

Ānandasutta

At one time the Buddha was staying near Kosambī in Ghosita's 1.1
monastery.

Then Venerable Ānanda went up to the Buddha, bowed, sat down 1.2
to one side, and said to him, "Sir, how could a mendicant live com-
fortably while staying in a monastic community?"

- 2.2 “It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. That’s how a mendicant could live comfortably while staying in a monastic community.”
- 3.1 “But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”
- 3.2 “There could, Ānanda. It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. And they watch themselves, but don’t watch others. That’s how a mendicant could live comfortably while staying in a monastic community.”
- 4.1 “But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”
- 4.2 “There could, Ānanda. It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. And they watch themselves, but don’t watch others. And they’re not well-known, but aren’t bothered by that. That’s how a mendicant could live comfortably while staying in a monastic community.”
- 5.1 “But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?”
- 5.2 “There could, Ānanda. It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. And they watch themselves, but don’t watch others. And they’re not well-known, but aren’t bothered by that. And they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. That’s how a mendicant could live comfortably while staying in a monastic community.”
- 6.1 “But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?”
- 6.2 “There could, Ānanda. It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. And they watch themselves, but don’t watch others. And they’re not well-known, but aren’t bothered by that. And they get the four absorptions—blissful meditations in this life that belong to the higher

mind—when they want, without trouble or difficulty. And 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. That’s how a mendicant could live comfortably while staying in a monastic community.

And I say that there is no better or finer way of living comfortably 7.1
than this.”

AN 5.107

Ethics

Sīlasutta

“Mendicants, a mendicant with five qualities is worthy of offerings 1.1
dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.

What five? It’s when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. 2.1

A mendicant with these five 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.” 3.1

AN 5.108

An adept

Asekhasutta

“Mendicants, a mendicant with five qualities is worthy of offerings 1.1
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.

- 2.1 What five? It's when they have the entire spectrum of the adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. A mendicant with these five qualities ... is the supreme field of merit for the world."

AN 5.109

All Four Quarters

Cātuddisasutta

- 1.1 "Mendicants, a mendicant with five qualities is at ease in any quarter. What five?
- 1.3 It's when mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.
- 1.4 They're 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.
- 1.5 They're content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.
- 1.6 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.
- 1.7 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.
- 1.8 A mendicant with these five qualities is at ease in any quarter."

AN 5.110

Wilderness

Araññasutta

“Mendicants, when a mendicant has five qualities they’re ready to 1.1
frequent remote lodgings in the wilderness and the forest. What
five?

It’s when a mendicant is ethical, restrained in the monastic code, 1.3
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 1.4
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 totally full and pure. They are very learned in
such teachings, remembering them, reciting them, mentally scruti-
nizing them, and penetrating them theoretically.

They live with energy roused up. They’re strong, staunchly vigor- 1.5
ous, not slacking off when it comes to developing skillful qualities.

They get the four absorptions—blissful meditations in this life 1.6
that belong to the higher mind—when they want, without trouble
or difficulty.

They realize the undefiled freedom of heart and freedom by wis- 1.7
dom. And they live having realized it with their own insight in this
very life due to the ending of defilements.

When a mendicant possesses these five qualities they’re ready to 1.8
frequent remote lodgings in the wilderness and the forest.”

The Chapter at Andhakavinda

AN 5.111

Visiting Families

Kulūpakasutta

- 1.1 “Mendicants, a mendicant with five qualities who visits families is disliked and disagreeable, not respected or admired. What five? They act as though they’re close to people they hardly know. They give away things they don’t own. They over-associate with close friends. They whisper in the ear. And they ask for too much. A mendicant with these five qualities who visits families is disliked and disagreeable, not respected or admired.
- 2.1 A mendicant with five qualities who visits families is dear and beloved, respected and admired. What five? They don’t act as though they’re close to people they hardly know. They don’t give away things they don’t own. They don’t over-associate with close friends. They don’t whisper in the ear. And they don’t ask for too much. A mendicant with these five qualities who visits families is dear and beloved, respected and admired.”

AN 5.112

A Second Monk

Pacchāsamaṇasutta

“Mendicants, you shouldn’t take a second monk with five qualities. 1.1
What five? They walk too far away or too close behind. They don’t take your bowl when it’s full. They don’t warn you when your speech is bordering on an offense. They keep on interrupting while you’re speaking. And they’re witless, dull, and idiotic. You shouldn’t take a second monk these five qualities.

You should take a second monk with five qualities. What five? 2.1
They don’t walk too far away or too close behind. They take your bowl when it is full. They warn you when your speech is bordering on an offense. They don’t interrupt while you’re speaking. And they’re wise, bright, and clever. You should take a second monk with these five qualities.”

AN 5.113

Right Immersion

Sammāsamādhisutta

“Mendicants, a mendicant who has five qualities can’t enter and remain in right immersion. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches. A mendicant who possesses these five qualities can’t enter and remain in right immersion.

A mendicant who has five qualities can enter and remain in right immersion. What five? It’s when a mendicant can endure sights, sounds, smells, tastes, and touches. A mendicant who possesses these five qualities can enter and remain in right immersion.” 2.1

AN 5.114

At Andhakavinda

Andhakavindasutta

- 1.1 At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things. What five?
- 2.3 They should be encouraged, supported, and established in restraint in the monastic code: ‘Reverends, please be ethical. 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 They should be encouraged, supported, and established in sense restraint: ‘Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.’
- 4.1 They should be encouraged, supported, and established in limiting their speech: ‘Reverends, please speak little. Put a limit on your speech.’
- 5.1 They should be encouraged, supported, and established in retreat: ‘Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.’
- 6.1 They should be encouraged, supported, and established in right perspective: ‘Reverends, please hold right view and have right perspective.’
- 6.2 Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established by you in these five things.”

AN 5.115

Stingy

Maccharinīsutta

“Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? She is stingy with dwellings, families, material things, praise, and the teaching. A nun with these five qualities is placed in hell as if delivered there. 1.1

A nun with five qualities is placed in heaven as if delivered there. 2.1
What five? She is not stingy with dwellings, families, material things, praise, or the teaching. A nun with these five qualities is placed in heaven as if delivered there.”

AN 5.116

Praise

Vaṇṇanāsutta

“Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She arouses faith in things that are dubious, and doesn’t arouse faith in things that are inspiring. And she wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there. 1.1

A nun with five qualities is placed in heaven as if delivered there. 2.1
What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She doesn’t arouse faith in things that are dubious, and does arouse faith in things that are inspiring. And she doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

AN 5.117

Jealous

Issukinīsutta

- 1.1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She is jealous, stingy, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.
- 2.1 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She is not jealous, or stingy, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

AN 5.118

Having Wrong View

Micchāditṭhikasutta

- 1.1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong view and wrong purpose, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.
- 2.1 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right view and right purpose, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

AN 5.119

Wrong Speech

Micchāvācāsutta

“Mendicants, a nun with five qualities is placed in hell as if delivered 1.1
there. What five? Without examining or scrutinizing, she praises
those deserving of criticism, and criticizes those deserving of praise.
She has wrong speech and wrong action, and wastes gifts given in
faith. A nun with these five qualities is placed in hell as if delivered
there.

A nun with five qualities is placed in heaven as if delivered there. 2.1
What five? After examining and scrutinizing, she criticizes those
deserving of criticism, and praises those deserving of praise. She has
right speech and right action, and doesn’t waste gifts given in faith. A
nun with these five qualities is placed in heaven as if delivered there.”

AN 5.120

Wrong Effort

Micchāvāyāmasutta

“Mendicants, a nun with five qualities is placed in hell as if delivered 1.1
there. What five? Without examining or scrutinizing, she praises
those deserving of criticism, and criticizes those deserving of praise.
She has wrong effort and wrong mindfulness, and wastes gifts given
in faith. A nun with these five qualities is placed in hell as if delivered
there.

A nun with five qualities is placed in heaven as if delivered there. 2.1
What five? After examining and scrutinizing, she criticizes those
deserving of criticism, and praises those deserving of praise. She has
right effort and right mindfulness, and doesn’t waste gifts given in
faith. A nun with these five qualities is placed in heaven as if delivered
there.”

The Chapter on Sick

AN 5.121

Sick

Gilānasutta

- 1.1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he saw a certain mendicant who was weak and sick. He sat down on the seat spread out, and addressed the mendicants:
- 2.1 “Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that they will soon 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.
- 3.1 What five? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. If a weak and sick mendicant does not neglect these five things, it can be expected that they will soon 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.”

AN 5.122

Mindfulness Well Established

Satisūpaṭṭhitasutta

“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return. 1.1

What five? It’s when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions. Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.” 2.1

AN 5.123

A Carer (1st)

Paṭhamaupaṭṭhākasutta

“Mendicants, a patient with five qualities is hard to care for. What five? 1.1
They do what is unsuitable. They don’t know moderation in what is suitable. They don’t take their medicine. Though their carer wants what’s best for them, they don’t accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is hard to care for.

A patient with five qualities is easy to care for. What five? They do 2.1
what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what’s best for them, they accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they can endure

physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is easy to care for.”

AN 5.124

A Carer (2nd)

Dutiyaupaṭṭhākasutta

- 1.1 “Mendicants, a carer with five qualities is not competent to care for a patient. What five? They’re unable to prepare medicine. They don’t know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable. They care for the sick for the sake of material benefits, not out of love. They’re disgusted to remove feces, urine, vomit, or spit. They’re unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is not competent to care for a patient.
- 2.1 A carer with five qualities is competent to care for a patient. What five? They’re able to prepare medicine. They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable. They care for the sick out of love, not for the sake of material benefits. They’re not disgusted to remove feces, urine, vomit, or spit. They’re able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is competent to care for a patient.”

AN 5.125

Longevity (1st)

Paṭhamaanāyussāsutta

- 1.1 “Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, activity at unsuitable times, and unchastity. These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is 2.1
suitable, knowing moderation in what is suitable, eating food fit for
consumption, activity at suitable times, and chastity. These are the
five things that promote longevity.”

AN 5.126

Longevity (2nd)

Dutiyaanāyussāsutta

“Mendicants, these five things impede longevity. What five? Doing 1.1
what is unsuitable, not knowing moderation in what is suitable, eat-
ing food unfit for consumption, unethical behavior, and bad friends.
These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is 2.1
suitable, knowing moderation in what is suitable, eating food fit for
consumption, ethical conduct, and good friends. These are the five
things that promote longevity.”

AN 5.127

Living Apart

Vapakāsasutta

“Mendicants, a mendicant with five qualities is not fit to live apart 1.1
from a Saṅgha community. What five? It’s when a mendicant is not
content with any kind of robe, almsfood, lodging, and medicines
and supplies for the sick. And they have a lot of sensual thoughts.
A mendicant with these five qualities is not fit to live apart from a
Saṅgha community.

A mendicant with five qualities is fit to live apart from a Saṅgha 2.1
community. What five? It’s when a mendicant is content with any
kind of robe, almsfood, lodging, and medicines and supplies for the

sick. And they think a lot about renunciation. A mendicant with these five qualities is fit to live apart from a Saṅgha community.”

AN 5.128

An Ascetic’s Happiness

Samañasukhasutta

- 1.1 “Mendicants, there are these five kinds of suffering for an ascetic. What five? It’s when a mendicant is not content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life dissatisfied. These are five kinds of suffering for an ascetic.
- 2.1 There are these five kinds of happiness for an ascetic. What five? It’s when a mendicant is content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life satisfied. These are five kinds of happiness for an ascetic.”

AN 5.129

Fatal Wounds

Parikuppasutta

- 1.1 “Mendicants, these five fatal wounds lead to a place of loss, to hell. What five? Murdering your mother or father or a perfected one; maliciously shedding the blood of a Realized One; and causing a schism in the Saṅgha. These five fatal wounds lead to a place of loss, to hell.”

Loss

Byasanasutta

“Mendicants, there are these five losses. What five? Loss of relatives, 1.1
wealth, health, ethics, and view. It is not because of loss of relatives,
wealth, or health that sentient beings, when their body breaks up,
after death, are reborn in a place of loss, a bad place, the underworld,
hell. It is because of loss of ethics or view that sentient beings, when
their body breaks up, after death, are reborn in a place of loss, a bad
place, the underworld, hell. These are the five losses.

There are these five endowments. What five? Endowment with 2.1
relatives, wealth, health, ethics, and view. It is not because of endow-
ment with relatives, wealth, or health that sentient beings, when their
body breaks up, after death, are reborn in a good place, a heavenly
realm. It is because of endowment with ethics or view that sentient
beings, when their body breaks up, after death, are reborn in a good
place, a heavenly realm. These are the five endowments.”

The Chapter on Kings

AN 5.131

Wielding Power (1st)

Paṭhamacakkānuvattanasutta

- 1.1 “Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner. And this power cannot be undermined by any human enemy.
- 2.1 What five? A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch who possesses these five factors wields power only in a principled manner. And this power cannot be undermined by any human enemy.
- 3.1 In the same way, possessing five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.
- 4.1 What five? A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

AN 5.132

Wielding Power (2nd)

Dutiyacakkānuvattanasutta

“Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy. 1.1

What five? A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy. 2.1

In the same way, possessing five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. 3.1

What five? Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.” 4.1

AN 5.133

A Principled King

Dhammarājāsutta

“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.” 1.1

- 1.2 When he said this, one of the mendicants said to the Buddha, “But who is the king of the wheel-turning monarch, the just and principled king?”
- 1.4 “It is principle, monk,” said the Buddha.
- 2.1 “Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.
- 3.1 He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.
- 4.1 In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of village or town should be cultivated. This kind of village or town should not be cultivated.’
- 5.1 In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns ... laymen ... laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not

be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of village or town should be cultivated. This kind of village or town should not be cultivated.’

When a Realized One, a perfected one, a fully awakened Buddha 6.1 has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

AN 5.134

In Whatever Region

Yassamdisamsutta

“Mendicants, with five factors an anointed aristocratic king lives in 1.1 his own realm, no matter what region he lives in.

What five? 2.1

An anointed aristocratic king is well born on both his mother’s 2.2 and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He is rich, affluent, and wealthy, with a full treasury and store- 2.3 houses.

He is powerful, having an army of four divisions that is obedient 2.4 and carries out instructions.

He has a commander who is astute, competent, and intelligent, 2.5 able to think issues through as they bear upon the past, future, and present.

These four things bring his glory to fruition. 2.6

With these five qualities, including glory, an anointed aristocratic 2.7 king lives in his own realm, no matter what direction he lives in. Why is that? Because that is how it is for victors.

- 3.1 In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in. What five?
- 3.3 It's when 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 like the anointed aristocratic king's impeccable birth.
- 3.5 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. This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.
- 3.7 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is like the anointed aristocratic king having power.
- 3.9 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is like the anointed aristocratic king having a commander.
- 3.11 These four qualities bring their freedom to fruition.
- 3.12 With these five qualities, including freedom, they live in their own realm, no matter what region they live in. Why is that? Because that is how it is for those whose mind is free."

AN 5.135

Aspiration (1st)

Paṭhamapatthanāsutta

“Mendicants, an anointed aristocratic king’s eldest son with five factors 1.1
aspires to kingship. What five?

It’s when an anointed aristocratic king’s eldest son is well born 1.3
on both his mother’s and father’s side, stemming from a clean vessel,
with irrefutable and impeccable genealogy back to the seventh
paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty. 1.4

He is dear and beloved to his parents. 1.5

He is dear and beloved to the people of town and country. 1.6

He is trained and skilled in the arts of anointed aristocratic kings, 1.7
such as elephant riding, horse riding, driving a chariot, archery, and
swordsmanship.

He thinks: ‘I’m well born on both my mother’s and father’s side, 2.1
stemming from a clean vessel, with irrefutable and impeccable genealogy
back to the seventh paternal generation. Why shouldn’t I
aspire to kingship? I’m attractive, good-looking, lovely, of surpassing
beauty. Why shouldn’t I aspire to kingship? I’m dear and beloved
to my parents. Why shouldn’t I aspire to kingship? I’m dear and
beloved to the people of town and country. Why shouldn’t I aspire
to kingship? I’m trained and skilled in the arts of anointed aristocratic
kings, such as elephant riding, horse riding, driving a chariot,
archery, and swordsmanship. Why shouldn’t I aspire to kingship?’
An anointed aristocratic king’s eldest son with these five factors as-
pires to kingship.

In the same way, a mendicant with five qualities aspires to end the 3.1
defilements. What five?

It’s when a mendicant has faith in the Realized One’s awaken- 3.3
ing: ‘That Blessed One is perfected, a fully awakened Buddha, ac-
complished in knowledge and conduct, holy, knower of the world,

supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’

3.5 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

3.6 They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

3.7 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.

3.8 They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

4.1 They think: ‘I am a person of faith; I have faith in the Realized One’s awakening ... Why shouldn’t I aspire to end the defilements? I’m rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. Why shouldn’t I aspire to end the defilements? I’m not devious or deceitful. I reveal myself honestly to the Teacher or sensible spiritual companions. Why shouldn’t I aspire to end the defilements? I live with energy roused up for giving up unskillful qualities and embracing skillful qualities. I’m strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Why shouldn’t I aspire to end the defilements? I’m wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn’t I aspire to end the defilements?’

4.13 A mendicant with these five qualities aspires to end the defilements.”

AN 5.136

Aspiration (2nd)

Dutiyapatthanāsutta

“Mendicants, an anointed aristocratic king’s eldest son with five factors 1.1
aspires to become a viceroy. What five?

It’s when an anointed aristocratic king’s eldest son is well born 1.3
on both his mother’s and father’s side, stemming from a clean vessel,
with irrefutable and impeccable genealogy back to the seventh
paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty. 1.4

He is dear and beloved to his parents. 1.5

He is dear and beloved to the armed forces. 1.6

He is astute, competent, and intelligent, able to think issues 1.7
through as they bear upon the past, future, and present.

He thinks: ‘I’m well born ... attractive ... dear and beloved to 2.1
my parents ... dear and beloved to the armed forces ... I’m astute,
competent, and intelligent, able to think issues through as they bear
upon the past, future, and present. Why shouldn’t I aspire to become
a viceroy?’ An anointed aristocratic king’s eldest son with these five
factors aspires to become a viceroy.

In the same way, a mendicant with five qualities aspires to end the 3.1
defilements. What five?

It’s when a mendicant is ethical, restrained in the monastic code, 3.3
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 3.4
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 totally full and pure. They are very learned in
such teachings, remembering them, reciting them, mentally scruti-
nizing them, and penetrating them theoretically.

- 3.5 Their mind is firmly established in the four kinds of mindfulness meditation.
- 3.6 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.
- 3.7 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.
- 4.1 They think: 'I'm ethical ... learned ... mindful ... energetic ... wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?' A mendicant with these five qualities aspires to end the defilements."

AN 5.137

Little Sleep

Appamsupatisutta

- 1.1 "Mendicants, these five sleep little at night, staying mostly awake. What five? A woman longing for a man. A man longing for a woman. A thief longing for their loot. A king busy with his duties. A mendicant longing for freedom from the yoke. These five sleep little at night, staying mostly awake."

AN 5.138

Eating Food

Bhattādakasutta

- 1.1 "Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still reckoned a royal bull elephant. What five? It's when a royal bull elephant can't endure sights, sounds, smells, tastes, and touches. A royal bull elephant with

these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still reckoned a royal bull elephant.

In the same way, a mendicant with five qualities eats food, takes up 2.1
space, tramples beds and chairs, and takes a ticket, yet is still reckoned
a mendicant. What five? It's when a mendicant can't endure sights,
sounds, smells, tastes, and touches. A mendicant with these five
qualities eats food, takes up space, tramples beds and chairs, and
takes a ticket, yet is still reckoned a mendicant."

AN 5.139

Cannot Endure

Akkhamasutta

"Mendicants, a royal bull elephant with five factors is not worthy of a 1.1
king, not fit to serve a king, and is not reckoned a factor of kingship.
What five? It's when a royal bull elephant can't endure sights, sounds,
smells, tastes, and touches.

And how is it that a royal bull elephant can't endure sights? It's 2.1
when a royal bull elephant gone to battle falters and founders at the
sight of a division of elephants, of cavalry, of chariots, or of infantry.
It doesn't stay firm, and fails to plunge into battle. That's how a royal
bull elephant can't endure sights.

And how is it that a royal bull elephant can't endure sounds? It's 3.1
when a royal bull elephant gone to battle falters and founders at the
sound of a division of elephants, of cavalry, of chariots, or of infantry,
or the thunder of the drums, kettledrums, horns, and cymbals. It
doesn't stay firm, and fails to plunge into battle. That's how a royal
bull elephant can't endure sounds.

And how is it that a royal bull elephant can't endure smells? It's 4.1
when a royal bull elephant gone to battle falters and founders when
it smells the odor of the feces and urine of battle-hardened, pedigree
royal bull elephants. It doesn't stay firm, and fails to plunge into
battle. That's how a royal bull elephant can't endure smells.

- 5.1 And how is it that a royal bull elephant can't endure tastes? It's when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure tastes.
- 6.1 And how is it that a royal bull elephant can't endure touches? It's when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure touches.
- 7.1 A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not reckoned a factor of kingship.
- 8.1 In the same way, a mendicant with five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with cupped palms, and is not the supreme field of merit for the world. What five? It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.
- 9.1 And how is it that a mendicant can't endure sights? It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind. That's how a mendicant can't endure sights.
- 10.1 And how is it that a mendicant can't endure sounds? It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind. That's how a mendicant can't endure sounds.
- 11.1 And how is it that a mendicant can't endure smells? It's when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind. That's how a mendicant can't endure smells.
- 12.1 And how is it that a mendicant can't endure tastes? It's when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind. That's how a mendicant can't endure tastes.

And how is it that a mendicant can't endure touches? It's when a mendicant, encountering a touch with their body, is aroused by a desirable touch, so is not able to still the mind. That's how a mendicant can't endure touches. 13.1

A mendicant with these five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with cupped palms, and is not the supreme field of merit for the world. 14.1

A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What five? It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches. 15.1

And how is it that a royal bull elephant can endure sights? It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sights. 16.1

And how is it that a royal bull elephant can endure sounds? It's when a royal bull elephant does not falter or founder at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sounds. 17.1

And how is it that a royal bull elephant can endure smells? It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and plunges into battle. That's how a royal bull elephant can endure smells. 18.1

And how is it that a royal bull elephant can endure tastes? It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure tastes. 19.1

- 20.1 And how is it that a royal bull elephant can endure touches? It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift arrow, or by two, three, four, or five swift arrows. It stays firm, and plunges into battle. That's how a royal bull elephant can endure touches.
- 21.1 A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.
- 22.1 In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What five? It's when a mendicant can endure sights, sounds, smells, tastes, and touches.
- 23.1 And how is it that a mendicant can endure sights? It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind. That's how a mendicant can endure sights.
- 24.1 And how is it that a mendicant can endure sounds? It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind. That's how a mendicant can endure sounds.
- 25.1 And how is it that a mendicant can endure smells? It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind. That's how a mendicant can endure smells.
- 26.1 And how is it that a mendicant can endure tastes? It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind. That's how a mendicant can endure tastes.
- 27.1 And how is it that a mendicant can endure touches? It's when a mendicant, encountering a touch with their body, is not aroused by a desirable touch, so is able to still the mind. That's how a mendicant can endure touches.
- 28.1 A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious dona-

tion, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 5.140

A Listener

Sotasutta

“Mendicants, a royal bull elephant with five factors is worthy of a 1.1
king, fit to serve a king, and is reckoned a factor of kingship. What
five? A royal bull elephant listens, destroys, protects, endures, and
goes fast.

And how does a royal bull elephant listen? It’s when a royal bull 2.1
elephant pays attention, applies the mind, concentrates wholeheart-
edly, and actively listens to whatever task the elephant trainer has
it do, whether or not it has done it before. That’s how a royal bull
elephant listens.

And how does a royal bull elephant destroy? It’s when a royal bull 3.1
elephant in battle destroys elephants with their riders, horses with
their riders, chariots and charioteers, and foot soldiers. That’s how a
royal bull elephant destroys.

And how does a royal bull elephant protect? It’s when a royal bull 4.1
elephant in battle protects its fore-quarters and hind-quarters, its
fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider.
That’s how a royal bull elephant protects.

And how does a royal bull elephant endure? It’s when a royal bull 5.1
elephant in battle endures being struck by spears, swords, arrows,
and axes; it endures the thunder of the drums, kettledrums, horns,
and cymbals. That’s how a royal bull elephant endures.

And how does a royal bull elephant go fast? It’s when a royal 6.1
bull elephant swiftly goes in whatever direction the elephant trainer
sends it, whether or not it has been there before. That’s how a royal
bull elephant goes fast.

- 7.1 A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.
- 8.1 In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What five? A mendicant listens, destroys, protects, endures, and goes fast.
- 9.1 And how does a mendicant listen? It's when a mendicant pays attention, applies the mind, concentrates wholeheartedly, and actively listens when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.
- 10.1 And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, calm them, eliminate them, and obliterate them. That's how a mendicant destroys.
- 11.1 And how does a mendicant protect? When a mendicant sees a sight with the 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. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Encountering a touch with their body ... Knowing 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 protects.
- 12.1 And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

And how does a mendicant go fast? It's when a mendicant swiftly 13.1
 goes in the direction they've never gone before in all this long time;
 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 goes fast.

A mendicant with these five qualities ... is the supreme field of 14.1
 merit for the world."

The Chapter at Tikaṇḍakī

AN 5.141

Scorn

Avajānātisutta

- 1.1 “Mendicants, these five individuals are found in the world. What five? One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.
- 2.1 And how does an individual give then scorn? It’s when an individual gives an individual robes, almsfood, lodgings, and medicines and supplies for the sick. They think: ‘I give; this one receives.’ They give to them, then they scorn them. That’s how an individual gives then scorns.
- 3.1 And how does an individual live together then scorn? It’s when an individual lives with someone else for two or three years. They live together with them, then they scorn them. That’s how an individual lives together then scorns.
- 4.1 And how is an individual gullible for gossip? It’s when they’re very quick to believe what a certain individual says in praise or criticism of another. That’s how an individual is gullible for gossip.
- 5.1 And how is an individual impulsive? It’s when a certain individual is fickle in faith, devotion, fondness, and confidence. That’s how an individual is impulsive.
- 6.1 And how is an individual dull and stupid? It’s when they don’t know the difference between qualities that are skillful and unskillful,

blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. That's how an individual is dull and stupid.

These are the five individuals found in the world."

6.4

AN 5.142

Transgression

Ārabhatisutta

"Mendicants, these five individuals are found in the world. What five? 1.1

One individual transgresses and regrets it. And they don't truly 1.3
understand the freedom of heart and freedom by wisdom where
those arisen bad, unskillful qualities cease without remainder.

One individual transgresses and doesn't regret it. And they don't 2.1
understand ...

One individual doesn't transgress yet still feels regret. And they 3.1
don't understand ...

One individual neither transgresses nor regrets. But they don't 4.1
understand ...

One individual neither transgresses nor regrets. And they do 5.1
understand where those arisen bad, unskillful qualities cease without
remainder.

Take the case of the individual who transgresses and regrets it. 6.1
And they don't truly understand the freedom of heart and freedom
by wisdom where those arisen bad, unskillful qualities cease without
remainder. They should be told: 'Venerable, the defilements born of
transgression are found in you, and the defilements born of regret
grow. You would do well to give up the defilements born of trans-
gression and dispel the defilements born of regret, and then develop
the mind and wisdom. In this way you'll become just like the fifth
individual.'

Take the case of the individual who transgresses and doesn't regret 7.1
it. And they don't understand ... They should be told: 'Venerable,
the defilements born of transgression are found in you, but the de-

filements born of regret don't grow. You would do well to give up the defilements born of transgression, and then develop the mind and wisdom. In this way you'll become just like the fifth individual.'

8.1 Take the case of the individual who doesn't transgress yet feels regret. And they don't understand ... They should be told: 'Venerable, the defilements born of transgression are not found in you, yet the defilements born of regret grow. You would do well to dispel the defilements born of regret, and then develop the mind and wisdom. In this way you'll become just like the fifth individual.'

9.1 Take the case of the individual who neither transgresses nor regrets. But they don't understand ... They should be told: 'Venerable, the defilements born of transgression are not found in you, and the defilements born of regret don't grow. You would do well to develop the mind and wisdom. In this way you'll become just like the fifth individual.'

10.1 And so, mendicants, when these four individuals are advised and instructed by comparison with the fifth individual, they gradually attain the ending of defilements."

AN 5.143

At Sārandada

Sārandadasutta

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

1.2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

1.3 Now at that time around five hundred Licchavis were sitting together at the Sārandada Shrine, and this discussion came up among them, "The appearance of five treasures is rare in the world. What five? The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure. The appearance of these five treasures is rare in the world."

Then those Licchavis sent a man out on to the road, saying, “My 2.1
man, please tell us when you see the Buddha.”

That man saw the Buddha coming off in the distance. He went to 2.3
the Licchavis and said, “Sirs, the Blessed One, the perfected one, the
fully awakened Buddha is coming. Please go at your convenience.”

Then those Licchavis went up to the Buddha, bowed, stood to 3.1
one side, and said to him, “Please go to the Sāranda Shrine, out of
sympathy.” The Buddha consented with silence.

Then the Buddha went up to the Sāranda Shrine, wher. He sat 4.3
down on the seat spread out and said to the Licchavis, “Licchavis,
what were you sitting talking about just now? What conversation
was left unfinished?”

“Well, sir, this discussion came up among us while we were sitting 4.5
together: ‘The appearance of five treasures is rare in the world. ...’”

“You Licchavis are so fixated on sensual pleasures, that’s the only 5.1
discussion that came up! Licchavis, the appearance of five treasures
is rare in the world. What five?

The appearance of a Realized One, a perfected one, a fully awak- 5.4
ened Buddha.

A teacher of the teaching and training proclaimed by a Realized 5.5
One.

An individual who understands the teaching and training pro- 5.6
claimed by a Realized One.

An individual who practices in line with the teaching. 5.7

An individual who is grateful and thankful. 5.8

The appearance of these five treasures is rare in the world.” 5.9

AN 5.144

At Tikaṇḍakī

Tikaṇḍakīsutta

At one time the Buddha was staying near Sāketa in Tikaṇḍakī Wood. 1.1
There the Buddha addressed the mendicants, “Mendicants!”

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

1. “Mendicants, a mendicant would do well to meditate from time to time perceiving the following: the repulsive in the unrepulsive,
2. the unrepulsive in the repulsive,
3. the repulsive in both the unrepulsive and the repulsive, and
4. the unrepulsive in both the repulsive and the unrepulsive.
5. A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive.

3.1 For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive? ‘May greed not arise in me for things that arouse greed.’ A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

4.1 For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive? ‘May hate not arise in me for things that provoke hate.’ ...

5.1 For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive and the repulsive? ‘May greed not arise in me for things that arouse greed. May hate not arise in me for things that provoke hate.’ ...

6.1 For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive and the unrepulsive? ‘May hate not arise in me for things that provoke hate. May greed not arise in me for things that arouse greed.’ ...

7.1 For what reason should a mendicant meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive? ‘May no greed for things that arouse greed, hate for things that provoke hate, or delusion for things that promote delusion arise in me in any way at all.’ For this reason a mendicant should meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive.”

AN 5.145

Hell

Nirayasutta

“Mendicants, someone with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. Someone with these five qualities is placed in hell as if delivered there. 1.1

Someone with five qualities is placed in heaven as if delivered there. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. Someone with these five qualities is placed in heaven as if delivered there.” 2.1

AN 5.146

A Friend

Mittasutta

“Mendicants, you shouldn’t associate with a mendicant friend who has five qualities. What five? They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They’re unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. Mendicants, you shouldn’t associate with a mendicant friend who possesses these five qualities. 1.1

You should associate with a mendicant friend who has five qualities. What five? They don’t start up work projects. They don’t take up disciplinary issues. They don’t conflict with leading mendicants. They don’t like long and aimless wandering. They’re able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. You should associate with a mendicant friend who possesses these five qualities.” 2.1

AN 5.147

Gifts of an Untrue Person

Asappurisdānasutta

- 1.1 “Mendicants, there are these five gifts of an untrue person. What five? They give carelessly. They give thoughtlessly. They don’t give with their own hand. They give the dregs. They give without consideration for consequences. These are the five gifts of an untrue person.
- 2.1 There are these five gifts of a true person. What five? They give carefully. They give thoughtfully. They give with their own hand. They don’t give the dregs. They give with consideration for consequences. These are the five gifts of a true person.”

AN 5.148

Gifts of a True Person

Sappurisdānasutta

- 1.1 “There are these five gifts of a true person. What five? They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without damaging themselves or others.
- 2.1 Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they’re attractive, good-looking, lovely, of surpassing beauty.
- 3.1 Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand.
- 4.1 Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And when the time is right, their needs are amply satisfied.

Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their mind tends to enjoy the five refined kinds of sensual stimulation. 5.1

Having given a gift without damaging themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs. 6.1

These are the five gifts of a true person.” 6.3

AN 5.149

Temporarily Free (1st)

Paṭhamasamayavimuttasutta

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom. These five things lead to the decline of a mendicant who is temporarily free. 1.1

These five things don’t lead to the decline of a mendicant who is temporarily free. What five? They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom. These five things don’t lead to the decline of a mendicant who is temporarily free.” 2.1

AN 5.150

Temporarily Free (2nd)

Dutiyasamayavimuttasutta

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, and sleep. 1.1

They don't guard the sense doors and they eat too much. These five things lead to the decline of a mendicant who is temporarily free.

- 2.1 These five things don't lead to the decline of a mendicant who is temporarily free. What five? They don't relish work, talk, and sleep. They guard the sense doors and they have moderation in eating. These five things don't lead to the decline of a mendicant who is temporarily free."

THE FOURTH FIFTY

The Chapter on the True Teaching

AN 5.151

The Sure Path (1st)

Paṭhamasammattaniyāmasutta

- 1.1 “Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They listen with scattered and disunified mind. They apply the mind irrationally. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.
- 2.1 Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They listen with unscattered and unified mind. They apply the mind rationally. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

AN 5.152

The Sure Path (2nd)

Dutiyasammattaniyāmasutta

“Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They’re witless, dull, and idiotic. They think they know what they don’t know. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching. 1.1

Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They’re wise, bright, and clever. They don’t think they know what they don’t know. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.” 2.1

AN 5.153

The Sure Path (3rd)

Tatiyasammattaniyāmasutta

“Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They’re antagonistic to the teacher, planning to attack them. They’re witless, dull, and idiotic. And they think they know what they don’t know. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. 1.1

- 2.1 Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don't listen to the teaching bent only on putting it down. They don't listen to the teaching with a hostile, fault-finding mind. They're not antagonistic to the teacher, and not planning to attack them. They're wise, bright, and clever. And they don't think they know what they don't know. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching."

AN 5.154

The Decline of the True Teaching (1st)

Paṭhamasaddhammasammosasutta

- 1.1 "Mendicants, these five things lead to the decline and disappearance of the true teaching. What five? It's when mendicants don't carefully listen to the teachings, memorize them, and remember them. They don't carefully examine the meaning of teachings that they remember. And they don't carefully practice in line with the meaning and the teaching they've understood. These five things lead to the decline and disappearance of the true teaching.
- 2.1 These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It's when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they've understood. These five things lead to the continuation, persistence, and enduring of the true teaching."

AN 5.155

The Decline of the True Teaching (2nd)

Dutiyasaddhammasammosasutta

“Mendicants, these five things lead to the decline and disappearance 1.1
of the true teaching. What five?

It’s when the mendicants don’t memorize the teaching— 1.3
statements, mixed prose & verse, discussions, verses, inspired
exclamations, legends, stories of past lives, amazing stories, and
elaborations. This is the first thing that leads to the decline and
disappearance of the true teaching.

Furthermore, the mendicants don’t explain the teaching in detail 2.1
to others as they learned and memorized it. This is the second thing
...

Furthermore, the mendicants don’t make others recite the teach- 3.1
ing in detail as they learned and memorized it. This is the third thing
...

Furthermore, the mendicants don’t rehearse the teaching in detail 4.1
as they learned and memorized it. This is the fourth thing ...

Furthermore, the mendicants don’t think about and consider the 5.1
teaching in their hearts, examining it with their minds as they learned
and memorized it. This is the fifth thing that leads to the decline and
disappearance of the true teaching.

These five things lead to the decline and disappearance of the true 5.3
teaching.

These five things lead to the continuation, persistence, and endur- 6.1
ing of the true teaching. What five?

It’s when the mendicants memorize the teaching—statements, 6.3
mixed prose & verse, discussions, verses, inspired exclamations, leg-
ends, stories of past lives, amazing stories, and elaborations. This is
the first thing that leads to the continuation, persistence, and endur-
ing of the true teaching.

- 7.1 Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it. This is the second thing ...
- 8.1 Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it. This is the third thing ...
- 9.1 Furthermore, the mendicants rehearse the teaching in detail as they learned and memorized it. This is the fourth thing ...
- 10.1 Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.
- 10.3 These five things lead to the continuation, persistence, and enduring of the true teaching.”

AN 5.156

The Decline of the True Teaching (3rd)

Tatīyasaddhammasammosasutta

- 1.1 “Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?
- 1.3 It’s when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.
- 2.1 Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. This is the second thing ...
- 3.1 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don’t carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no one to preserve them. This is the third thing ...

Furthermore, the senior mendicants are indulgent and slack, lead- 4.1
ers in backsliding, neglecting seclusion, not rousing energy for at-
taining the unattained, achieving the unachieved, and realizing the
unrealized. Those who come after them follow their example. They
too are indulgent and slack ... This is the fourth thing ...

Furthermore, there's a schism in the Saṅgha. When the Saṅgha is 5.1
split, they abuse, insult, block, and forsake each other. This doesn't
inspire confidence in those without it, and it causes some with confi-
dence to change their minds. This is the fifth thing that leads to the
decline and disappearance of the true teaching.

These five things lead to the decline and disappearance of the true 5.5
teaching.

These five things lead to the continuation, persistence, and en- 6.1
during of the true teaching. What five? It's when the mendicants
memorize discourses that have been learned correctly, with well
placed words and phrases. When the words and phrases are well
organized, the meaning is correctly interpreted. This is the first thing
that leads to the continuation, persistence, and enduring of the true
teaching.

Furthermore, the mendicants are easy to admonish, having qual- 7.1
ities that make them easy to admonish. They're patient, and take
instruction respectfully. This is the second thing ...

Furthermore, the mendicants who are very learned—inheritors 8.1
of the heritage, who have memorized the teachings, the monastic
law, and the outlines—carefully make others recite the discourses.
When they pass away, the discourses aren't cut off at the root, and
they have someone to preserve them. This is the third thing ...

Furthermore, the senior mendicants are not indulgent and slack, 9.1
leaders in backsliding, neglecting seclusion. They rouse energy for
attaining the unattained, achieving the unachieved, and realizing the
unrealized. Those who come after them follow their example. They
too are not indulgent or slack ... This is the fourth thing ...

Furthermore, the Saṅgha lives comfortably, in harmony, appre- 10.1
ciating each other, without dispute, with one recitation. When the

Saṅgha is in harmony, they don't abuse, insult, block, or forsake each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

- 10.5 These five things lead to the continuation, persistence, and enduring of the true teaching.”

AN 5.157

Inappropriate Talk

Dukkathāsutta

- 1.1 “Mendicants, it is inappropriate to speak to five individuals by comparing that individual with someone else. What five?
- 1.3 It's inappropriate to talk to an unfaithful person about faith. It's inappropriate to talk to an unethical person about ethics. It's inappropriate to talk to an unlearned person about learning. It's inappropriate to talk to a stingy person about generosity. It's inappropriate to talk to a witless person about wisdom.
- 2.1 And why is it inappropriate to talk to an unfaithful person about faith? When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that faith in themselves, they don't get the rapture and joy that faith brings. That's why it's inappropriate to talk to an unfaithful person about faith.
- 3.1 And why is it inappropriate to talk to an unethical person about ethics? When an unethical person is spoken to about ethics they lose their temper ... Why is that? Not seeing that ethical conduct in themselves, they don't get the rapture and joy that ethical conduct brings. That's why it's inappropriate to talk to an unethical person about ethics.
- 4.1 And why is it inappropriate to talk to an unlearned person about learning? When an unlearned person is spoken to about learning

they lose their temper ... Why is that? Not seeing that learning in themselves, they don't get the rapture and joy that learning brings. That's why it's inappropriate to talk to an unlearned person about learning.

And why is it inappropriate to talk to a stingy person about generosity? 5.1
When a stingy person is spoken to about generosity they lose their temper ... Why is that? Not seeing that generosity in themselves, they don't get the rapture and joy that generosity brings. That's why it's inappropriate to talk to a stingy person about generosity.

And why is it inappropriate to talk to a witless person about wisdom? 6.1
When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that wisdom in themselves, they don't get the rapture and joy that wisdom brings. That's why it's inappropriate to talk to a witless person about wisdom.

It is inappropriate to speak to these five individuals by comparing 6.6
that individual with someone else.

It is appropriate to speak to five individuals by comparing that 7.1
individual with someone else. What five?

It's appropriate to talk to a faithful person about faith. It's appropriate 7.3
to talk to an ethical person about ethical conduct. It's appropriate to talk to a learned person about learning. It's appropriate to talk to a generous person about generosity. It's appropriate to talk to a wise person about wisdom.

And why is it appropriate to talk to a faithful person about faith? 8.1
When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that faith in themselves, they get the rapture and joy that faith brings. That's why it's appropriate to talk to a faithful person about faith.

And why is it appropriate to talk to an ethical person about ethical 9.1
conduct? When an ethical person is spoken to about ethical conduct

they don't lose their temper ... Why is that? Seeing that ethical conduct in themselves, they get the rapture and joy that ethical conduct brings. That's why it's appropriate to talk to an ethical person about ethical conduct.

10.1 And why is it appropriate to talk to a learned person about learning? When a learned person is spoken to about learning they don't lose their temper ... Why is that? Seeing that learning in themselves, they get the rapture and joy that learning brings. That's why it's appropriate to talk to a learned person about learning.

11.1 And why is it appropriate to talk to a generous person about generosity? When a generous person is spoken to about generosity they don't lose their temper ... Why is that? Seeing that generosity in themselves, they get the rapture and joy that generosity brings. That's why it's appropriate to talk to a generous person about generosity.

12.1 And why is it appropriate to talk to a wise person about wisdom? When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings. That's why it's appropriate to talk to a wise person about wisdom.

12.6 It is appropriate to speak to these five individuals by comparing that individual with someone else."

AN 5.158

Timidity

Sārajjasutta

1.1 "Mendicants, a mendicant with five qualities is overcome by timidity. What five? It's when a mendicant is faithless, unethical, with little learning, lazy, and witless. A mendicant with these five qualities is overcome by timidity.

A mendicant with five qualities is self-assured. What five? It's 2.1
when a mendicant is faithful, ethical, learned, energetic, and wise. A
mendicant with these five qualities is self-assured."

AN 5.159

With Udāyī

Udāyīsutta

SO I HAVE HEARD. At one time the Buddha was staying near Ko- 1.1
sambī in Ghosita's monastery. Now, at that time Venerable Udāyī
was sitting teaching Dhamma, surrounded by a large assembly of
laypeople. Seeing this, Venerable Ānanda went up to the Buddha,
bowed, sat down to one side, and said to him:

"Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large 1.6
assembly of laypeople."

"Ānanda, it's not easy to teach Dhamma to others. You should 2.1
establish five things in yourself before teaching Dhamma to others.
What five?

You should teach Dhamma to others thinking: 'I will teach step 2.4
by step.' ...

'I will teach showing my method.' ... 2.5

'I will teach out of kindness.' ... 2.6

'I will not teach while secretly hoping to profit.' ... 2.7

'I will teach without damaging myself or others.' 2.8

It's not easy to teach Dhamma to others. You should establish 2.9
these five things in yourself before teaching Dhamma to others."

AN 5.160

Hard to Dispel

Duppaṭivinodayasutta

- 1.1 “Mendicants, these five things are hard to dispel once they’ve arisen. What five? Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling. These five things are hard to dispel once they’ve arisen.”

The Chapter on Resentment

AN 5.161

Getting Rid of Resentment (1st)

Paṭhamaāghātapaṭivīnayasutta

“Mendicants, a mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone. What five? 1.1

You should develop love for an individual you resent. That’s how to get rid of resentment for that individual. 1.3

You should develop compassion for an individual you resent. ... 1.5

You should develop equanimity for an individual you resent. ... 1.7

You should disregard an individual you resent, paying no attention to them. ... 1.9

You should focus on the ownership of deeds regarding that individual: “This venerable is the owner 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.” That’s how to get rid of resentment for that individual. 1.11

A mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone.” 1.15

AN 5.162

Getting Rid of Resentment (2nd)

Dutiyaāghātapaṭivinayasutta

- 1.1 There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.3 “Reverend,” they replied. Sāriputta said this:
- 2.1 “Reverends, a mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone. What five?
- 2.3 In the case of an individual whose behavior by way of body is impure, but whose behavior by way of speech is pure, you should get rid of resentment for that kind of individual.
- 2.5 In the case of an individual whose behavior by way of speech is impure, but whose behavior by way of body is pure, ...
- 2.7 In the case of an individual whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, ...
- 2.9 In the case of an individual whose behavior by way of body and speech is impure, and who doesn’t get an openness and clarity of heart from time to time, ...
- 2.11 In the case of an individual whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time, you should get rid of resentment for that kind of individual.
- 3.1 How should you get rid of resentment for an individual whose behavior by way of body is impure, but whose behavior by way of speech is pure? Suppose a mendicant wearing rag robes sees a rag by the side of the road. They’d hold it down with the left foot, spread it out with the right foot, tear out what was intact, and take it away with them. In the same way, at that time you should ignore that individual’s impure behavior by way of body and focus on their pure behavior by way of speech. That’s how to get rid of resentment for that individual.

How should you get rid of resentment for an individual whose 4.1
 behavior by way of speech is impure, but whose behavior by way
 of body is pure? Suppose there was a lotus pond enveloped with
 moss and aquatic plants. Then along comes a person struggling in
 the oppressive heat, weary, thirsty, and parched. They'd plunge into
 the lotus pond, sweep apart the moss and aquatic plants, drink from
 their cupped hands, and be on their way. In the same way, at that
 time you should ignore that individual's impure behavior by way of
 speech and focus on their pure behavior by way of body. That's how
 to get rid of resentment for that individual.

How should you get rid of resentment for an individual whose 5.1
 behavior by way of body and speech is impure, but who gets an
 openness and clarity of heart from time to time? Suppose there
 was a little water in a cow's hoofprint. Then along comes a person
 struggling in the oppressive heat, weary, thirsty, and parched. They
 might think: 'This little bit of water is in a cow's hoofprint. If I drink
 it with my cupped hands or a bowl, I'll stir it and disturb it, making
 it undrinkable. Why don't I get down on all fours and drink it up
 like a cow, then be on my way?' So that's what they do. In the same
 way, at that time you should ignore that individual's impure behavior
 by way of speech and body, and focus on the fact that they get an
 openness and clarity of heart from time to time. That's how to get
 rid of resentment for that individual.

How should you get rid of resentment for an individual whose 6.1
 behavior by way of body and speech is impure, and who doesn't get
 an openness and clarity of heart from time to time? Suppose a person
 was traveling along a road, and they were sick, suffering, gravely ill.
 And it was a long way to a village, whether ahead or behind. And
 they didn't have any suitable food or medicine, or a competent carer,
 or someone to bring them within a village. Another person traveling
 along the road might see them, and think of them with nothing
 but compassion, kindness, and sympathy: 'Oh, may this person get
 suitable food or medicine, or a competent carer, or someone to bring
 them within a village. Why is that? So that they don't come to ruin

right here.’ In the same way, at that time you should ignore that individual’s impure behavior by way of speech and body, and the fact that they don’t get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy: ‘Oh, may this venerable give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind. Why is that? So that, when their body breaks up, after death, they’re not reborn in a place of loss, a bad place, the underworld, hell.’ That’s how to get rid of resentment for that individual.

7.1 How should you get rid of resentment for an individual whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time? Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They’d plunge into the lotus pond to bathe and drink. And after emerging they’d sit or lie down right there in the shade of the trees.

8.1 In the same way, at that time you should focus on that individual’s pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time. That’s how to get rid of resentment for that individual. Relying on an individual who is impressive all around, the mind becomes confident.

9.1 A mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone.”

AN 5.163

Discussions

Sākacchasutta

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

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

“A mendicant with five qualities is fit to hold a discussion with 2.1
their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers 2.3
questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, ... 2.4

They’re personally accomplished in wisdom, ... 2.5

They’re personally accomplished in freedom, ... 2.6

They’re personally accomplished in the knowledge and vision of 2.7
freedom, and they answer questions that come up when discussing
accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion 2.8
with their spiritual companions.”

AN 5.164

Sharing a Way of Life

Sāṅgīvasutta

There Venerable Sāriputta addressed the mendicants: 1.1

“A mendicant with five qualities is fit to share their life with their 1.2
spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers 1.4
questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, ... 1.5

They’re personally accomplished in wisdom, ... 1.6

They’re personally accomplished in freedom, ... 1.7

They’re personally accomplished in the knowledge and vision of 1.8
freedom, and they answer questions that come up when discussing
accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to share their life with 1.9
their spiritual companions.”

AN 5.165

Asking Questions

Pañhapucchāsutta

- 1.1 There Venerable Sāriputta addressed the mendicants: ... “Whoever asks a question of another, does so for one or other of these five reasons. What five? Someone asks a question of another from stupidity and folly. Or they ask from corrupt wishes, being of wishful temperament. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’ Whoever asks a question of another, does so for one or other of these five reasons. As for myself, I ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’”

AN 5.166

Cessation

Nirodhasutta

- 1.1 There Venerable Sāriputta addressed the mendicants:
- 1.2 “Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, then, surpassing the company of gods that consume edible food, they’re reborn in a certain host of mind-made gods. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”
- 2.1 When he said this, Venerable Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”
- 3.1 But for a second ... and a third time Sāriputta repeated his statement.

And for a third time, Udāyī said to him, “This is not possible, 4.1
Reverend Sāriputta, it cannot happen!”

Then Venerable Sāriputta thought, “Venerable Udāyī disagrees 5.1
with me three times, and not one mendicant agrees with me. Why
don’t I go to see the Buddha?”

Then Sāriputta went up to the Buddha, bowed, sat down to one 5.4
side, and said to the mendicants:

“Reverends, take a mendicant who is accomplished in ethics, 5.6
immersion, and wisdom. They might enter into and emerge from
the cessation of perception and feeling. That is possible. If they don’t
reach enlightenment in this very life, they’re reborn in the company
of a certain host of mind-made gods, who surpass the gods that
consume edible food. There they might enter into and emerge from
the cessation of perception and feeling. That is possible.”

When he said this, Udāyī said to him, “This is not possible, Rev- 6.1
erend Sāriputta, it cannot happen!”

But for a second ... and a third time Sāriputta repeated his state- 7.1
ment.

And for a third time, Udāyī said to him, “This is not possible, 8.1
Reverend Sāriputta, it cannot happen!”

Then Venerable Sāriputta thought, “Even in front of the Buddha 9.1
Venerable Udāyī disagrees with me three times, and not one men-
dicant agrees with me. I’d better stay silent.” Then Sāriputta fell
silent.

Then the Buddha said to Venerable Udāyī, “But Udāyī, do you 10.1
believe in a mind-made body?”

“For those gods, sir, who are formless, made of perception.” 10.3

“Udāyī, what has an incompetent fool like you got to say? How 10.4
on earth could you imagine you’ve got something worth saying!”

Then the Buddha said to Venerable Ānanda, “Ānanda! How can 11.1
you just watch while a senior mendicant is being harassed? Don’t you
have any compassion for a senior mendicant who is being harassed?”

Then the Buddha addressed the mendicants: 12.1

- 12.2 “Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume edible food. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”
- 12.6 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.
- 13.1 Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāṇa and said to him, “Reverend Upavāṇa, they’ve been harassing other senior mendicants, but I didn’t question them. I wouldn’t be surprised if the Buddha brings this up when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāṇa himself. And right now I feel insecure.”
- 13.6 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, wher. He sat down on the seat spread out and said to Upavāṇa, “Upavāṇa, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?”
- 14.2 “Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?
- 14.4 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.
- 14.5 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 totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.
- 14.6 They’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in this life 14.7
that belong to the higher mind—when they want, without trouble
or difficulty.

They realize the undefiled freedom of heart and freedom by wis- 14.8
dom. And they live having realized it with their own insight in this
very life due to the ending of defilements.

A senior mendicant with these five qualities is dear and beloved 14.9
to their spiritual companions, respected and admired.”

“Good, good, Upavāṇa! A senior mendicant with these five quali- 15.1
ties is dear and beloved to their spiritual companions, respected and
admired. If these five qualities are not found in a senior mendicant,
why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin? But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them.”

AN 5.167

Accusation

Codanāsutta

There Sāriputta addressed the mendicants: “Reverends, a mendicant 1.1
who wants to accuse another should first establish five things in
themselves.

What five? I will speak at the right time, not at the wrong time. 2.1
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. A mendicant who wants to accuse another should first
establish these five things in themselves.

Take a case where I see a certain individual being accused at the 3.1
wrong time, not being disturbed at the right time. They’re accused
falsely, not disturbed truthfully. They’re accused harshly, not dis-
turbed gently. They’re accused harmfully, not disturbed beneficially.
They’re accused with secret hate, not disturbed lovingly.

- 4.1 The mendicant who is accused improperly should be reassured in five ways. ‘Venerable, you were accused at the wrong time, not at the right time. There’s no need for you to feel remorse. You were accused falsely, not truthfully. ... You were accused harshly, not gently. ... You were accused harmfully, not beneficially. ... You were accused with secret hate, not lovingly. There’s no need for you to feel remorse.’ A mendicant who is accused improperly should be reassured in these five ways.
- 5.1 The mendicant who makes improper accusations should be chastened in five ways. ‘Reverend, you made an accusation at the wrong time, not at the right time. There’s a reason for you to feel remorse. You made an accusation falsely, not truthfully. ... You made an accusation harshly, not gently. ... You made an accusation harmfully, not beneficially. ... You made an accusation with secret hate, not lovingly. There’s a reason for you to feel remorse.’ The mendicant who makes improper accusations should be chastened in these five ways. Why is that? So that another mendicant wouldn’t think to make a false accusation.
- 6.1 Take a case where I see a certain individual being accused at the right time, not being disturbed at the wrong time. They’re accused truthfully, not disturbed falsely. They’re accused gently, not disturbed harshly. They’re accused beneficially, not disturbed harmfully. They’re accused lovingly, not disturbed with secret hate.
- 7.1 The mendicant who is accused properly should be chastened in five ways. ‘Venerable, you were accused at the right time, not at the wrong time. There’s a reason for you to feel remorse. You were accused truthfully, not falsely. ... You were accused gently, not harshly. ... You were accused beneficially, not harmfully. ... You were accused lovingly, not with secret hate. There’s a reason for you to feel remorse.’ The mendicant who is accused properly should be chastened in these five ways.
- 8.1 The mendicant who makes proper accusations should be reassured in five ways. ‘Reverend, you made an accusation at the right time, not at the wrong time. There’s no need for you to feel remorse.

You made an accusation truthfully, not falsely. ... You made an accusation gently, not harshly. ... You made an accusation beneficially, not harmfully. ... You made an accusation lovingly, not with secret hate. There's no need for you to feel remorse.' The mendicant who makes proper accusations should be reassured in these five ways. Why is that? So that another mendicant would think to make a true accusation.

An individual who is accused should ground themselves in two things: truth and an even temper. Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, beneficially or harmfully, lovingly or with secret hate—I will still ground myself in two things: truth and an even temper. If I know that that quality is found in me, I will tell them that it is. If I know that that quality is not found in me, I will tell them that it is not.” 9.1

“Even when you speak like this, Sāriputta, there are still some futile people here who do not respectfully take it up.” 10.1

“Sir, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're haughty, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic. When I speak to them like this, they don't respectfully take it up.” 11.1

Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not haughty, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're ener- 12.1

getic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise and clever. When I speak to them like this, they do respectfully take it up."

13.1 "Sāriputta, those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood ... Leave them be.

14.1 But those gentlemen who went forth from the lay life to homelessness out of faith ... You should speak to them. Sāriputta, you should advise your spiritual companions! You should instruct your spiritual companions! Thinking: 'I will draw my spiritual companions away from false teachings and ground them in true teachings.' That's how you should train."

AN 5.168

Ethics

Sīlasutta

1.1 There Venerable Sāriputta addressed the mendicants:

1.2 "Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

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

1.8 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true

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

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom. 2.1

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. 2.5

When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.” 2.7

AN 5.169

Quick-witted

Khippanisantisutta

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 him: 1.1

- 2.1 “Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they’ve learned?”
- 2.2 “Well, Venerable Ānanda, you’re very learned. Why don’t you clarify this yourself?”
- 2.4 “Well then, Reverend Sāriputta, listen and apply your mind well, I will speak.”
- 2.5 “Yes, reverend,” Sāriputta replied. Venerable Ānanda said this:
- 3.1 “It’s when a mendicant is skilled in the meaning, skilled in the teaching, skilled in definition, skilled in phrasing, and skilled in sequence. That is how to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they’ve learned.”
- 3.3 “It’s incredible, it’s amazing! How well this was said by Venerable Ānanda! And we will remember Venerable Ānanda as someone who possesses these five qualities: ‘Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in definition, skilled in phrasing, and skilled in sequence.’”

AN 5.170

With Bhaddaji

Bhaddajisutta

- 1.1 At one time Venerable Ānanda was staying near Kosambī in Ghosita’s monastery. Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and Venerable Ānanda said to him:
- 1.4 “Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?”
- 2.1 “Reverend, there is this Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. When you see the Divinity, that’s the best sight. There are the gods called ‘of streaming

radiance', who are drenched and steeped in pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' When you hear that, it's the best sound. There are the gods called 'of universal beauty'. Since they're truly content, they experience pleasure. This is the best happiness. There are the gods reborn in the dimension of nothingness. This is the best perception. There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence."

"So, Venerable Bhaddaji, do you agree with what most people say 2.10 about this?"

"Well, Venerable Ānanda, you're very learned. Why don't you 3.1 clarify this yourself?"

"Well then, Reverend Bhaddaji, listen and apply your mind well, 3.3 I will speak."

"Yes, reverend," Bhaddaji replied. Ānanda said this: 3.4

"What you see when the defilements are ended without delay 4.1 is the best sight. What you hear when the defilements are ended without delay is the best sound. The happiness you feel when the defilements are ended without delay is the best happiness. What you perceive when the defilements are ended without delay is the best perception. The state of existence in which the defilements are ended without delay is the best state of existence."

The Chapter on a Lay Follower

AN 5.171

Timidity

Sārajjasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”
- 1.5 “Venerable sir,” they replied. The Buddha said this:
- 2.1 “A lay follower with five qualities is overcome by timidity. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is overcome by timidity.
- 3.1 A lay follower with five qualities is self-assured. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is self-assured.”

AN 5.172

Assured

Visāradasutta

“A lay follower living at home with five qualities is not self-assured. 1.1
 What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower living at home with these five qualities is not self-assured.

A lay follower living at home with these five qualities is self- 2.1
 assured. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower living at home with these five qualities is self-assured.”

AN 5.173

Hell

Nirayasutta

“Mendicants, a lay follower with five qualities is placed in hell as if 1.1
 delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is placed in hell as if delivered there.

A lay follower with five qualities is placed in heaven as if delivered 2.1
 there. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is placed in heaven as if delivered there.”

AN 5.174

Threats

Verasutta

- 1.1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 “Householder, unless these five fears and enmities are given up, one is said to be unethical, and is reborn in hell. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Unless these five fears and enmities are given up, one is said to be unethical, and is reborn in hell.
- 3.1 Once these five fears and enmities are given up, one is said to be ethical, and is reborn in a good place. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Once these five fears and enmities are given up, one is said to be ethical, and is reborn in a good place.
- 4.1 Anyone 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.
- 5.1 Anyone who steals ...
- 6.1 Anyone who commits sexual misconduct ...
- 7.1 Anyone who lies ...
- 8.1 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 refrains 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 experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants.
- 9.1 Someone in this world

who kills living creatures,
 speaks falsely, steals,
 commits adultery,
 and indulges in drinking
 beer and wine—

unless they give up these five threats, 10.1
 they're said to be unethical.
 When their body breaks up, that witless person
 is reborn in hell.

But someone in this world 11.1
 who doesn't kill living creatures,
 speak falsely, steal,
 commit adultery,
 or indulge in drinking
 beer and wine—

having given up these five threats, 12.1
 they're said to be ethical.
 When their body breaks up, that wise person
 is reborn in a good place.”

AN 5.175

Corpse-worker

Caṇḍālasutta

“Mendicants, a lay follower with five qualities is a corpse-worker, a 1.1
 stain, and a reject among lay followers. What five? They're faith-
 less. They're unethical. They follow boisterous, superstitious rites,
 believing in omens rather than deeds. They seek outside of the Bud-
 dhist community for those worthy of religious donations. And they
 make offerings there first. A lay follower with these five qualities is a
 corpse-worker, a stain, and a reject among lay followers.

- 2.1 A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers. What five? They're faithful. They're ethical. They don't practice boisterous, superstitious rites, and believe in deeds rather than omens. They don't seek outside of the Buddhist community for those worthy of religious donations. And they don't make offerings there first. A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers."

AN 5.176

Rapture

Pītisutta

- 1.1 Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 2.1 "Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: 'How can we, from time to time, enter and dwell in the rapture of seclusion?' That's how you should train."
- 3.1 When he said this, Venerable Sāriputta said to the Buddha, "It's incredible, sir, it's amazing! How well said this was by the Buddha: 'Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: "How can we, from time to time, enter and dwell in the rapture of seclusion?" That's how you should train.'
- 3.10 At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a time

when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him."

"Good, good, Sāriputta! At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him." 4.1

AN 5.177

Trades

Vaṇijjāsutta

"Mendicants, a lay follower should not engage in these five trades. What five? Trade in weapons, living creatures, meat, intoxicants, and poisons. A lay follower should not engage in these five trades." 1.1

AN 5.178

Kings

Rājāsutta

"What do you think, mendicants? Have you ever seen or heard of a person who has given up killing living creatures, and the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?" 1.1

"No, sir." 1.5

"Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone's bad deed: 'This person has murdered a man or a woman.' The kings have them arrested for 1.6

killing, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?”

1.14 “Sir, we have seen it and heard of it, and we will hear of it again.”

2.1 “What do you think, mendicants? Have you ever seen or heard of a person who has given up stealing, and the kings have them arrested for that ...?”

2.5 “No, sir.”

2.6 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person took something from a village or wilderness, with the intention to commit theft.’ The kings have them arrested for stealing ... Have you ever seen or heard of such a case?”

2.14 “Sir, we have seen it and heard of it, and we will hear of it again.”

3.1 “What do you think, mendicants? Have you ever seen or heard of a person who has given up sexual misconduct, and the kings have them arrested for that ...?”

3.5 “No, sir.”

3.6 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person had relations with women or maidens under someone else’s protection.’ The kings have them arrested for that ... Have you ever seen or heard of such a case?”

3.14 “Sir, we have seen it and heard of it, and we will hear of it again.”

4.1 “What do you think, mendicants? Have you ever seen or heard of a person who has given up lying, and the kings have them arrested for that ...?”

4.5 “No, sir.”

4.6 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person has ruined a householder or householder’s child by lying.’ The kings have them arrested for that ... Have you ever seen or heard of such a case?”

4.14 “Sir, we have seen it and heard of it, and we will hear of it again.”

“What do you think, mendicants? Have you ever seen or heard 5.1
of a person who has given up intoxicants of beer, wine, and liquor,
and the kings have them arrested for that, and execute, imprison, or
banish them, or do what the case requires?”

“No, sir.” 5.5

“Good, mendicants! I too have never seen or heard of such a 5.6
thing. Rather, the kings are informed of someone’s bad deed: ‘While
under the influence of intoxicants of beer, wine, and liquor, this
person murdered a woman or a man. Or they stole something from a
village or wilderness. Or they had relations with women or maidens
under someone else’s protection. Or they ruined a householder
or householder’s child by lying.’ The kings have them arrested for
being under the influence of intoxicants of beer, wine, and liquor,
and execute, imprison, or banish them, or do what the case requires.
Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.” 5.17

AN 5.179

A Layperson

Gihisutta

Then the householder Anāthapiṇḍika, escorted by around five hun- 1.1
dred lay followers, went up to the Buddha, bowed, and sat down to
one side. Then the Buddha said to Venerable Sāriputta:

“You should know this, Sāriputta, about those white-clothed 1.3
laypeople whose actions are restrained in the five precepts, and who
get four blissful meditations in this life belonging to the higher mind
when they want, without trouble or difficulty. 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.’

- 2.1 And what are the five precepts in which their actions are restrained? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. These are the five precepts in which their actions are restrained.
- 3.1 And what are the four blissful meditations in this life belonging to the higher mind that they get when they want, without trouble or difficulty?
- 3.2 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.' This is the first blissful meditation in this life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.
- 4.1 Furthermore, a noble disciple has 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.' This is the second blissful meditation ...
- 5.1 Furthermore, a noble disciple has 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.' This is the third blissful meditation ...
- 6.1 Furthermore, 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. This is the fourth blissful meditation in this life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind. These are the four blissful med-

itations in this life belonging to the higher mind that they get when they want, without trouble or difficulty.

You should know this, Sāriputta, about those white-clothed 7.1
laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in this life belonging to the higher mind when they want, without trouble or difficulty. 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.'

Seeing the peril in the hells, 8.1
you should shun bad deeds.
Taking up the teaching of the noble ones,
an astute person should shun them.

You shouldn't harm living beings, 9.1
so long as strength is found.
Nor should you knowingly speak falsehood,
or take what is not given.

Content with your own partners, 10.1
you should stay away from the partners of others.
A personage shouldn't drink wine or toddy,
as they confuse the mind.

You should recollect the Buddha, 11.1
and reflect on the teaching.
You should develop a harmless mind of welfare,
which leads to the realms of gods.

When suitable gifts to give are available 12.1
to someone who seeks and needs merit,
a religious donation is abundant
if given first to the peaceful ones.

- 13.1 I will tell of the peaceful ones,
Sāriputta, listen to me.
Cows may be black or white,
red or tawny,
- 14.1 mottled or uniform,
or pigeon-colored.
But when one is born among them,
the bull that's tamed—
- 15.1 a behemoth, powerful,
well-paced in pulling forward—
they yoke the load just to him,
regardless of his color.
- 16.1 So it is for humans,
wherever they may be born—
among aristocrats, brahmins, peasants,
menials, or corpse-workers and scavengers—
- 17.1 but when one is born among them,
tamed, true to their vows.
Firm in principle, accomplished in ethical conduct,
truthful, conscientious,
- 18.1 they've given up birth and death,
and have completed the spiritual journey.
With burden put down, detached,
they've completed the task
and are free of defilements.
- 19.1 Gone beyond all things,
they're quenched by not grasping.
In that flawless field,
a religious donation is abundant.

Fools who don't understand— 20.1
 unlearned simpletons—
 give their gifts to those outside,
 and don't attend the peaceful ones.

But those who do attend the peaceful ones— 21.1
 wise, esteemed as attentive—
 and whose faith in the Holy One
 has roots planted deep,

they go to the realm of the gods, 22.1
 or are born here in a good family.
 Gradually those astute ones
 reach extinguishment.”

AN 5.180

About Gavesī

Gavesīsutta

At one time the Buddha was wandering in the land of the Kosalans 1.1
 together with a large Saṅgha of mendicants. While traveling along a
 road the Buddha saw a large sal grove in a certain spot. He left the
 road, went to the sal grove, and plunged deep into it. And at a certain
 spot he smiled.

Then Venerable Ānanda thought, “What is the cause, what is the 2.1
 reason why the Buddha smiled? Realized Ones do not smile for no
 reason.”

So Venerable Ānanda said to the Buddha, “What is the cause, 2.4
 what is the reason why the Buddha smiled? Realized Ones do not
 smile for no reason.”

“Once upon a time, Ānanda, there was a city in this spot that 3.1
 was successful and prosperous, populous and full of people. And
 Kassapa, a blessed one, a perfected one, a fully awakened Buddha,
 lived supported by that city.

- 3.3 He had a lay follower named Gavesī who had not fulfilled all the precepts. And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts. Then Gavesī thought: ‘I’m the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts. We’re the same, I’m in no way better. So let me do better.’
- 4.1 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who has fulfilled the precepts.’ Then those five hundred lay followers thought: ‘Master Gavesī is our helper, leader, and adviser, and now he will fulfill the precepts. Why don’t we do the same?’ Then those five hundred lay followers went to Gavesī and said to him: ‘From this day forth may Master Gavesī remember these five hundred lay followers as having fulfilled the precepts.’
- 4.9 Then Gavesī thought: ‘I’m the helper, leader, and adviser of these five hundred lay followers, and both I and they have fulfilled the precepts. We’re the same, I’m in no way better. So let me do better.’
- 5.1 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who is chaste, set apart, refraining from the vulgar act of sex.’ Then those five hundred lay followers did the same. ...
- 5.9 Then Gavesī thought: ‘These five hundred lay followers ... are chaste, set apart, refraining from the vulgar act of sex. We’re the same, I’m in no way better. So let me do better.’
- 6.1 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who eats in one part of the day, abstaining from eating at night, and from food at the wrong time.’ Then those five hundred lay followers did the same. ...
- 6.9 Then Gavesī thought: ‘These five hundred lay followers ... eat in one part of the day, abstaining from eating at night, and food at the wrong time. We’re the same, I’m in no way better. So let me do better.’

Then the lay follower Gavesī went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may I receive the going forth, the ordination in the Buddha’s presence?’ And he received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, the mendicant Gavesī, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. 7.1

He understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.’ And the mendicant Gavesī became one of the perfected. 7.5

Then those five hundred lay followers thought: ‘Master Gavesī is our helper, leader, and adviser, He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. Why don’t we do the same?’ Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may we receive the going forth and ordination in the Buddha’s presence?’ And they did receive the going forth and ordination in the Buddha’s presence. 8.1

Then the mendicant Gavesī thought: ‘I get the supreme bliss of freedom whenever I want, without trouble or difficulty. Oh, may these five hundred mendicants do the same!’ Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. 9.1

They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ 9.6

And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the supreme 10.1

bliss of freedom. So you should train like this: ‘Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.’ That’s how you should train.”

The Chapter on Wilderness Dwellers

AN 5.181

Wilderness Dwellers

Āraṇṇikasutta

“Mendicants, there are these five kinds of wilderness dwellers. What 1.1
five? One may be a wilderness dweller because of stupidity and folly.
Or because of corrupt wishes, being of wishful temperament. Or
because of madness and mental disorder. Or because it is praised
by the Buddhas and their disciples. Or for the sake of having few
wishes, for the sake of contentment, self-effacement, seclusion, and
simplicity. These are the five kinds of wilderness dwellers. But the
one who dwells in the wilderness for the sake of having few wishes
is the foremost, best, chief, highest, and finest of the five.

From a cow comes milk, from milk comes curds, from curds come 2.1
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. In the same
way, the one who dwells in the wilderness for the sake of having few
wishes is the foremost, best, chief, highest, and finest of the five.”

AN 5.182

Robes

Cīvarasutta

- 1.1 “Mendicants, these five wear rag robes. What five? One may wear rag robes because of stupidity ... corrupt wishes ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five who wear rag robes.”

AN 5.183

Dwelling at the Root of a Tree

Rukkhamūlikasutta

- 1.1 “Mendicants, there are these five who dwell at the root of a tree. What five? One may dwell at the root of a tree because of stupidity ... corrupt wishes ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five who dwell at the root of a tree.”

AN 5.184

Charnel Ground Dwellers

Sosānikasutta

- 1.1 “Mendicants, these five dwell in a charnel ground. What five? One may dwell in a charnel ground because of stupidity ... corrupt wishes ... madness ... because it is praised by the Buddhas ... or for the sake of having few wishes ... These are the five who dwell in a charnel ground.”

AN 5.185

Open Air Dwellers

Abbhokāsikasutta

“These five dwell in the open air. ...”

1.1

AN 5.186

Those Who Never Lie Down

Nesajjikasutta

“These five never lie down. ...”

1.1

AN 5.187

Those Who Sleep Wherever a Mat is Laid

Yathāsanthatikasutta

“These five sleep wherever they lay their mat. ...”

1.1

AN 5.188

Those Who Eat in One Sitting

Ekāsanikasutta

“These five eat in one sitting per day. ...”

1.1

AN 5.189

Refusers of Late Food

Khalupacchābhattikasutta

“These five refuse to accept food offered after the meal has begun. ...”

1.1

AN 5.190

Those Who Eat Only From the Almsbowl

Pattapiṇḍikasutta

- 1.1 “Mendicants, these five eat only from the almsbowl. What five? One may eat only from the almsbowl because of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five who eat only from the almsbowl. But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.
- 2.1 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. In the same way, the one who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

The Chapter on Brahmins

AN 5.191

Hounds

Soṇasutta

“Mendicants, these five traditional principles of the brahmins are exhibited these days among hounds, but not among brahmins. What five? 1.1

In the past brahmins had sex only with brahmin women, not with others. These days brahmins have sex with both brahmin women and others. But these days hounds have sex only with female hounds, not with other species. This is the first ancient principle of the brahmins exhibited these days among hounds, but not among brahmins. 1.3

In the past brahmins had sex only with brahmin women in the fertile phase of the menstrual cycle, not at other times. These days brahmins have sex with brahmin women both in the fertile phase of the menstrual cycle and at other times. But these days hounds have sex only with female hounds when they are in heat, not at other times. This is the second ancient principle of the brahmins exhibited these days among hounds, but not among brahmins. 2.1

In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue. These days brahmins both buy and sell brahmin women. They live together whether they love each other or not and they want their family line to continue. But these days 3.1

hounds neither buy nor sell female hounds. They live together because they're attracted to each other and want their family line to continue. This is the third ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

- 4.1 In the past brahmins did not store up money, grain, silver, or gold. These days brahmins do store up money, grain, silver, and gold. But these days hounds don't store up money, grain, silver, or gold. This is the fourth ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.
- 5.1 In the past brahmins went looking for almsfood for dinner at dusk, and for breakfast at daybreak. These days brahmins eat as much as they like until their bellies are full, then take away the leftovers. But these days hounds go looking for dinner at dusk, and for breakfast at daybreak. This is the fifth ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.
- 5.5 These five ancient principles of the brahmins are exhibited these days among hounds, but not among brahmins."

AN 5.192

With the Brahmin Doṇa

Doṇabrāhmaṇasutta

- 1.1 Then Doṇa the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Doṇa sat down to one side, and said to the Buddha:
- 2.1 "Worthy Gotama, I have heard that the ascetic Gotama doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the worthy Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Gotama."

“Doṇa, do you too claim to be a brahmin?” 2.6

“Worthy Gotama, if anyone should be rightly called a brahmin, 2.7
it’s me. For I am well born on both my mother’s and father’s side,
stemming from a clean vessel, with irrefutable and impeccable geneal-
ogy back to the seventh paternal generation. I recite and remember
the hymns, and have mastered the three Vedas, together with their
vocabularies and ritual performance, their phonology and word clas-
sification, and the testaments as fifth. I know them word-by-word,
and their grammar. I am well versed in cosmology and the marks of
a great man.”

“Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vā- 3.1
madeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha,
Kassapa, and Bhagu. They were the authors and propagators of the
hymns, whose hymnal was sung and propagated and compiled in
ancient times. These days, brahmins continue to sing and chant it.
They continue chanting what was chanted, rehearsing what was re-
hearsed, and teaching what was taught. Those seers described five
kinds of brahmins. A brahmin who is equal to the Divinity, one who
is equal to a god, one who toes the line, one who crosses the line,
and the fifth is a brahmin corpse-worker. Which one of these are
you, Doṇa?”

“Worthy Gotama, we don’t know about these five kinds of brah- 4.1
mins. We just know the word ‘brahmin.’ Worthy Gotama, please
teach me this matter so I can learn about these five brahmins.”

“Well then, brahmin, listen and apply your mind well, I will speak.” 4.3

“Yes, worthy sir,” Doṇa replied. The Buddha said this: 4.4

“Doṇa, how is a brahmin equal to the Divinity? 5.1

It’s when a brahmin is well born on both his mother’s and father’s 5.2
side, stemming from a clean vessel, with irrefutable and impeccable
genealogy back to the seventh paternal generation. For forty-eight
years he leads the boy’s spiritual life studying the hymns. Then he
seeks a fee for his tutor, but only by legitimate means, not illegitimate.

In this context, Doṇa, what is legitimate? Not by farming, trade, 6.1
raising cattle, archery, government service, or one of the professions,

but solely by living on alms, not scorning the alms bowl. Having offered the fee to his tutor, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

- 6.4 Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Having developed these four divine meditations, when the body breaks up, after death, they're reborn in a good place, a realm of divinity.

6.9 That's how a brahmin is equal to the Divinity.

7.1 And how is a brahmin equal to a god?

7.2 It's when a brahmin is well born on both the mother's and the father's sides ... Having offered the fee to his tutor, he seeks a wife, but only by legitimate means, not illegitimate.

8.1 In this context, Doṇa, what is legitimate? Not by buying or selling, he only accepts a brahmin woman by the pouring of water. He has sex only with a brahmin woman. He does not have sex with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle.

8.4 And why does the brahmin not have sex with a pregnant woman? If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth. That's why the brahmin doesn't have sex with a pregnant woman.

8.7 And why does the brahmin not have sex with a breastfeeding woman? If a brahmin had sex with a breastfeeding woman, the boy

or girl would drink back the semen. That's why the brahmin doesn't have sex with a breastfeeding woman.

And why does the brahmin not have sex outside the fertile phase 8.10
of the menstrual cycle? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation. Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

When he has gone forth, quite secluded from sensual pleasures, 8.12
secluded from unskillful qualities, he enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

That's how a brahmin is equal to god. 8.14

And how does a brahmin toe the line? 9.1

It's when a brahmin is well born on both the mother's and the 9.2
father's sides ...

Not by buying or selling, he only accepts a brahmin woman by the 10.1
pouring of water. Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

As far as the line of the ancient brahmins extends, he doesn't cross 10.12
over it. That's why he's called a brahmin who toes the line.

That's how a brahmin toes the line. 10.14

And how does a brahmin cross the line? 11.1

It's when a brahmin is well born on both the mother's and the 11.2
father's sides ...

Having offered a fee for his tutor, he seeks a wife by both legiti- 12.1
mate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers. And he has sex with women

who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

12.6 As far as the line of the ancient brahmins extends, he crosses over it. That's why he's called a brahmin who crosses the line.

12.8 That's how a brahmin crosses the line.

13.1 And how is a brahmin a brahmin corpse-worker?

13.2 It's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For forty-eight years he leads the virginal spiritual life studying the hymns. Then he seeks a fee for his tutor by legitimate means and illegitimate means. By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

14.1 Having offered a fee for his tutor, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers. And he has sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

14.4 He earns a living by any kind of work. The brahmins say to him, 'Why is it that the worthy sir claims to be a brahmin, but you earn a living by any kind of work?'

14.7 He says, 'It's like a fire that burns both pure and filthy things, but doesn't become corrupted by them. In the same way, worthy sir, if a brahmin earns a living by any kind of work, he is not corrupted by that.'

14.10 A brahmin is called a brahmin corpse-worker because he earns a living by any kind of work.

14.11 That's how a brahmin is a brahmin corpse-worker.

Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, rehearsing what was rehearsed, and teaching what was taught. 15.1

Those seers described five kinds of brahmins. A brahmin who is equal to the Divinity, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin corpse-worker. Which one of these are you, Doṇa? 15.2

“This being so, worthy Gotama, I don’t even qualify as a brahmin corpse-worker. 16.1

Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.” 16.2

AN 5.193

With Saṅgāra

Saṅgāravasutta

Then Saṅgāra the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Saṅgāra sat down to one side, and said to the Buddha: 1.1

“What is the cause, Worthy Gotama, what is the reason why sometimes even hymns that are long-rehearsed don’t spring to mind, let alone those that are not rehearsed? And why is it that sometimes even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed?” 1.3

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. 2.1

Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

3.1 Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in ill will ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

4.1 Furthermore, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in dullness and drowsiness ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

5.1 Furthermore, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in restlessness and remorse ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

6.1 Furthermore, when your heart is overcome and mired in doubt ... Even hymns that are long-rehearsed don't spring to mind, let alone

those that are not rehearsed. Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

There's a time when your heart is not overcome and mired in 7.1
sensual desire and you truly understand the escape from sensual
desire that has arisen. At that time you truly know and see what is
good for yourself, good for another, and good for both. Even hymns
that are long-unrehearsed spring to mind, let alone those that are
rehearsed. Suppose there was a bowl of water that was not mixed
with dye such as red lac, turmeric, indigo, or rose madder. A person
with clear eyes checking their own reflection would truly know it
and see it. In the same way, when your heart is not overcome and
mired in sensual desire ... Even hymns that are long-unpracticed
spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill 8.1
will ... Even hymns that are long-unpracticed spring to mind, let
alone those that are practiced. Suppose there was a bowl of water
that's not heated by a fire, boiling and bubbling. A person with clear
eyes checking their own reflection would truly know it and see it. In
the same way, when your heart is not overcome and mired in ill will
... Even hymns that are long-unpracticed spring to mind, let alone
those that are practiced.

Furthermore, when your heart is not overcome and mired in 9.1
dullness and drowsiness ... Even hymns that are long-unpracticed
spring to mind, let alone those that are practiced. Suppose there
was a bowl of water that's not overgrown with moss and aquatic
plants. A person with clear eyes checking their own reflection would
truly know it and see it. In the same way, when your heart is not

overcome and mired in dullness and drowsiness ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

10.1 Furthermore, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not stirred by the wind, churning, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in restlessness and remorse ... Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

11.1 Furthermore, when your heart is not overcome and mired in doubt ... Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed. Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

12.1 This is the cause, brahmin, this is the reason why sometimes even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. And this is why sometimes even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed."

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

AN 5.194

With Kāraṇapālī

Kāraṇapālīsutta

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

Now at that time the brahmin Kāraṇapālī was working for the 1.2
Licchavis. He saw the brahmin Piṅgiyānī coming off in the distance
and said to him, “So, Piṅgiyānī, where are you coming from in the
middle of the day?”

“I’m coming, worthy sir, from the presence of the ascetic Gotama.” 2.2

“What do you think of the ascetic Gotama’s lucidity of wisdom? 2.3
Do you think he’s astute?”

Worthy sir, who am I to judge the ascetic Gotama’s lucidity of wis- 2.4
dom? You’d really have to be on the same level to judge his lucidity
of wisdom.”

Worthy Piṅgiyānī praises the ascetic Gotama with high praise 2.6
indeed.”

“Who am I to praise the ascetic Gotama? He is praised by the 2.7
praised as the first among gods and humans.”

“But for what reason are you so devoted to the ascetic Gotama?” 2.9

“Suppose a person was completely satisfied by the best tasting 3.1
food. They wouldn’t be attracted to anything that tasted inferior.
In the same way, when you hear the worthy Gotama’s teaching—
whatever it may be, whether statements, mixed prose & verse, discus-
sions, or amazing stories—then you’re not attracted to the doctrines
of the various ascetics and brahmins.

Suppose a person who was weak with hunger was to obtain a 4.1
honey-cake. Wherever they taste it, they would enjoy a sweet,
delectable flavor. In the same way, when you hear the worthy Go-
tama’s teaching—whatever it may be, whether statements, mixed
prose & verse, discussions, or amazing stories—then you get a sense
of uplift, a confidence of the heart.

- 5.1 Suppose a person were to obtain a piece of sandalwood, whether yellow or red. Wherever they smelled it—whether at the root, the middle, or the top—they’d enjoy a delectable fragrance. In the same way, when you hear the worthy Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you become filled with joy and happiness.
- 6.1 Suppose there was a person who was sick, suffering, gravely ill. A good doctor would cure them on the spot. In the same way, when you hear the worthy Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you make an end of sorrow, lamentation, pain, sadness, and distress.
- 7.1 Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They’d plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat exhaustion would die down. In the same way, when you hear the worthy Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then all your stress, weariness, and exhaustion die down.”
- 8.1 When this was said, the brahmin Kāraṇapālī rose from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:
- 9.1 “Homage to him, the blessed one, the perfected one, the fully awakened Buddha!
- 10.1 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!
- 11.1 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!
- 12.1 Excellent, worthy Piṅgiyānī! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the worthy Piṅgiyānī has made the teaching clear in

many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Piṅgiyānī remember me as a lay follower who has gone for refuge for life.”

AN 5.195

Piṅgiyānī

Piṅgiyānīsutta

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

Now at that time around five hundred Licchavis were visiting the 1.2
Buddha. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white. But the Buddha outshone them all in beauty and glory.

Then the brahmin Piṅgiyānī rose from his seat, arranged his robe 2.1
over one shoulder, raised his cupped palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha. So the brahmin 2.3
Piṅgiyānī extolled the Buddha in his presence with a fitting verse.

“Like a fragrant pink lotus 3.1
that blooms at daybreak, its fragrance unfaded—
see Aṅgīrasa shine,
bright as the sun in the sky!”

Then those Licchavis clothed Piṅgiyānī with five hundred upper 4.1
robes. And Piṅgiyānī clothed the Buddha with them.

Then the Buddha said to the Licchavis: 5.1

“Licchavis, the appearance of five treasures is rare in the world. 5.2
What five? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a Realized

One. An individual who understands the teaching and training proclaimed by a Realized One. An individual who practices in line with the teaching. An individual who is grateful and thankful. The appearance of these five treasures is rare in the world.”

AN 5.196

The Great Dreams

Mahāsupinasutta

- 1.1 “Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening. What five?
- 1.3 This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This is the first great dream that appeared to the Realized One before his awakening.
- 2.1 Next, a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky. This is the second great dream that appeared to the Realized One before his awakening.
- 3.1 Next, white caterpillars with black heads crawled up from his feet and covered his knees. This is the third great dream that appeared to the Realized One before his awakening.
- 4.1 Next, four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This is the fourth great dream that appeared to the Realized One before his awakening.
- 5.1 Next, he walked back and forth on top of a big mountain of filth while remaining unsoiled. This is the fifth great dream that appeared to the Realized One before his awakening.
- 6.1 Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern

sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This was fulfilled when the Buddha awakened to the perfect awakening. This was the first great dream that appeared to him while he was still not awakened.

As to when a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky. This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it was fully revealed among gods and humans. This was the second great dream that appeared to him while he was still not awakened. 7.1

As to when white caterpillars with black heads crawled up from his feet and covered his knees. This was fulfilled when many white-clothed laypeople went for refuge to him for life. This was the third great dream that appeared to him while he was still not awakened. 8.1

As to when four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This was fulfilled when members of the four classes—aristocrats, brahmins, peasants, and menials—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom. This was the fourth great dream that appeared to him while he was still not awakened. 9.1

As to when he walked back and forth on top of a big mountain of filth while remaining unsoiled. This was fulfilled when the Realized One received robes, almsfood, lodgings, and medicines and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This was the fifth great dream that appeared to him while he was still not awakened. 10.1

Before his awakening these five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening.” 11.1

AN 5.197

Obstacles to Rain

Vassasutta

- 1.1 “Mendicants, there are these five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse. What five?
- 1.3 In the upper atmosphere the fire element flares up, which disperses the clouds. This is the first obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.
- 2.1 Furthermore, in the upper atmosphere the air element flares up, which disperses the clouds. This is the second obstacle to rain ...
- 3.1 Furthermore, Rāhu, lord of titans, receives water in his hand and discards it in the ocean. This is the third obstacle to rain ...
- 4.1 Furthermore, the gods of the rain clouds become negligent. This is the fourth obstacle to rain ...
- 5.1 Furthermore, humans become unprincipled. This is the fifth obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.
- 5.3 These are the five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.”

AN 5.198

Well-Spoken Words

Vācāsutta

- 1.1 “Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What five? It is speech that is timely, true, gentle, beneficial, and loving. Speech with these five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

AN 5.199

Families

Kulasutta

“When ethical renunciates come to a family, the people brim with 1.1
much merit for five reasons. What five?

When they see ethical renunciates coming to their family, the 1.3
people bring up confidence in their hearts. At that time the family is
practicing a path leading to heaven.

When ethical renunciates come to their family, the people rise 2.1
from their seats, bow down, and offer them a seat. At that time the
family is practicing a path leading to a birth in an eminent family.

When ethical renunciates come to their family, the people get rid 3.1
of the stain of stinginess. At that time the family is practicing a path
leading to being illustrious.

When ethical renunciates come to their family, the people share 4.1
what they have as best they can. At that time the family is practicing
a path leading to great wealth.

When ethical renunciates come to their family, the people ask 5.1
questions and listen to the teachings. At that time the family is
practicing a path leading to great wisdom.

When ethical renunciates come to a family, the people brim with 5.2
much merit for these five reasons.”

AN 5.200

Elements of Escape

Nissāraṇīyasutta

“Mendicants, there are these five elements of escape. What five? 1.1

Take a case where a mendicant focuses on sensual pleasures, but 1.3
on that their mind does not leap forth, gain confidence, settle down,
and become decided. But when they focus on renunciation, on that
their mind leaps forth, gains confidence, settles down, and becomes

decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

2.1 Take another case where a mendicant focuses on ill will, but their mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

3.1 Take another case where a mendicant focuses on harming, but their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

4.1 Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

5.1 Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

Delight in sensual pleasures, ill will, harming, form, and substantial reality don't linger within them. That's why they're called a mendicant who is without underlying tendencies, who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering. These are the five elements of escape." 6.1

THE FIFTH FIFTY

The Chapter with Kimbila

AN 5.201

With Kimbila

Kimilasutta

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

“What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?” 1.3

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final quenching of the Realized One.” 1.4

“What is the cause, sir, what is the reason why the true teaching does last long after the final quenching of the Realized One?” 2.1

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final quenching of the Realized One.” 2.2

AN 5.202

Listening to the Teaching

Dhammassavanasutta

- 1.1 “Mendicants, there are these five benefits of listening to the teaching. What five? You learn new things, clarify what you’ve learned, get over uncertainty, correct your views, and inspire confidence in your mind. These are the five benefits of listening to the teaching.”

AN 5.203

A Thoroughbred

Assājānīyasutta

- 1.1 “Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.
- 2.1 What five? Integrity, speed, tenderness, patience, and gentleness. A fine royal thoroughbred with these five factors is worthy of a king. ... In the same way, a mendicant with five 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.
- 3.1 What five? Integrity, speed, tenderness, patience, and gentleness. A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 5.204

Powers

Balasutta

“Mendicants, there are these five powers. What five? Faith, con- 1.1
science, prudence, energy, and wisdom. These are the five powers.”

AN 5.205

Hard-heartedness

Cetokhilasutta

“Mendicants, there are these five kinds of hard-heartedness. What 1.1
five? Firstly, a mendicant has doubts about the Teacher. They’re
uncertain, undecided, and lacking confidence. This being so, their
mind doesn’t incline toward keenness, commitment, persistence,
and striving. This is the first kind of hard-heartedness.

Furthermore, a mendicant has doubts about the teaching ... the 2.1
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. These are the
five kinds of hard-heartedness.”

AN 5.206

Shackles

Vinibandhasutta

“Mendicants, there are these five shackles of the heart. What five? 1.1
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.

- 2.1 Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: '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. These are the five shackles of the heart."

AN 5.207

Porridge

Yāgusutta

- 1.1 "Mendicants, there are these five benefits of porridge. What five? It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion. These are the five benefits of porridge."

AN 5.208

Chew Sticks

Dantakaṭṭhasutta

- 1.1 "Mendicants, there are these five drawbacks of not using chew sticks. What five? It's not good for your eyes, you get bad breath, your taste-buds aren't cleaned, bile and phlegm cover your food, and you lose your appetite. These are the five drawbacks of not using chew sticks.
- 2.1 There are these five benefits of using chew sticks. What five? It's good for your eyes, you don't get bad breath, your taste-buds are cleaned, bile and phlegm don't cover your food, and food agrees with you. These are the five benefits of using chew sticks."

AN 5.209

The Sound of Singing

Gītassarasutta

“Mendicants, there are these five drawbacks in reciting with a drawn-out singing voice. What five? You relish the sound of your own voice. Others relish the sound of your voice. Householders complain: ‘These ascetics who follow the Sakyan, sing just like us!’ When you’re enjoying the melody, your immersion breaks up. Those who come after follow your example. These are the five drawbacks in reciting with a drawn-out singing voice.” 1.1

AN 5.210

Unmindful

Muṭṭhassatisutta

“Mendicants, there are these five drawbacks of falling asleep unmindful and unaware. What five? You sleep badly and wake miserably. You have bad dreams. The deities don’t protect you. And you emit semen. These are the five drawbacks of falling asleep unmindful and unaware. 1.1

There are these five benefits of falling asleep mindful and aware. 2.1
What five? You sleep at ease and wake happily. You don’t have bad dreams. The deities protect you. And you don’t emit semen. These are the five benefits of falling asleep mindful and aware.”

The Chapter on Abuse

AN 5.211

An Abuser

Akkosakasutta

- 1.1 “Mendicants, a mendicant who abuses and insults their spiritual companions, denouncing the noble ones, can expect these five drawbacks. What five? They’re expelled, cut off, blocked out; or they commit a corrupt offense; or they contract a severe illness. They feel lost when they die. And when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. A mendicant who abuses and insults their spiritual companions, denouncing the noble ones, can expect these five drawbacks.”

AN 5.212

Starting Fights

Bhaṇḍanakāraḥasutta

- 1.1 “Mendicants, a mendicant who starts fights, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect five drawbacks. What five? They don’t achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. A mendi-

cant who starts fights, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks.”

AN 5.213

Ethics

Sīlasutta

“Mendicants, there are these five drawbacks for an unethical person 1.1 because of their failure in ethics. What five?

Firstly, an unethical person loses great wealth on account of negli- 1.3 gence. This is the first drawback.

Furthermore, an unethical person gets a bad reputation. This is 2.1 the second drawback.

Furthermore, an unethical person enters any kind of assembly 3.1 unconfident and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is 4.1 the fourth drawback.

Furthermore, an unethical person, when their body breaks up, 5.1 after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

There are these five benefits for an ethical person because of their 6.1 accomplishment in ethics. What five? Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the 7.1 second benefit.

Furthermore, an ethical person enters any kind of assembly bold 8.1 and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the 9.1 fourth benefit.

- 10.1 Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.
- 10.3 These are the five benefits for an ethical person because of their accomplishment in ethics."

AN 5.214

Someone Who Talks a Lot

Bahubhāṇisutta

- 1.1 "Mendicants, there are these five drawbacks for an individual who talks a lot. What five? They use speech that's false, backbiting, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks for an individual who talks a lot.
- 2.1 There are these five benefits for an individual who talks thoughtfully. What five? They don't use speech that's false, backbiting, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. These are the five benefits for an individual who talks thoughtfully."

AN 5.215

Intolerance (1st)

Paṭhamaakkhantisutta

- 1.1 "Mendicants, there are these five drawbacks of intolerance. What five? You are disliked and disagreeable to most people. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? You are liked 2.1
and agreeable to most people. You have little enmity and few faults.
You don't feel lost when you die. And when your body breaks up,
after death, you're reborn in a good place, a heavenly realm. These
are the five benefits of tolerance."

AN 5.216

Intolerance (2nd)

Dutiyaakkhantisutta

"Mendicants, there are these five drawbacks of intolerance. What 1.1
five? You are disliked and disagreeable to most people. You're cruel
and remorseful. You feel lost when you die. And when your body
breaks up, after death, you're reborn in a place of loss, a bad place,
the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? You are liked 2.1
and agreeable to most people. You're neither cruel nor remorseful.
You don't feel lost when you die. And when your body breaks up,
after death, you're reborn in a good place, a heavenly realm. These
are the five benefits of tolerance."

AN 5.217

Unimpressive Conduct (1st)

Paṭhamaapāsādikasutta

"Mendicants, there are these five drawbacks of unimpressive conduct. 1.1
What five? You blame yourself. After examination, sensible people
criticize you. You get a bad reputation. You feel lost when you
die. And when your body breaks up, after death, you're reborn in
a place of loss, a bad place, the underworld, hell. These are the five
drawbacks of unimpressive conduct.

- 2.1 There are these five benefits of impressive conduct. What five? You don't blame yourself. After examination, sensible people praise you. You get a good reputation. You don't feel lost when you die. And when the body breaks up, after death, you're reborn in a good place, a heavenly realm. These are the five benefits of impressive conduct."

AN 5.218

Unimpressive Conduct (2nd)

Dutiyaapāsādikasutta

- 1.1 "Mendicants, there are these five drawbacks of unimpressive conduct. What five? You don't inspire confidence in those without it. You cause some with confidence to change their minds. You don't follow the Teacher's instructions. Those who come after you follow your example. And your mind doesn't become clear. These are the five drawbacks of unimpressive conduct.
- 2.1 There are these five benefits of impressive conduct. What five? You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher's instructions. Those who come after you follow your example. And your mind becomes clear. These are the five benefits of impressive conduct."

AN 5.219

Fire

Aggisutta

- 1.1 "Mendicants, there are these five drawbacks of a fire. What five? It's bad for your eyes. It's bad for your complexion. It makes you weak. It draws in groups. And it encourages low talk. These are the five drawbacks of a fire."

AN 5.220

About Madhurā

Madhurāsutta

“Mendicants, there are these five drawbacks of Madhurā. What five? 1.1
The ground is uneven and dusty, the hounds are fierce, the native
spirits are vicious, and it’s hard to get almsfood. These are the five
drawbacks of Madhurā.”

The Chapter on Long Wandering

AN 5.221

Long Wandering (1st)

Paṭhamadighacārikasutta

- 1.1 “Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don’t learn new things. You don’t clarify what you’ve learned. You lack confidence in some things you have learned. You contract a severe illness. You don’t have any friends. These are the five drawbacks for someone who likes long and aimless wandering.
- 2.1 There are these five benefits of a reasonable amount of wandering. What five? You learn new things. You clarify what you’ve learned. You have confidence in some things you have learned. You don’t contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering.”

AN 5.222

Long Wandering (2nd)

Dutiyadīghacārikasutta

“Mendicants, there are these five drawbacks for someone who likes 1.1
long and aimless wandering. What five? You don’t achieve the un-
achieved. What you have achieved falls away. You lose confidence
in some things you’ve achieved. You contract a severe illness. You
don’t have any friends. These are the five drawbacks for someone
who likes long and aimless wandering.

There are these five benefits of a reasonable amount of wandering. 2.1
What five? You achieve the unachieved. What you have achieved
doesn’t fall away. You’re confident in some things you’ve achieved.
You don’t contract severe illness. You have friends. These are the five
benefits of a reasonable amount of wandering.”

AN 5.223

Overstaying

Atinivāsasutta

“Mendicants, there are these five drawbacks of overstaying. What 1.1
five? You have a lot of stuff and store it up. You have a lot of medicine
and store it up. You have a lot of duties and responsibilities, and
become capable in whatever needs to be done. You mix closely
with laypeople and renunciates, socializing inappropriately like a
layperson. And when you leave that monastery, you miss it. These
are the five drawbacks of overstaying.

There are these five benefits of staying for a reasonable length of 2.1
time. What five? You don’t have a lot of stuff and store it up. You
don’t have a lot of medicine and store it up. You don’t have a lot of
duties and responsibilities, or become capable in whatever needs
to be done. You don’t mix closely with laypeople and renunciates,
socializing inappropriately like a layperson. And when you leave that

monastery, you don't miss it. These are the five benefits of staying for a reasonable length of time."

AN 5.224

Stingy

Maccharīsutta

- 1.1 "Mendicants, there are these five drawbacks of overstaying. What five? You become stingy with dwellings, families, material things, praise, and the teaching. These are the five drawbacks of overstaying.
- 2.1 There are these five benefits of staying for a reasonable length of time. What five? You're not stingy with dwellings, families, material things, praise, and the teaching. These are the five benefits of staying for a reasonable length of time."

AN 5.225

Visiting Families (1st)

Paṭhamakulūpakasutta

- 1.1 "Mendicants, there are these five drawbacks of visiting families. What five? You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite sex. You have a lot of sensual thoughts. These are the five drawbacks of visiting families."

AN 5.226

Visiting Families (2nd)

Dutiyakulūpakasutta

“Mendicants, there are these five drawbacks for a mendicant who 1.1
visits families for too long, mixing closely with them. What five? You
often see members of the opposite sex. Seeing them, you become
close. Being so close, you become intimate. Being intimate, lust
overcomes you. When your mind is swamped by lust, you can expect
that you will lead the spiritual life dissatisfied, or commit one of the
corrupt offenses, or resign the training and return to a lesser life.
These are the five drawbacks for a mendicant who visits families for
too long, mixing closely with them.”

AN 5.227

Riches

Bhogasutta

“Mendicants, there are these five drawbacks of riches. What five? 1.1
Fire, water, kings, thieves, and unloved heirs all take a share. These
are the five drawbacks of riches.

There are these five benefits of riches. What five? Riches enable 2.1
you to make yourself happy and pleased, to make your mother and
father; your children, partners, bondservants, workers, and staff, and
your friends and colleagues happy and pleased, and to keep them
all happy. And they enable you to establish an uplifting religious
donation for ascetics and brahmins that’s conducive to heaven, ripens
in happiness, and leads to heaven. These are the five benefits of
riches.”

AN 5.228

Eating Late

Ussūrabhattasutta

1.1 “Mendicants, there are these five drawbacks for a family who takes their meals late in the day. What five? When guests visit, they are not served on time. The deities who accept spirit-offerings are not served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time. Bondservants, workers, and staff do their duties neglectfully. A meal eaten during the wrong period is not nutritious. These are the five drawbacks for a family who takes their meals late in the day.

2.1 There are these five benefits for a family who takes their meals at a proper time. What five? When guests visit, they are served on time. The deities who accept spirit-offerings are served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time. Bondservants, workers, and staff do their duties attentively. A meal eaten during the proper period is nutritious. These are the five benefits for a family who takes their meals at a proper time.”

AN 5.229

Black Cobras (1st)

Paṭhamakaṇhasappasutta

1.1 “Mendicants, there are these five drawbacks of a black cobra. What five? It’s filthy, stinking, cowardly, frightening, and treacherous. These are the five dangers of a black cobra.

2.1 In the same way there are these five drawbacks of a lady. What five? She’s filthy, stinking, cowardly, frightening, and treacherous. These are the five drawbacks of a lady.”

Black Cobras (2nd)

Dutiyakaṇhasappasutta

“Mendicants, there are these five drawbacks of a black cobra. What 1.1
five? It’s irritable, acrimonious, venomous, fork-tongued, and treach-
erous. These are the five dangers of a black cobra.

In the same way there are these five drawbacks of a lady. What five? 2.1
She’s irritable, acrimonious, venomous, fork-tongued, and treach-
erous. This is a lady’s venom: usually she’s very lustful. This is a
lady’s forked tongue: usually she backbites. This is a lady’s treach-
ery: usually she’s an adulteress. These are the five drawbacks of a
lady.”

The Chapter on a Resident Mendicant

AN 5.231

A Resident Mendicant

Āvāsikasutta

- 1.1 “Mendicants, a resident mendicant with five qualities is not admirable. What five? They’re not accomplished in being well-presented and doing their duties. They’re not very learned and don’t remember what they’ve learned. They’re not self-effacing and don’t enjoy self-effacement. They’re not a good speaker and do not enunciate well. They’re witless, dull, and idiotic. A resident mendicant with these five qualities is not admirable.
- 2.1 A resident mendicant with these five qualities is admirable. What five? They’re accomplished in being well-presented and doing their duties. They’re very learned and remember what they’ve learned. They’re self-effacing and enjoy self-effacement. They’re a good speaker who enunciates well. They’re wise, bright, and clever. A resident mendicant with these five qualities is admirable.”

AN 5.232

Liked

Piyasutta

“Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? 1.1

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. 1.3

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. 1.4

They’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning. 1.5

They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. 1.6

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. 1.7

A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.” 1.8

AN 5.233

Grace

Sobhanasutta

“Mendicants, a resident mendicant with five qualities graces the monastery. What five? 1.1

- 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 middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.
- 1.5 They're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.
- 1.6 They're able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.
- 1.7 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.
- 1.8 A resident mendicant with these five qualities graces the monastery."

AN 5.234

Very Helpful

Bahūpakārasutta

- 1.1 "Mendicants, a resident mendicant with five qualities is very helpful to the monastery. What five?
- 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 middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in

such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

They repair what is decayed and damaged. 1.5

When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce: 1.6

‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’ 1.7

They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. 1.8

A resident mendicant with these five qualities is very helpful to the monastery.” 1.9

AN 5.235

A Sympathetic Mendicant

Anukampasutta

“Mendicants, a resident mendicant with five qualities shows sympathy to the lay people. What five? They encourage them in higher ethics. They equip them to see the truth of the teachings. When they are sick, they go to them and prompt their mindfulness, saying: ‘Establish your mindfulness, good fellows, in what is worthy.’ When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce: ‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’ And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith. A resident mendicant with these five qualities shows sympathy to the lay people.” 1.1

AN 5.236

Deserving Criticism (1st)

Paṭhamaavaṇṇārahasutta

- 1.1 “Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. Without examining or scrutinizing, they arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.
- 2.1 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there.”

AN 5.237

Deserving Criticism (2nd)

Dutiyaavaṇṇārahasutta

- 1.1 “Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They’re stingy and avaricious regarding monasteries. They’re stingy and avaricious regarding families. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.
- 2.1 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, they

criticize those deserving of criticism, and they praise those deserving of praise. They're not stingy and avaricious regarding monasteries. They're not stingy and avaricious regarding families. And they don't waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there."

AN 5.238

Deserving Criticism (3rd)

Tatiyaavaṇṇārahasutta

"Mendicants, a resident mendicant with five qualities is placed in hell 1.1 as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They're stingy regarding monasteries, families, and material things. A resident mendicant with these five qualities is placed in hell as if delivered there.

A resident mendicant with five qualities is placed in heaven as if 2.1 delivered there. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They're not stingy regarding monasteries, families, and material things. A resident mendicant with these five qualities is placed in heaven as if delivered there."

AN 5.239

Stinginess (1st)

Paṭhamamacchariyasutta

"Mendicants, a resident mendicant with five qualities is placed in hell 1.1 as if delivered there. What five? They're stingy regarding monasteries, families, material things, and praise. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.

- 2.1 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? They're not stingy regarding monasteries, families, material things, and praise. And they don't waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there."

AN 5.240

Stinginess (2nd)

Dutiyamacchariyasutta

- 1.1 "Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? They're stingy regarding monasteries, families, material things, praise, and the teachings. A resident mendicant with these five qualities is placed in hell as if delivered there.
- 2.1 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? They're not stingy regarding monasteries, families, material things, praise, and the teachings. A resident mendicant with these five qualities is placed in heaven as if delivered there."

The Chapter on Bad Conduct

AN 5.241

Bad Conduct (1st)

Paṭhamaduccaritasutta

“Mendicants, there are these five drawbacks of bad conduct. What 1.1
five? You blame yourself. After examination, sensible people criticize
you. You get a bad reputation. You feel lost when you die. And when
your body breaks up, after death, you’re reborn in a place of loss, a
bad place, the underworld, hell. These are the five drawbacks of bad
conduct.

There are these five benefits of good conduct. What five? You 2.1
don’t blame yourself. After examination, sensible people praise you.
You get a good reputation. You don’t feel lost when you die. When
your body breaks up, after death, you’re reborn in a good place, a
heavenly realm. These are the five benefits of good conduct.”

AN 5.242

Bad Bodily Conduct (1st)

Paṭhamakāyaduccaritasutta

- 1.1 “Mendicants, there are these five drawbacks in bad bodily conduct
... benefits in good bodily conduct ...”

AN 5.243

Bad Verbal Conduct (1st)

Paṭhamavacīduccaritasutta

- 1.1 “Mendicants, there are these five drawbacks in bad verbal conduct
... benefits in good verbal conduct ...”

AN 5.244

Bad Mental Conduct (1st)

Paṭhamamanoduccaritasutta

- 1.1 “Mendicants, there are these five drawbacks in bad mental conduct
... benefits in good mental conduct ...”

AN 5.245

Bad Conduct (2nd)

Dutiyaduccaritasutta

- 1.1 “Mendicants, there are these five drawbacks of bad conduct. What
five? You blame yourself. After examination, sensible people criticize
you. You get a bad reputation. You drift away from true teachings.
You settle on untrue teachings. These are the five drawbacks of bad
conduct.

There are these five benefits of good conduct. What five? You 2.1
don't blame yourself. After examination, sensible people praise you.
You get a good reputation. You drift away from untrue teachings. You
settle on true teachings. These are the five benefits of good conduct."

AN 5.246

Bad Bodily Conduct (2nd)

Dutiyakāyaduccaritasutta

"Mendicants, there are these five drawbacks in bad bodily conduct 1.1
... benefits in good bodily conduct ..."

AN 5.247

Bad Verbal Conduct (2nd)

Dutiyavācīduccaritasutta

"Mendicants, there are these five drawbacks in bad verbal conduct 1.1
... benefits in good verbal conduct ..."

AN 5.248

Bad Mental Conduct (2nd)

Dutiyāmanoduccaritasutta

"Mendicants, there are these five drawbacks in bad mental conduct 1.1
... benefits in good mental conduct ..."

AN 5.249

A Charnel Ground

Sivathikasutta

- 1.1 “Mendicants, there are these five drawbacks to a charnel ground. What five?
- 1.3 It’s filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people. These are the five drawbacks of a charnel ground.
- 2.1 In the same way there are five drawbacks of an individual like a charnel ground. What five? To start with, an individual has filthy conduct by way of body, speech, and mind. This is how they’re filthy, I say. That individual is just as filthy as a charnel ground.
- 3.1 Because of their filthy conduct, they get a bad reputation. This is how they’re stinky, I say. That individual is just as stinky as a charnel ground.
- 4.1 Because of their filthy conduct, good-hearted spiritual companions avoid them from afar. That’s how they’re frightening, I say. That individual is just as frightening as a charnel ground.
- 5.1 Because of their filthy conduct, they live together with individuals of a similar character. This is how they gather with savage monsters, I say. That individual is just as much a gathering place of savage monsters as a charnel ground.
- 6.1 Because of their filthy conduct, when good-hearted spiritual companions see them they complain: ‘Oh, it’s so painful for us to have to live together with such as these.’ This is how there’s weeping, I say. This person is just as much a weeping place for many people as a charnel ground.
- 6.6 These are the five drawbacks of an individual like a charnel ground.”

AN 5.250

Faith in Individuals

Puggalappasādasutta

“Mendicants, there are these five drawbacks of placing faith in an individual. What five? 1.1

The individual to whom an individual is devoted falls into an offense such that the Saṅgha suspends them. It occurs to them: 1.3
 ‘This individual dear and beloved to me has been suspended by the Saṅgha.’ They lose much of their faith in mendicants. So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the first drawback in placing faith in an individual.

Furthermore, the individual to whom an individual is devoted 2.1
 falls into an offense such that the Saṅgha makes them sit at the end of the line. ... This is the second drawback in placing faith in an individual.

Furthermore, the individual to whom an individual is devoted 3.1
 leaves for another region ... disrobes ... passes away. It occurs to them: ‘This individual dear and beloved to me has passed away.’ So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the fifth drawback in placing faith in an individual.

These are the five drawbacks of placing faith in an individual.” 3.8

THE SIXTH FIFTY

The Chapter on Ordination

AN 5.251

Who Should Give Ordination

Upasampādetabbasutta

“Mendicants, ordination should be given by a mendicant with five 1.1 qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Ordination should be given by a mendicant with these five qualities.”

AN 5.252

Who Should Give Dependence

Nissayasutta

“Mendicants, dependence should be given by a mendicant with five 1.1 qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Dependence should be given by a mendicant with these five qualities.”

AN 5.253

Who Should Have a Novice as Attendant

Sāmañerasutta

- 1.1 “Mendicants, a novice should attend on a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. A novice should attend on a mendicant with these five qualities.”

AN 5.254

Five Kinds of Stinginess

Pañcamacchariyasutta

- 1.1 “Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material things, praise, and the teachings. These are the five kinds of stinginess. The most contemptible of these five kinds of stinginess is stinginess with the teaching.”

AN 5.255

Giving Up Stinginess

Macchariyappahānasutta

- 1.1 “Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess. What five? Stinginess with dwellings, families, material things, praise, and the teachings. The spiritual life is lived to give up and cut out these five kinds of stinginess.”

AN 5.256

The First Absorption

Paṭhamajhānasutta

“Mendicants, without giving up these five qualities you can’t enter and 1.1
remain in the first absorption. What five? Stinginess with dwellings,
families, material things, praise, and the teachings. Without giving up
these five qualities you can’t enter and remain in the first absorption.

But after giving up these five qualities you can enter and remain in 2.1
the first absorption. What five? Stinginess with dwellings, families,
material things, praise, and the teachings. After giving up these five
qualities you can enter and remain in the first absorption.”

AN 5.257–263

The Second Absorption, Etc.

Dutiyajhānasuttādisattaka

“Mendicants, without giving up these five qualities you can’t enter 1.1
and remain in the second absorption ... third absorption ... fourth
absorption ... or realize the fruit of stream-entry ... the fruit of
once-return ... the fruit of non-return ... perfection. What five?
Stinginess with dwellings, families, material things, praise, and the
teachings. Without giving up these five qualities you can’t realize
perfection.

But after giving up these five qualities you can enter and remain 2.1
in the second absorption ... third absorption ... fourth absorption
... and realize the fruit of stream-entry ... the fruit of once-return
... the fruit of non-return ... perfection. What five? Stinginess with
dwellings, families, material things, praise, and the teachings. After
giving up these five qualities you can realize perfection.”

AN 5.264

Another Discourse on the First Absorption

Aparapaṭhamajhānasutta

- 1.1 “Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t enter and remain in the first absorption.
- 2.1 But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can enter and remain in the first absorption.”

AN 5.265–271

Another Discourse on the Second Absorption, Etc.

Aparadutiyajhānasuttādi

- 1.1 “Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption ... third absorption ... fourth absorption ... or realize the fruit of stream-entry ... the fruit of once-return ... the fruit of non-return ... perfection. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t realize perfection.
- 2.1 But after giving up these five qualities you can enter and remain in the second absorption ... third absorption ... fourth absorption ... and realize the fruit of stream-entry ... the fruit of once-return ... the fruit of non-return ... perfection. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and

thankfulness. After giving up these five qualities you can realize perfection.”

Abbreviated Texts on Appointments

AN 5.272

A Meal Assigner

Bhattuddesakasutta

- 1.1 “Mendicants, someone with five qualities should not be appointed as meal assigner. What five? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don’t know if a meal has been assigned or not. Someone with these five qualities should not be appointed as meal assigner.
- 2.1 Someone with five qualities should be appointed as meal assigner. What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. Someone with these five qualities should be appointed as meal assigner.
- 3.1 Someone with five qualities who has been appointed as meal assigner should not be called upon ... should be called upon ... should be known as a fool ... should be known as astute ... they keep themselves broken and damaged ... they keep themselves unbroken and undamaged ... is placed in hell as if delivered there ... is placed in heaven as if delivered there. What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And

they know if a meal has been assigned or not. A meal assigner with these five qualities is placed in heaven as if delivered there.”

AN 5.273–285

A Lodgings Allotter

Senāsanapaññāpakasuttādi

“Mendicants, someone with five qualities should not be appointed as lodgings allotter ... they don’t know if a lodging has been allotted or not ... Someone with five qualities should be appointed as lodgings allotter ... they know if a lodging has been allotted or not ... 1.1

A person should not be appointed as lodgings allocator ... they don’t know if a lodging has been allocated or not ... A person should be appointed as lodgings allocator ... they know if a lodging has been allocated or not ... 2.1

A person should not be appointed as storeperson ... they don’t know if stores are protected or not ... A person should be appointed as storeperson ... they know if stores are protected or not ... 3.1

- ... robe receiver ... 4.1
- ... robe distributor ... 5.1
- ... porridge distributor ... 6.1
- ... fruit distributor ... 7.1
- ... cake distributor ... 8.1
- ... dispenser of minor accessories ... 9.1
- ... allocator of bathing cloths ... 10.1
- ... bowl allocator ... 11.1
- ... supervisor of monastery staff ... 12.1
- ... supervisor of novices ... 13.1

What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a novice has been supervised or not. A supervisor of novices with these five qualities is placed in heaven as if delivered there.” 14.1

Abbreviated Texts on Training Rules

AN 5.286

A Monk

Bhikkhusutta

- 1.1 “Mendicants, a monk with five qualities is placed in hell as if delivered there. What five? He kills living creatures, steals, has sex, lies, and consumes intoxicants of beer, wine, and liquor. A monk with these five qualities is placed in hell as if delivered there.
- 2.1 A monk with five qualities is placed in heaven as if delivered there. What five? He doesn’t kill living creatures, steal, have sex, lie, or consume intoxicants of beer, wine, and liquor. A monk with these five qualities is placed in heaven as if delivered there.”

AN 5.287–292

A Nun

Bhikkhunīsuttādi

- 1.1 “A nun ... trainee nun ... novice monk ... novice nun ... layman ... laywoman ... with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual

misconduct, lie, and consume intoxicants of beer, wine, and liquor. With these five qualities they're placed in hell as if delivered there.

A nun ... trainee nun ... novice monk ... novice nun ... layman 2.1
... laywoman ... with five qualities is placed in heaven as if delivered there. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. With these five qualities they're placed in heaven as if delivered there."

AN 5.293

An Ājīvaka

Ājīvakasutta

"Mendicants, an Ājīvaka ascetic with five qualities is placed in hell as if 1.1
delivered there. What five? They kill living creatures, steal, have sex, lie, and consume intoxicants of beer, wine, and liquor. An Ājīvaka ascetic with these five qualities is placed in hell as if delivered there."

AN 5.294–302

A Jain Ascetic, Etc.

Nigaṇṭhasuttādi

"A Jain ascetic ... disciple of the shavelings ... a matted-hair ascetic ... 1.1
a wanderer ... a follower of Māgaṇḍiya ... a trident-bearing ascetic
... a follower of the unobstructed ... a follower of Gotama ... a performer of rituals for the gods ... with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. With these five qualities they're placed in hell as if delivered there."

Abbreviated Texts Beginning With Greed

AN 5.303

Untitled Discourse on Greed (1st)

~

- 1.1 “For insight into greed, five things should be developed. What five?
The perceptions of ugliness, death, drawbacks, repulsiveness of food,
and dissatisfaction with the whole world. For insight into greed,
these five things should be developed.”

AN 5.304

Untitled Discourse on Greed (2nd)

~

- 1.1 “For insight into greed, five things should be developed. What five?
The perceptions of impermanence, not-self, death, repulsiveness
of food, and dissatisfaction with the whole world. For insight into
greed, these five things should be developed.”

AN 5.305

Untitled Discourse on Greed (3rd)

~

“For insight into greed, five things should be developed. What five? 1.1
The perception of impermanence, the perception of suffering in
impermanence, the perception of not-self in suffering, the perception
of giving up, and the perception of fading away. For insight into
greed, these five things should be developed.”

AN 5.306

Untitled Discourse on Greed (4th)

~

“For insight into greed, five things should be developed. What five? 1.1
The faculties of faith, energy, mindfulness, immersion, and wisdom.
For insight into greed, these five things should be developed.”

AN 5.307

Untitled Discourse on Greed (5th)

~

“For insight into greed, five things should be developed. What five? 1.1
The powers of faith, energy, mindfulness, immersion, and wisdom.
For insight into greed, these five things should be developed.”

Untitled Discourses on Greed, Etc.

- 1.1 “For the complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go of greed, five things should be developed.”
- 1.2 “Of hate ... delusion ... anger ... acrimony ... disdain ... contempt ... jealousy ... stinginess ... deceit ... deviousness ... obstinacy ... aggression ... conceit ... arrogance ... vanity ... negligence ... for insight ... complete understanding ... finishing ... giving up ... ending ... vanishing ... fading away ... cessation ... giving away ... letting go ... five things should be developed.
- 2.1 What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For the letting go of negligence, these five things should be developed.”

THE BOOK OF THE FIVES IS FINISHED.

THE BOOK OF THE SIXES

THE FIRST FIFTY

The Chapter on Worthy of Offerings

AN 6.1

Worthy of Offerings (1st)

Paṭhamaāhuneyyasutta

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

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

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? 2.1

It’s a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. 2.3

When they hear a sound with their ears ... 2.4

When they smell an odor with their nose ... 2.5

When they taste a flavor with their tongue ... 2.6

When they feel a touch with their body ... 2.7

When they know an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware. 2.8

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious dona- 2.9

tion, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

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

AN 6.2

Worthy of Offerings (2nd)

Dutiyaāhuneyyasutta

- 1.1 “Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six?
- 1.3 It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.
- 2.1 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.
- 3.1 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’.

They recollect many kinds of past lives. That is: one, two, three, 4.1
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.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, 5.1
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. 6.1
And they live having realized it with their own insight in this very life due to the ending of defilements.

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious dona- 7.1

tion, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 6.3

Faculties

Indriyasutta

- 1.1 “Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? The faculties of faith, energy, mindfulness, immersion, and wisdom. And 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. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 6.4

Powers

Balasutta

- 1.1 “Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? The powers of faith, energy, mindfulness, immersion, and wisdom. And 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. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a

religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 6.5

The Thoroughbred (1st)

Paṭhamaājāṇīyasutta

“Mendicants, a fine royal thoroughbred with six factors is worthy of a 1.1
king, fit to serve a king, and is reckoned a factor of kingship.

What six? It’s when a fine royal thoroughbred can endure sights, 2.1
sounds, smells, tastes, and touches. And it’s beautiful. A fine royal
thoroughbred with these six factors is worthy of a king, fit to serve a
king, and is reckoned a factor of kingship.

In the same way, a mendicant with six qualities is worthy of of- 3.1
ferings dedicated to the gods, worthy of hospitality, worthy of a
religious donation, worthy of veneration with cupped palms, and is
the supreme field of merit for the world. What six? It’s when a men-
dicant can endure sights, sounds, smells, tastes, touches, and ideas.
A mendicant with these six qualities is worthy of offerings dedicated
to the gods, worthy of hospitality, worthy of a religious donation,
worthy of veneration with cupped palms, and is the supreme field of
merit for the world.”

AN 6.6

The Thoroughbred (2nd)

Dutiyaājāṇīyasutta

“Mendicants, a fine royal thoroughbred with six factors is worthy 1.1
of a king, fit to serve a king, and is reckoned a factor of kingship.
What six? It’s when a fine royal thoroughbred can endure sights,
sounds, smells, tastes, and touches. And it’s strong. A fine royal

thoroughbred with these six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

- 2.1 In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

AN 6.7

The Thoroughbred (3rd)

Tatiyaājānīyasutta

- 1.1 "Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's fast. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.
- 2.1 In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

AN 6.8

Unsurpassable

Anuttariyasutta

“Mendicants, these six things are unsurpassable. What six? The un- 1.1
surpassable seeing, listening, acquisition, training, service, and rec-
ollection. These are the six unsurpassable things.”

AN 6.9

Topics for Recollection

Anussatiṭṭhānasutta

“Mendicants, there are these six topics for recollection. What six? 1.1
The recollection of the Buddha, the teaching, the Saṅgha, ethics,
generosity, and the deities. These are the six topics for recollection.”

AN 6.10

With Mahānāma

Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near 1.1
Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the
Sakyan went up to the Buddha, bowed, sat down to one side, and
said to him:

“Sir, when a noble disciple has reached the fruit and understood 1.3
the instructions, what kind of meditation do they frequently prac-
tice?”

“Mahānāma, when a noble disciple has reached the fruit and un- 2.1
derstood the instructions they frequently practice this kind of medi-
tation.

Firstly, a noble disciple recollects the Realized One: ‘That Blessed 2.2
One is perfected, a fully awakened Buddha, accomplished in knowl-

edge 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 develop the recollection of the Buddha.

3.1 Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' 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 develop the recollection of the teaching.

4.1 Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' When a noble disciple recollects 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 develop the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. 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 develop the recollection of ethics. 5.1

Furthermore, a noble disciple recollects their generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' 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 develop the recollection of generosity. 6.1

Furthermore, a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' 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 you're joyful, rapture springs up. When the mind 7.1

is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhī. 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 develop the recollection of the deities.

- 8.1 When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."

The Chapter on Warm-hearted

AN 6.11

Warm-hearted (1st)

Paṭhamasāraṇīyasutta

“Mendicants, there are these six warm-hearted qualities. What six? 1.1

Firstly, a mendicant consistently treats their spiritual companions 1.3
with bodily kindness, both in public and in private. This is a warm-
hearted quality.

Furthermore, a mendicant consistently treats their spiritual com- 2.1
panions with verbal kindness, both in public and in private. This too
is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual com- 3.1
panions with mental kindness ...

Furthermore, a mendicant shares without reservation any ma- 4.1
terial things they have gained by legitimate means, even the food
placed in the alms-bowl, using them in common with their ethical
spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared 5.1
with their spiritual companions, both in public and in private. Those
precepts are intact, impeccable, spotless, and unmarred, liberating,
praised by sensible people, not mistaken, and leading to immersion.
This too is a warm-hearted quality.

- 6.1 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This too is a warm-hearted quality.
- 7.1 These are the six warm-hearted qualities.”

AN 6.12

Warm-hearted (2nd)

Dutiyasāraṇīyasutta

- 1.1 “Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute. What six?
- 1.3 Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.
- 2.1 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...
- 3.1 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...
- 4.1 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.
- 5.1 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.
- 6.1 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the

complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

These six warm-hearted qualities make for fondness and respect, 7.1
conducing to inclusion, harmony, and unity, without quarreling.”

AN 6.13

Elements of Escape

Nissāraṇīyasutta

“Mendicants, there are these six elements of escape. What six? 1.1

Take a mendicant who says: ‘I’ve developed the heart’s release 1.3
by love. I’ve cultivated it, made it my vehicle and my basis, kept it
up, consolidated it, and properly implemented it. Yet somehow ill
will still occupies my mind.’ They should be told, ‘Not so, vener-
able! Don’t say that. Don’t misrepresent the Buddha, for misrepres-
entation of the Buddha is not good. And the Buddha would not
say that. It’s impossible, reverend, it cannot happen that the heart’s
release by love has been developed and properly implemented, yet
somehow ill will still occupies the mind. For it is the heart’s release
by love that is the escape from ill will.’

Take another mendicant who says: ‘I’ve developed the heart’s 2.1
release by compassion. I’ve cultivated it, made it my vehicle and
my basis, kept it up, consolidated it, and properly implemented it.
Yet somehow the thought of harming still occupies my mind.’ They
should be told, ‘Not so, venerable! ... For it is the heart’s release by
compassion that is the escape from thoughts of harming.’

Take another mendicant who says: ‘I’ve developed the heart’s 3.1
release by rejoicing. I’ve cultivated it, made it my vehicle and my
basis, kept it up, consolidated it, and properly implemented it. Yet
somehow discontent still occupies my mind.’ They should be told,
‘Not so, venerable! ... For it is the heart’s release by rejoicing that is
the escape from discontent.’

- 4.1 Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by equanimity that is the escape from desire.’
- 5.1 Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.’
- 6.1 Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupies the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’
- 7.1 These are the six elements of escape.”

AN 6.14

A Good Death

Bhaddakasutta

- 1.1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”
- 1.3 “Reverend,” they replied. Sāriputta said this:
- 2.1 “A mendicant lives life so as to not have a good death. And how do they live life so as to not have a good death?”

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who lives life like this does not have a good death. This is called a mendicant who enjoys substantial reality, who hasn't given up substantial reality to rightly make an end of suffering. 3.1

A mendicant lives life so as to have a good death. And how do they live life so as to have a good death? 4.1

Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them. A mendicant who lives life like this has a good death. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering. 5.1

A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary from the yoke. 6.1

But one who gives up proliferation,
enjoying the state of non-proliferation,
wins extinguishment,
the supreme sanctuary from the yoke." 7.1

AN 6.15

Regret

Anutappiyasutta

There Sāriputta addressed the mendicants: 1.1

"As a mendicant makes their bed, so they must lie in it, and die tormented by regrets. And how do they die tormented by regrets? 1.2

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who makes their bed like this must lie in it, and die tormented by regrets. This is called a mendicant who enjoys substantial 2.1

reality, who hasn't given up substantial reality to rightly make an end of suffering.

3.1 As a mendicant makes their bed, so they must lie in it, and die free of regrets. And how do they die free of regrets?

4.1 Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them. A mendicant who makes their bed like this must lie in it, and die free of regrets. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering.

5.1 A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary from the yoke.

6.1 But one who gives up proliferation,
enjoying the state of non-proliferation,
wins extinguishment,
the supreme sanctuary from the yoke."

AN 6.16

Nakula's Father

Nakulapitusutta

1.1 At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Now at that time the householder Nakula's father was sick, suffering, gravely ill. Then the housewife Nakula's mother said to him:

2.1 "Householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha. Householder, you might think: 'When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.' But you should not see it like this. I'm skilled at spinning cotton and

carding wool. I'm able to provide for the children and keep up the household carpets. So householder, don't pass away with concerns ...

Householder, you might think: 'When I've gone, the housewife Nakula's mother will take another husband.' But you should not see it like this. Both you and I know that we have remained chaste while at home for the past sixteen years. So householder, don't pass away with concerns ... 3.1

Householder, you might think: 'When I've gone, the housewife Nakula's mother won't want to see the Buddha and his Saṅgha of mendicants.' But you should not see it like this. When you've gone, I'll want to see the Buddha and his mendicant Saṅgha even more. So householder, don't pass away with concerns ... 4.1

Householder, you might think: 'The housewife Nakula's mother won't fulfill ethics.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who fulfills their ethics. For whoever doubts this, that Blessed One, the perfected one, the fully awakened Buddha is staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Let them approach him and ask. So householder, don't pass away with concerns ... 5.1

Householder, you might think: 'The housewife Nakula's mother doesn't have internal serenity of heart.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has internal serenity of heart. For whoever doubts this, that Blessed One is staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Let them approach him and ask. So householder, don't pass away with concerns ... 6.1

Householder, you might think: 'The housewife Nakula's mother has not found a footing, a firm footing, and solace in this teaching and training. She has not gone beyond doubt, got rid of indecision, and gained assurance. And she's not independent of others in the Teacher's instructions.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has found a 7.1

footing, a firm footing, and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and gained assurance. And I am independent of others in the Teacher's instructions. For whoever doubts this, that Blessed One is staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Let them approach him and ask. So householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha."

- 8.1 And then, as Nakula's mother was giving this advice to Nakula's father, his illness died down on the spot. And that's how Nakula's father recovered from that illness. Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one side. The Buddha said to him:
- 9.1 "You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and sympathy.
- 9.3 She is one of those white-robed disciples of the Buddha who fulfills their ethics.
- 9.4 She is one of those white-robed disciples of the Buddha who has internal serenity of heart.
- 9.5 She is one of those white-robed disciples of the Buddha who has found a footing, a firm footing, and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and gained assurance. And she is independent of others in the Teacher's instructions.
- 9.6 You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and sympathy."

AN 6.17

Sleep

Soppasutta

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

Then in the late afternoon, the Buddha came out of retreat, went 1.2
to the assembly hall, and sat down on the seat spread out. Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side. Venerables Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda did the same. The Buddha spent much of the night sitting in meditation, then rose from his seat and entered his dwelling. And soon after the Buddha left those venerables each went to their own dwelling.

But those mendicants who were junior, recently gone forth, newly 1.15
come to this teaching and training slept until the sun came up, snoring. The Buddha saw them doing this, with his clairvoyance that is purified and superhuman. He went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

“Mendicants, where is Sāriputta? Where are Mahāmoggallāna, 2.1
Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda? Where have these senior disciples gone?”

“Soon after the Buddha left those venerables each went to their 2.12
own dwelling.”

“So, mendicants, when the senior mendicants left, why did you 2.13
sleep until the sun came up, snoring?”

What do you think, mendicants? Have you ever seen or heard 2.14
of an anointed aristocratic king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?”

“No, sir.”

2.17

- 2.18 “Good, mendicants! I too have never seen or heard of such a thing.
- 3.1 What do you think, mendicants? Have you ever seen or heard of an appointed official ... a hereditary official ... a general ... a village chief ... or a guild head who runs the guild his whole life, dear and beloved to the guild, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?”
- 3.8 “No, sir.”
- 3.9 “Good, mendicants! I too have never seen or heard of such a thing.
- 4.1 What do you think, mendicants? Have you ever seen or heard of an ascetic or brahmin who indulges in the pleasures of sleeping, lying down, and drowsing as much as they like? Their sense doors are unguarded, they eat too much, they’re not dedicated to wakefulness, they’re unable to discern skillful qualities, and they don’t pursue the development of the qualities on the side of awakening in the evening and toward dawn. Yet 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.”
- 4.4 “No, sir.”
- 4.5 “Good, mendicants! I too have never seen or heard of such a thing.
- 5.1 So you should train like this: ‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.’ That’s how you should train.”

AN 6.18

A Fish Dealer

Macchabandhasutta

- 1.1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road he saw a fish dealer in a certain spot 1.2
selling fish that he had killed himself. Seeing this he left the road,
sat at the root of a tree on the seat spread out, and addressed the
mendicants: "Mendicants, do you see that fish dealer selling fish that
he killed himself?"

"Yes, sir." 1.6

"What do you think, mendicants? Have you ever seen or heard 2.1
of a fish dealer selling fish that he killed himself who, by means of
that work and livelihood, got to travel by elephant, horse, chariot, or
vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir." 2.4

"Good, mendicants! I too have never seen or heard of such a 2.5
thing. Why is that? Because when the fish are led to the slaughter he
regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of 3.1
a butcher of cattle selling cattle that he killed himself who, by means
of that work and livelihood, got to travel by elephant, horse, chariot,
or vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir." 3.4

"Good, mendicants! I too have never seen or heard of such a 3.5
thing. Why is that? Because when the cattle are led to the slaughter
he regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of 4.1
a butcher of sheep ... a butcher of pigs ... a butcher of poultry ... or
a deer-hunter selling deer which he killed himself who, by means of
that work and livelihood, got to travel by elephant, horse, chariot, or
vehicle, or to enjoy wealth, or to live off a large fortune?"

"No, sir." 4.7

"Good, mendicants! I too have never seen or heard of such a 4.8
thing. Why is that? Because when the deer are led to the slaughter
he regards them with bad intentions.

By regarding even animals led to the slaughter with bad intentions 4.13
he did not get to travel by elephant, horse, chariot, or vehicle, or
to enjoy wealth, or to live off a large fortune. How much worse is

someone who regards human beings brought to the slaughter with bad intentions! This will be for their lasting harm and suffering. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell."

AN 6.19

Mindfulness of Death (1st)

Paṭhamamaraṇassatisutta

- 1.1 At one time the Buddha was staying at Nātika in the brick house. There the Buddha addressed the mendicants, "Mendicants!"
- 1.4 "Venerable sir," they replied. The Buddha said this:
- 1.6 "Mendicants, when mindfulness of death is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination. But do you develop mindfulness of death?"
- 2.1 When he said this, one of the mendicants said to the Buddha, "Sir, I develop mindfulness of death."
- 2.3 "But mendicant, how do you develop it?"
- 2.4 "In this case, sir, I think: 'Oh, if I'd only live for another day and night, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."
- 3.1 Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."
- 3.3 "But mendicant, how do you develop it?"
- 3.4 "In this case, sir, I think: 'Oh, if I'd only live for another day, I'd focus on the Buddha's instructions and I could really achieve a lot.' That's how I develop mindfulness of death."
- 4.1 Another mendicant said to the Buddha, "Sir, I too develop mindfulness of death."
- 4.3 "But mendicant, how do you develop it?"
- 4.4 "In this case, sir, I think: 'Oh, if I'd only live as long as it takes to eat a meal of almsfood, I'd focus on the Buddha's instructions and

I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 5.1

“But mendicant, how do you develop it?” 5.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 5.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 6.1

“But mendicant, how do you develop it?” 6.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 6.4

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.” 7.1

“But mendicant, how do you develop it?” 7.3

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.” 7.4

When this was said, the Buddha said to those mendicants: 8.1

“As to the mendicants who develop mindfulness of death by wishing to live for a day and night ... or to live for a day ... or to live as long as it takes to eat a meal of almsfood ... or to live as long as it takes to chew and swallow four or five mouthfuls—these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements. 8.2

But as to the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful ... or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out—these are called mendicants 13.1

who live diligently. They keenly develop mindfulness of death for the ending of defilements.

- 16.1 So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

AN 6.20

Mindfulness of Death (2nd)

Dutiyaṃaraṇassatisutta

- 1.1 At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants:
- 1.3 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination. And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, with freedom from death as its objective and culmination?
- 2.1 As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die tonight?’
- 3.1 Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply 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 that there 4.1
are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant re- 5.1
flects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die today?’

Suppose that, upon checking, a mendicant knows that there 6.1
are such bad, unskillful qualities. Then in order to give them up 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 that there 7.1
are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Mindfulness of death, when developed and cultivated in this way, 8.1
is very fruitful and beneficial. It has freedom from death as its objective and culmination.”

The Chapter on Unsurpassable

AN 6.21

At Sāma Village

Sāmakasutta

- 1.1 At one time the Buddha was staying in the land of the Sakyans near the little village of Sāma, by a lotus pond.
- 1.2 Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, three qualities lead to the decline of a mendicant. What three? Relishing work, talk, and sleep. These three qualities lead to the decline of a mendicant.”
- 2.5 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.
- 3.1 Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:
- 3.7 “It’s unfortunate for those of you who even the deities know are declining in skillful qualities. I will teach you three more qualities that lead to decline. Listen and apply your mind well, I will speak.”
- 4.3 “Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, are three qualities that lead to decline? 4.5
 Enjoyment of company, being hard to admonish, and having bad
 friends. These three qualities lead to decline.

Whether in the past, future, or present, all those who decline in 5.1
 skillful qualities do so because of these six qualities.”

AN 6.22

Non-decline

Aparihānīyasutta

“Mendicants, I will teach you these six principles that prevent de- 1.1
 cline. ... And what, mendicants, are the six principles that prevent
 decline? Not relishing work, talk, sleep, and company, being easy
 to admonish, and having good friends. These six qualities prevent
 decline.

Whether in the past, future, or present, all those who have not 2.1
 declined in skillful qualities do so because of these six qualities.”

AN 6.23

Dangers

Bhayasutta

“‘Danger’, mendicants, is a term for sensual pleasures. ‘Suffering’, 1.1
 ‘disease’, ‘boil’, ‘chain’, and ‘bog’ are terms for sensual pleasures.

And why is ‘danger’ a term for sensual pleasures? Someone who is 2.1
 besotted by sensual greed and shackled by lustful desire is not freed
 from dangers in this life or in lives to come. That is why ‘danger’ is a
 term for sensual pleasures.

And why are ‘suffering’, ‘disease’, ‘boil’, ‘chain’, and ‘bog’ terms for 2.3
 sensual pleasures? Someone who is besotted by sensual greed and
 shackled by lustful desire is not freed from suffering, disease, boils,

chains, or bogs in this life or in lives to come. That is why these are terms for sensual pleasures.

- 3.1 Danger, suffering, disease, boils,
 and chains and bogs both.
 These describe the sensual pleasures
 to which ordinary people are attached.
- 4.1 Seeing the danger in grasping,
 the origin of birth and death,
 the unattached are freed
 with the ending of birth and death.
- 5.1 Happy, they've come to a safe place,
 quenched in this very life.
 They've gone beyond all enmities and fears,
 and risen above all suffering."

AN 6.24

The Himalaya

Himavantasutta

- 1.1 "Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance! What six? It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in positivity for immersion, skilled in the territory of immersion, and skilled in projecting the mind purified by immersion. A mendicant who possesses these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!"

AN 6.25

Topics for Recollection

Anussatiṭṭhānasutta

“Mendicants, there are these six topics for recollection. What six? 1.1

Firstly, a noble disciple recollects the Realized One: ‘That Blessed 1.3
One is perfected, a fully awakened Buddha, accomplished in knowl-
edge 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. They’ve left behind greed; they’re free of it and have
risen above it. ‘Greed’ is a term for the five kinds of sensual stim-
ulation. Relying on this, some sentient beings are purified in this
way.

Furthermore, a noble disciple recollects the teaching: ‘The teach- 2.1
ing 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. ...

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha 3.1
of the Buddha’s disciples is practicing the way that’s good, direct, sys-
tematic, 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-
ollects the Saṅgha their mind is not full of greed, hate, and delusion.

...

Furthermore, a noble disciple recollects their own ethical pre- 4.1
cepts, which are intact, impeccable, spotless, and unmarred, lib-
erating, 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. ...

5.1 Furthermore, a noble disciple recollects their generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. ...

6.1 Furthermore, a noble disciple recollects the deities: ‘There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity’s host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

7.1 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. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. Relying on this, some sentient beings are purified in this way.

8.1 These are the six topics for recollection.”

AN 6.26

With Mahākaccāna

Mahākaccānasutta

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

1.3 “Reverend,” they replied. Venerable Mahākaccāna said this:

“It’s incredible, reverends, it’s amazing! How this Blessed One 1.5 who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What six?

Firstly, a noble disciple recollects the Realized One: ‘That Blessed 2.2 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. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

Furthermore, a noble disciple recollects the teaching: ‘The teach- 3.1 ing 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. ...

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha 4.1 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 recollects the Saṅgha their mind is not full of greed, hate, and delusion.

...

Furthermore, a noble disciple recollects their own ethical pre- 5.1 cepts, which are 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. ...

6.1 Furthermore, a noble disciple recollects their generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. ...

7.1 Furthermore, a noble disciple recollects the deities: ‘There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity’s host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’ 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. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

8.1 It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.”

Proper Occasions (1st)

Paṭhamasamayasutta

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

“Sir, how many occasions are there for going to see an esteemed 1.2
mendicant?”

“Mendicant, there are six occasions for going to see an esteemed 1.3
mendicant. What six?

Firstly, there’s a time when a mendicant’s heart is overcome and 2.2
mired in sensual desire, and they don’t truly understand the escape
from sensual desire that has arisen. On that occasion they should
go to an esteemed mendicant and say: ‘My heart is overcome and
mired in sensual desire, and I don’t truly understand the escape from
sensual desire that has arisen. Venerable, please teach me how to
give up sensual desire.’ Then that esteemed mendicant teaches them
how to give up sensual desire. This is the first occasion for going to
see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome 3.1
and mired in ill will ... This is the second occasion for going to see
an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome 4.1
and mired in dullness and drowsiness ... This is the third occasion
for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome 5.1
and mired in restlessness and remorse ... This is the fourth occasion
for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome 6.1
and mired in doubt ... This is the fifth occasion for going to see an
esteemed mendicant.

Furthermore, there’s a time when a mendicant doesn’t understand 7.1
what kind of meditation they need to focus on in order to end the

defilements without delay. On that occasion they should go to an esteemed mendicant and say: ‘I don’t understand what kind of meditation to focus on in order to end the defilements without delay. Venerable, please teach me how to end the defilements.’ Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.

- 8.1 These are the six occasions for going to see an esteemed mendicant.”

AN 6.28

Proper Occasions (2nd)

Dutiyasamayasutta

- 1.1 At one time several senior mendicants were staying near Varanasi in the deer park at Isipatana. Then after the meal, on their return from almsround, this discussion came up among them while sitting together in the pavilion.
- 1.3 “Reverends, how many occasions are there for going to see an esteemed mendicant?”
- 2.1 When this was said, one of the mendicants said to the senior mendicants:
- 2.2 “Reverends, there’s a time after an esteemed mendicant’s meal when they return from almsround. Having washed their feet they sit down cross-legged, set their body straight, and bring mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant.”
- 3.1 When this was said, one of the mendicants said to that mendicant:
- 3.2 “Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time the fatigue from walking and from eating has not faded away. There’s a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit cross-legged in the shade of their porch, set their body straight, and bring

mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant.”

When this was said, one of the mendicants said to that mendicant: 4.1

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time they are still practicing the same meditation subject as a basis of immersion that they focused on during the day. There’s a time when an esteemed mendicant has risen at the crack of dawn. They sit down cross-legged, set their body straight, and bring mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant.” 4.2

When this was said, one of the mendicants said to that mendicant: 5.1

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time their body is full of vitality and they find it easy to focus on the instructions of the Buddhas.” 5.2

When this was said, Venerable Mahākaccāna said to those senior mendicants: 6.1

“Reverends, I have heard and learned this in the presence of the Buddha: ‘Mendicant, there are six occasions for going to see an esteemed mendicant.’ 6.2

What six? Firstly, there’s a time when a mendicant’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say: 7.1

“My heart is overcome and mired in sensual desire, and I don’t truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire.” Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant. 7.3

Furthermore, there’s a time when a mendicant’s heart is overcome and mired in ill will ... dullness and drowsiness ... restlessness and remorse ... doubt ... 8.1

Furthermore, there’s a time when a mendicant doesn’t understand what kind of meditation they need to focus on in order to end the defilements without delay. On that occasion they should go to an 12.1

esteemed mendicant and say, “I don’t understand what kind of meditation to focus on in order to end the defilements without delay. Venerable, please teach me how to end the defilements.” Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.’

- 13.1 Reverends, I have heard and learned this in the presence of the Buddha: “These are the six occasions for going to see an esteemed mendicant.”

AN 6.29

With Udāyī

Udāyīsutta

- 1.1 Then the Buddha said to Udāyī, “Udāyī, how many topics for recollection are there?”
- 1.3 When he said this, Udāyī kept silent.
- 1.4 And a second time ... and a third time, the Buddha said to him, “Udāyī, how many topics for recollection are there?”
- 1.9 And a second time and a third time Udāyī kept silent.
- 2.1 Then Venerable Ānanda said to Venerable Udāyī, “Reverend Udāyī, the Teacher is addressing you.”
- 2.3 “Reverend Ānanda, I hear the Buddha.
- 2.4 It’s when 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. This is a topic for recollection.”

Then the Buddha said to Venerable Ānanda: “Ānanda, I know that 3.1
this futile man Udāyī is not committed to the higher mind. Ānanda,
how many topics for recollection are there?”

“Sir, there are five topics for recollection. What five? 4.1

Firstly, a mendicant, quite secluded from sensual pleasures, se- 4.3
cluded from unskillful qualities, enters and remains in the first ab-
sorption ... second absorption ... third absorption. When this topic
of recollection is developed and cultivated in this way it leads to bliss-
ful meditation in this very life.

Furthermore, a mendicant focuses on the perception of light, 5.1
focusing on the perception of day regardless of whether it’s night
or day. And so, with an open and unenveloped heart, they develop
a mind that’s full of radiance. When this topic of recollection is
developed and cultivated in this way it leads to knowledge and vision.

Furthermore, a mendicant examines their own body up from the 6.1
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, undi-
gested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease,
saliva, snot, synovial fluid, urine.’ When this topic of recollection
is developed and cultivated in this way it leads to giving up sensual
desire.

Furthermore, suppose a mendicant were to see a corpse thrown 7.1
in a charnel ground. And it had been dead for one, two, or three
days, bloated, livid, and festering. They’d compare it with their own
body: ‘This body is also of that same nature, that same kind, and
cannot go beyond that.’

Or suppose they were to see a corpse thrown in a charnel ground 8.1
being devoured by crows, hawks, vultures, hounds, jackals, and many
kinds of little creatures. They’d compare it with their own body:

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

9.1 Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews ... A skeleton without flesh but smeared with blood, and held together by sinews ... A skeleton rid of flesh and blood, held together by sinews ... Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ... White bones, the color of shells ... Decrepit bones, heaped in a pile ... Bones rotted and crumbled to powder. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit ‘I am’.

10.1 Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements. These are the five topics for recollection.”

11.1 “Good, good, Ānanda. Well then, Ānanda, you should also remember this sixth topic for recollection. In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and focuses on work mindfully. When this topic of recollection is developed and cultivated in this way it leads to mindfulness and situational awareness.”

AN 6.30

Unsurpassable

Anuttariyasutta

“Mendicants, these six things are unsurpassable. What six? The un- 1.1
surpassable seeing, listening, acquisition, training, service, and rec-
ollection.

And what is the unsurpassable seeing? Some people go to see 2.1
an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse
spectrum of sights; or ascetics and brahmins of wrong view and
wrong practice. There is such a seeing, I don’t deny it. That seeing
is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to dis-
illusionment, dispassion, cessation, peace, insight, awakening, and
extinguishment. The unsurpassable seeing is when someone with
settled faith and fondness, sure and devoted, goes to see a Realized
One or their disciple. This is in order to purify sentient beings, to
get past sorrow and crying, to make an end of pain and sadness, to
discover the system, and to realize extinguishment. This is called the
unsurpassable seeing. Such is the unsurpassable seeing.

But what of the unsurpassable hearing? Some people go to hear 3.1
the sound of drums, arched harps, singing, or a diverse spectrum of
sounds; or ascetics and brahmins of wrong view and wrong practice.
There is such a hearing, I don’t deny it. That hearing ... doesn’t lead
to extinguishment. The unsurpassable hearing is when someone
with settled faith and fondness, sure and devoted, goes to hear the
teaching of a Realized One or one of his disciples. ... This is called
the unsurpassable hearing. Such is the unsurpassable seeing and
hearing.

But what of the unsurpassable acquisition? Some people acquire a 4.1
child, a wife, wealth, or a diverse spectrum of things; or they acquire
faith in an ascetic or brahmin of wrong view and wrong practice.
There is such an acquisition, I don’t deny it. That acquisition ...
doesn’t lead to extinguishment. The unsurpassable acquisition is

when someone with settled faith and fondness, sure and devoted, acquires faith in a Realized One or their disciple. ... This is called the unsurpassable acquisition. Such is the unsurpassable seeing, hearing, and acquisition.

5.1 But what of the unsurpassable training? Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice. There is such a training, I don't deny it. That training ... doesn't lead to extinguishment. The unsurpassable training is when someone with settled faith and fondness, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. ... This is called the unsurpassable training. Such is the unsurpassable seeing, hearing, acquisition, and training.

6.1 But what of the unsurpassable service? Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of wrong view and wrong practice. There is such service, I don't deny it. That service ... doesn't lead to extinguishment. The unsurpassable service is when someone with settled faith and fondness, sure and devoted, serves a Realized One or their disciple. ... This is called the unsurpassable service. Such is the unsurpassable seeing, listening, acquisition, training, and service.

7.1 But what of the unsurpassable recollection? Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice. There is such recollection, I don't deny it. That recollection is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable recollection is when someone with settled faith and fondness, sure and devoted, recollects a Realized One or their disciple. ... This is called the unsurpassable recollection.

8.1 These are the six unsurpassable things.

They've gained the unsurpassed seeing, the unsurpassed hearing, and the unsurpassable acquisition. They enjoy the unsurpassable training	9.1
and serve with care. Then they develop recollection connected with seclusion, which is safe, and leads to freedom from death.	10.1
They rejoice in diligence, alert and ethically restrained. And in time they arrive at the place where suffering ceases."	11.1

The Chapter on Deities

AN 6.31

A Trainee

Sekhasutta

- 1.1 “These six things lead to the decline of a mendicant trainee. What six? They relish work, talk, sleep, and company. They don’t guard the sense doors, and they eat too much. These six things lead to the decline of a mendicant trainee.
- 2.1 These six things don’t lead to the decline of a mendicant trainee. What six? They don’t relish work, talk, sleep, and company. They guard the sense doors, and they don’t eat too much. These six things don’t lead to the decline of a mendicant trainee.”

AN 6.32

Non-decline (1st)

Paṭhamaaparihānasutta

- 1.1 Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him:
- 2.1 “Sir, these six things don’t lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality. These six things don’t lead to the decline of a mendicant.”

That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there. 2.5

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding: 3.1

“Respect for the Teacher and the teaching, 4.1
and keen respect for the Saṅgha;
a mendicant who respects diligence
and hospitality
can’t decline,
and has drawn near to extinguishment.”

AN 6.33

Non-decline (2nd)

Dutiyaaparihānasutta

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

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

One respectful of the Teacher and the teaching, 2.1
keenly respecting the Saṅgha;
endowed with conscience and prudence,
reverential and respectful—
it is impossible for them to decline;
they have drawn near to extinguishment.”

AN 6.34

With Mahāmoggallāna

Mahāmoggallānasutta

- 1.1 At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.
- 1.2 Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind, “Which gods know that they are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening?”
- 1.5 Now, at that time a monk named Tissa had recently passed away and been reborn in a realm of divinity. There they knew that The divinity Tissa was very mighty and powerful.
- 2.1 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta’s Grove and reappeared in that realm of divinity.
- 2.2 Tissa saw Moggallāna coming off in the distance, and said to him, “Come, my good fellow Moggallāna! Welcome, my good fellow! It’s been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you.” Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.
- 2.9 Moggallāna said to him, “Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening?”
- 3.2 “The gods of the four great kings know this.”
- 4.1 “But do all of them know this?”
- 4.2 “No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

“But Tissa, is it only the gods of the four great kings who know 5.1
that they are stream-enterers, or do the gods of the thirty-three ...
the gods of Yama ... the joyful gods ... the gods who love to create
... and the gods who control what is created by others know that
they are stream-enterers, not liable to be reborn in the underworld,
assured, destined for awakening?”

“The gods of these various classes know this.” 5.6

“But do all of them know this?” 6.1

“No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.” 6.2

Moggallāna approved and agreed with what the divinity Tissa 7.1
said. Then, as easily as a strong person would extend or contract
their arm, he vanished from that realm of divinity and reappeared in
Jeta’s Grove.

AN 6.35

Things That Play a Part in Realization

Vijjābhāgiyasutta

“These six things play a part in realization. What six? The perception 1.1
of impermanence, the perception of suffering in impermanence, the
perception of not-self in suffering, the perception of giving up, the
perception of fading away, and the perception of cessation. These
are the six things that play a part in realization.”

AN 6.36

Roots of Dispute

Vivādamūlasutta

- 1.1 “Mendicants, there are these six roots of dispute. What six? Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of dispute, so it doesn’t come up in the future.
- 2.1 Furthermore, a mendicant is offensive and contemptuous ... They’re jealous and stingy ... They’re devious and deceitful ... They have corrupt wishes and wrong view ... They’re attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of dispute, so it doesn’t come up in the future. These are the six roots of dispute.”

AN 6.37

A Gift With Six Factors

Chaṭṭhaṅgadānasutta

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

Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a 1.2
religious donation with six factors for the mendicant Saṅgha headed
by Sāriputta and Moggallāna. The Buddha saw her doing this, with
his clairvoyance that is purified and superhuman, and he addressed
the mendicants:

“This Veḷukaṇṭakī, Nanda's mother, is preparing a religious dona- 1.5
tion with six factors for the mendicant Saṅgha headed by Sāriputta
and Moggallāna.

And how does a religious donation have six factors? Three factors 2.1
apply to the donor and three to the recipients.

What three factors apply to the donor? It's when a donor is in a 2.3
good mood before giving, while giving they feel confident, and after
giving they're uplifted. These three factors apply to the donor.

What three factors apply to the recipients? It's when the recipients 3.1
are free of greed, hate, and delusion, or practicing to be free of them.
These three factors apply to the recipients.

Thus three factors apply to the donor and three to the recipients. 3.4
That's how a religious donation has six factors.

It's not easy to grasp the merit of such a six-factored donation by 4.1
saying that this is the extent of their overflowing merit, overflow-
ing goodness that nurtures happiness and is conducive to heaven,
ripening in happiness and leading to heaven. And it leads to what
is likable, desirable, agreeable, to welfare and happiness. It's simply
reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not 5.1
easy to say how many gallons, how many hundreds, thousands, hun-
dreds of thousands of gallons there are. It's simply reckoned as an

incalculable, immeasurable, great mass of water. In the same way, it's not easy to grasp the merit of such a six-factored donation ...

- 6.1 A good mood before giving,
 confidence while giving,
 feeling uplifted after giving:
 this is the perfect sacrifice.

- 7.1 Free of greed, free of hate,
 free of delusion, undefiled;
 this is the field for the perfect sacrifice,
 the disciplined spiritual practitioners.

- 8.1 After rinsing,
 you give with your own hands.
 This sacrifice is very fruitful
 for both yourself and others.

- 9.1 When an intelligent, faithful person,
 sacrifices like this, with a mind of letting go,
 that astute one is reborn
 in a happy, pleasing world.”

AN 6.38

One's Own Volition

Attakārīsutta

- 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 “Worthy Gotama, this is my doctrine and view: One does not act of one's own volition, nor does one act of another's volition.”
- 1.5 “Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on

his own say that one does not act of one's own volition, nor does one act of another's volition?

What do you think, brahmin, is there an element of initiative?" 2.1

"Yes, sir." 2.2

"Since this is so, do we find sentient beings who initiate activity?" 2.3

"Yes, sir." 2.4

"Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another. 2.5

What do you think, brahmin, is there an element of persistence ... exertion ... strength ... endurance ... exertion?" 3.1

"Yes, sir." 3.6

"Since this is so, do we find sentient beings who have exertion?" 3.7

"Yes, sir." 3.8

"Since there is an element of exertion, and sentient beings who have exertion are found, sentient beings act of their own volition or that of another. 3.9

Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?" 4.1

"Excellent, worthy Gotama! Excellent! ... From this day forth, 5.1
may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

AN 6.39

Sources

Nidānasutta

"Mendicants, there are these three sources that give rise to deeds. 1.1
What three? Greed, hate, and delusion are sources that give rise to deeds. Greed doesn't give rise to contentment. Rather, greed just gives rise to greed. Hate doesn't give rise to love. Rather, hate

just gives rise to hate. Delusion doesn't give rise to understanding. Rather, delusion just gives rise to delusion. It's not because of deeds born of greed, hate, and delusion that gods, humans, or those in any other good places are found. Rather, it's because of deeds born of greed, hate, and delusion that hell, the animal realm, the ghost realm, or any other bad places are found. These are three sources that give rise to deeds.

- 2.1 Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Contentment doesn't give rise to greed. Rather, contentment just gives rise to contentment. Love doesn't give rise to hate. Rather, love just gives rise to love. Understanding doesn't give rise to delusion. Rather, understanding just gives rise to understanding. It's not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or any other bad places are found. Rather, it's because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found. These are three sources that give rise to deeds."

AN 6.40

With Kimbila

Kimilasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.4 "What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?"
- 1.5 "Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true

teaching does not last long after the final quenching of the Realized One.”

“What is the cause, sir, what is the reason why the true teaching 2.1
does last long after the final quenching of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen main- 2.2
tain respect and reverence for the Teacher, the teaching, the Saṅgha,
the training, diligence, and hospitality after the final quenching of
the Realized One. This is the cause, this is the reason why the true
teaching does last long after the final quenching of the Realized One.”

AN 6.41

A Tree Trunk

Dārukhandhasutta

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

Then Venerable Sāriputta robed up in the morning and, taking his 1.3
bowl and robe, descended the Vulture’s Peak together with several
mendicants. At a certain spot he saw a large tree trunk, and he
addressed the mendicants, “Reverends, do you see this large tree
trunk?”

“Yes, reverend.” 1.6

“If they wanted to, a mendicant with psychic powers who has 2.1
mastered their mind could determine this tree trunk to be nothing
but earth. Why is that? Because the earth element exists in the
tree trunk. Relying on that a mendicant with psychic powers could
determine it to be nothing but earth. If they wanted to, a mendicant
with psychic powers who has mastered their mind could determine
this tree trunk to be nothing but water. ... Or they could determine
it to be nothing but fire ... Or they could determine it to be nothing
but air ... Or they could determine it to be nothing but beautiful
... Or they could determine it to be nothing but ugly. Why is that?
Because the element of ugliness exists in the tree trunk. Relying

on that a mendicant with psychic powers could determine it to be nothing but ugly.”

AN 6.42

With Nāgita

Nāgitasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:
- 1.5 “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.” Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a colossal racket.
- 2.1 Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that colossal racket? You’d think it was fishermen hauling in a catch!”
- 2.4 “Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many fresh and cooked foods, and they’re standing

outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.” 2.5

“Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It’s like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha’s ethics and wisdom.” 3.1

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity. 4.1

Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: ‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.’ So I’m not pleased that that mendicant is living within a village. 5.1

Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: ‘Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’ So I’m pleased that that mendicant is living in the wilderness. 6.1

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: ‘Now if this venerable’s mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi, they will preserve it.’ So I’m pleased that that mendicant is living in the wilderness. 7.1

- 8.1 Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: ‘Now this venerable will free the unfreed mind or preserve the freed mind.’ So I’m pleased that that mendicant is living in the wilderness.
- 9.1 Take a mendicant who I see living within a village receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns, and capital cities and make their home there. So I’m not pleased that that mendicant is living within a village.
- 10.1 Take a mendicant who I see in the wilderness receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don’t neglect retreat, and they don’t neglect remote lodgings in the wilderness and the forest. So I’m pleased that that mendicant is living in the wilderness.
- 11.1 Nāgita, when I’m walking along a road and I don’t see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate.”

The Chapter with Dhammika

AN 6.43

The Giant

Nāgasutta

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

Then the Buddha robed up in the morning and, taking his bowl 1.2
and robe, entered Sāvattthī for alms. Then, after the meal, on his
return from almsround, he addressed Venerable Ānanda, “Come,
Ānanda, let’s go to the stilt longhouse of Migāra’s mother in the
Eastern Monastery for the day’s meditation.”

“Yes, sir,” Ānanda replied. 1.5

So the Buddha went with Ānanda to the Eastern Monastery. In 2.1
the late afternoon the Buddha came out of retreat and addressed
Ānanda, “Come, Ānanda, let’s go to the eastern gate to bathe.”

“Yes, sir,” Ānanda replied. So the Buddha went with Ānanda to 2.4
the eastern gate to bathe. When he had bathed and emerged from
the water he stood in one robe drying his limbs.

Now, at that time King Pasenadi had a giant bull elephant called 3.1
“White”. It emerged from the eastern gate to the beating and playing
of musical instruments.

3.2 When people saw it they said, “The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a big body!”

3.4 When they said this, Venerable Udāyī said to the Buddha, “Sir, is it only when they see elephants with such a big, formidable body that people say: ‘A giant, such a giant’? Or do they say it when they see any other creatures with big, formidable bodies?”

3.7 “Udāyī, when they see elephants with such a big, formidable body people say: ‘A giant, such a giant!’

3.9 And also when they see a horse with a big, formidable body ...

3.10 When they see a bull with a big, formidable body ...

3.11 When they see a serpent with a big, formidable body ...

3.12 When they see a tree with a big, formidable body ...

3.13 And when they see a human being with such a big, formidable body people say: ‘A giant, such a giant!’

3.15 But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a ‘giant’ in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.”

4.1 “It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a “giant” in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.’ And I celebrate the well-spoken words of the Buddha with these verses:

5.1 Awakened as a human being,
self-tamed and immersed in samādhi,
following the spiritual path,
he loves peace of mind.

6.1 Revered by people,
gone beyond all things,
even the gods revere him;
so I’ve heard from the perfected one.

- He has transcended all fetters 7.1
and escaped from entanglements.
Delighting to renounce sensual pleasures,
he's freed like lustrous gold from stone.
- That giant outshines all, 8.1
like the Himalaya beside other mountains.
Of all those named 'giant',
he is truly named, supreme.
- I shall extol the giant for you, 9.1
for he does nothing monstrous.
Gentleness and harmlessness
are two feet of the giant.
- Fervor and chastity 10.1
are his two other feet.
Faith is the giant's trunk,
and equanimity his white tusks.
- Mindfulness is his neck, his head is wisdom— 11.1
inquiry and thinking about principles.
His belly is the sacred hearth of the Dhamma,
and his tail is seclusion.
- Practicing absorption, enjoying the breath, 12.1
he is serene within.
The giant is serene when walking,
the giant is serene when standing,
- the giant is serene when lying down, 13.1
and when sitting, the giant is serene.
The giant is restrained everywhere:
this is the accomplishment of the giant.
- He eats blameless things, 14.1

he doesn't eat blameworthy things.
 When he gets food and clothes,
 he avoids storing them up.

- 15.1 Having severed all bonds,
 fetters large and small,
 wherever he goes,
 he goes without concern.
- 16.1 A white lotus,
 fragrant and delightful,
 sprouts in water and grows there,
 but water does not stick to it.
- 17.1 Just so the Buddha is born in the world,
 and lives in the world,
 but the world does not stick to him,
 as water does not stick to the lotus.
- 18.1 A great blazing fire
 dies down when the fuel runs out.
 When the coals have gone out
 it's said to be 'quenched'.
- 19.1 This simile is taught by the discerning
 to express the meaning clearly.
 Great giants will understand
 what the giant taught the giant.
- 20.1 Free of greed, free of hate,
 free of delusion, undefiled;
 the giant, giving up his body,
 being undefiled, will be fully quenched."

AN 6.44

With Migasālā

Migasālāsutta

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. 1.1

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 the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life? 1.2

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. 2.2

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. 2.4

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?” 2.6

“You’re right, sister, but that’s how the Buddha declared it.” 2.7

Then Ānanda, after receiving almsfood at Migasālā’s home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened. 3.1

“Ānanda, 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 six individuals are found in the world. What six? 5.1

Take a certain individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve not listened or learned or penetrated theoretically or found 6.2

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.

7.1 Take another individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they've listened and learned and penetrated theoretically and found 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.

8.1 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.

9.1 In this case, the individual who is gentle ... and has listened, learned, penetrated theoretically, and found 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?

9.6 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.

10.1 Take another individual who is angry and conceited, and from time to time has greedy thoughts. 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.

11.1 Take another individual who is angry and conceited, and from time to time has greedy thoughts. ... Because the stream of the teaching carries them along. ... 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.

12.1 Judgmental people compare them ...

12.2 I, or someone like me, may pass judgment on people.

Take another individual who is angry and conceited, and from 13.1
time to time has the impulse to speak inappropriately. 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 another individual who is angry and conceited, and from 14.1
time to time has the impulse to speak inappropriately. But they've
listened and learned and penetrated theoretically and found tempo-
rary 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, saying: 'This one has just the 15.1
same qualities as the other, so why is one worse and one better?' This
will be for their lasting harm and suffering.

In this case, the individual who is angry and conceited, but has 16.1
listened, learned, penetrated theoretically, and found 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 16.6
judgment on individuals. Those who pass judgment on individuals
harm themselves. I, or someone like me, may pass judgment on
individuals.

Who is this laywoman Migasālā, a foolish incompetent aunty, with 17.1
an aunty's wit? And who is it that knows how to assess individual
persons? These six individuals are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa 18.1
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 6.45

Debt

Īnasutta

- 1.1 “Mendicants, isn’t poverty suffering in the world for a person who enjoys sensual pleasures?”
- 1.2 “Yes, sir.”
- 2.1 “When a poor, penniless person falls into debt, isn’t being in debt also suffering in the world for a person who enjoys sensual pleasures?”
- 2.2 “Yes, sir.”
- 3.1 “When a poor person who has fallen into debt agrees to pay interest, isn’t the interest also suffering in the world for a person who enjoys sensual pleasures?”
- 3.2 “Yes, sir.”
- 4.1 “When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning. Isn’t being warned suffering in the world for a person who enjoys sensual pleasures?”
- 4.3 “Yes, sir.”
- 5.1 “When a poor person fails to pay after getting a warning, they’re prosecuted. Isn’t being prosecuted suffering in the world for a person who enjoys sensual pleasures?”
- 5.3 “Yes, sir.”
- 6.1 “When a poor person fails to pay after being prosecuted, they’re imprisoned. Isn’t being imprisoned suffering in the world for a person who enjoys sensual pleasures?”
- 6.3 “Yes, sir.”
- 7.1 “So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities is called poor and penniless in the training of the Noble One.

Since they have no faith, conscience, prudence, energy, or wisdom 8.1
when it comes to skillful qualities, they do bad things by way of body,
speech, and mind. This is how they're in debt, I say.

In order to conceal the bad things they do by way of body, speech, 9.1
and mind they harbor corrupt wishes. They wish, plan, speak, and
act with the thought: 'May no one find me out!' This is how they
pay interest, I say.

Good-hearted spiritual companions say this about them: 'This 10.1
venerable acts like this, and behaves like that.' This is how they're
warned, I say.

When they go to a wilderness, the root of a tree, or an empty hut, 11.1
they're beset by remorseful, unskillful thoughts. This is how they're
prosecuted, I say.

That poor, penniless person has done bad things by way of body, 12.1
speech, and mind. When their body breaks up, after death, they're
trapped in the prison of hell or the animal realm. I don't see a single
prison that's as grim, as vicious, and such an obstacle to reaching the
supreme sanctuary from the yoke as the prison of hell or the animal
realm.

Poverty is said to be suffering in the world, 13.1
and so is being in debt.

A poor person who has fallen into debt
frets even when spending the loan.

And then they're prosecuted, 14.1
or even thrown in jail.
Such imprisonment is true suffering
for someone who prays for pleasure and possessions.

In the same way, in the Noble One's training 15.1
whoever has no faith,
no conscience or prudence,
contemplates bad deeds.

- 16.1 After doing bad things
by way of body,
speech, and mind,
they wish, ‘May no one find me out!’
- 17.1 Their behavior is creepy
by body, speech, and mind.
They pile up bad deeds
on and on, life after life.
- 18.1 That simpleton evildoer,
knowing their own misdeeds,
is a poor person who has fallen into debt,
and frets even when spending the loan.
- 19.1 And when in village or wilderness
they’re prosecuted
by painful mental plans,
which are born of remorse.
- 20.1 That simpleton evildoer,
knowing their own misdeeds,
goes to one of the animal realms,
or is trapped in hell.
- 21.1 Such imprisonment is true suffering,
from which the attentive are released.
With confident heart, they give
with wealth that is properly earned.
- 22.1 That faithful householder of discernment
holds a winning hand on both counts:
welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,

merit grows by generosity.

In the same way, in the Noble One's training, 23.1
 whoever is grounded in faith,
 with conscience and prudence,
 wise, and ethically restrained,

is said to live happily 24.1
 in the Noble One's training.
 After gaining pleasure not of the flesh,
 they concentrate on equanimity.

They give up the five hindrances, 25.1
 constantly energetic,
 and enter the absorptions,
 unified, alert, and mindful.

Truly knowing in this way 26.1
 regards the ending of all fetters,
 by not grasping in any way,
 their mind is rightly freed.

To that unaffected one, rightly freed 27.1
 with the end of the fetters of continued existence,
 the knowledge comes:
 'My freedom is unshakable.'

This is the ultimate knowledge. 28.1
 This is the supreme happiness.
 Sorrowless, stainless, secure:
 this is the highest freedom from debt."

AN 6.46

By Mahācunda

Mahācundasutta

- 1.1 SO I HAVE HEARD. At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”
- 1.5 “Reverend,” they replied. Venerable Mahācunda said this:
- 2.1 “Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption: ‘They say, “We practice absorption meditation! We practice absorption meditation!” And they meditate and concentrate and contemplate and ruminate. Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?’ In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption are not inspired. And they’re not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.
- 3.1 Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles: ‘They say, “We practice discernment of principles! We practice discernment of principles!” But they’re haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?’ In this case the mendicants who practice absorption are not inspired, and the mendicants who practice discernment of principles are not inspired. And they’re not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption. In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption are not inspired. And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. 4.1

And take a case where mendicants who practice absorption praise only others like them, not mendicants who practice discernment of principles. In this case the mendicants who practice absorption are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. 5.1

So you should train like this: 'As mendicants who practice discernment of principles, we will praise mendicants who practice absorption.' That's how you should train. Why is that? Because it's rare to find such incredible individuals in the world who have direct meditative experience of the element free of death. 6.1

So you should train like this: 'As mendicants who practice absorption, we will praise mendicants who practice discernment of principles.' That's how you should train. Why is that? Because it's incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom." 7.1

AN 6.47

Apparent in the Present Life (1st)

Paṭhamasanditṭhikasutta

And then the wanderer Moliyasivaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha: 1.1

- 1.3 “Sir, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”
- 2.1 “Well then, Sīvaka, I’ll ask you about this in return, and you can answer as you like. What do you think, Sīvaka? When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”
- 2.4 “Yes, sir.”
- 2.5 “Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.
- 3.1 What do you think, Sīvaka? When there’s hate ... delusion ... greedy ideas ... hateful ideas ... When there are delusional ideas in you, do you understand ‘I have delusional ideas in me’? And when there are no delusional ideas in you, do you understand ‘I have no delusional ideas in me’?”
- 3.7 “Yes, sir.”
- 3.8 “Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”
- 4.1 “Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

AN 6.48

Apparent in the Present Life (2nd)

Dutiyasanditthikasutta

- 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 “Worthy Gotama, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, imme-

diately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Well then, brahmin, I’ll ask you about this in return, and you 2.1
can answer as you like. What do you think, brahmin? When there’s
greed in you, do you understand ‘I have greed in me’? And when
there’s no greed in you, do you understand ‘I have no greed in me’?”

“Yes, sir.” 2.4

“Since you know this, this is how the teaching is apparent in the 2.5
present life, immediately effective, inviting inspection, relevant, so
that sensible people can know it for themselves.

What do you think, brahmin? When there’s hate ... delusion ... 3.1
corruption that leads to physical deeds ... corruption that leads to
speech ... When there’s corruption that leads to mental deeds in
you, do you understand ‘I have corruption that leads to mental deeds
in me’? And when there’s no corruption that leads to mental deeds
in you, do you understand ‘I have no corruption that leads to mental
deeds in me’?”

“Yes, sir.” 3.7

“Since you know this, this is how the teaching is apparent in the 3.8
present life, immediately effective, inviting inspection, relevant, so
that sensible people can know it for themselves.”

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

AN 6.49

With Khema

Khemasutta

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

Now at that time Venerable Khema and Venerable Sumana were 1.2
staying near Sāvattthī in the Dark Forest. Then they went up to the

Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

2.1 “Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—does not think: ‘There is someone better than me, or equal to me, or worse than me.’”

2.3 That is what Khema said, and the Teacher concurred. Then Khema, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

3.1 And then, not long after Khema had left, Sumana said to the Buddha:

3.2 “Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—does not think: ‘There is no one better than me, or equal to me, or worse than me.’”

3.4 That is what Sumana said, and the Teacher concurred. Then Sumana, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

4.1 Then, not long after Khema and Sumana had left, the Buddha addressed the mendicants: “Mendicants, this is how gentlemen declare enlightenment. The goal is spoken of, but the self is not involved. But it seems that there are some futile men here who declare enlightenment as a joke. Later they will fall into distress.

5.1 They don’t represent themselves
as being among superiors, inferiors, or equals.
Rebirth is ended,
the spiritual journey has been completed.

They live freed from fetters.”

AN 6.50

Sense Restraint

Indriyasamvarasutta

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

Suppose there was a tree that lacked branches and foliage. Its 1.6
shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no sense restraint, one who lacks 1.8
sense restraint has destroyed a vital condition for ethical conduct.
... One who lacks disillusionment and dispassion has destroyed a
vital condition for knowledge and vision of freedom.

When there is sense restraint, one who has fulfilled sense restraint 2.1
has fulfilled a vital condition for ethical conduct. When there is
ethical conduct, one who has fulfilled ethical conduct has fulfilled a
vital condition for right immersion. When there is right immersion,
one who has fulfilled right immersion has fulfilled a vital condition
for true knowledge and vision. When there is true knowledge and
vision, one who has fulfilled true knowledge and vision has fulfilled
a vital condition for disillusionment and dispassion. When there
is disillusionment and dispassion, one who has fulfilled disillusion-

ment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

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

AN 6.51

With Ānanda

Ānandasutta

- 1.1 Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:
- 2.1 “Reverend Sāriputta, how does a mendicant get to hear a teaching they haven’t heard before? How do they remember those teachings they have heard? How do they keep exercising the teachings with which they are already familiar? And how do they come to understand what they haven’t understood before?”
- 2.2 “Well, Venerable Ānanda, you’re very learned. Why don’t you clarify this yourself?”
- 2.4 “Well then, Reverend Sāriputta, listen and apply your mind well, I will speak.”
- 2.5 “Yes, reverend,” Sāriputta replied. Ānanda said this:
- 3.1 “Reverend Sāriputta, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations.

Then, just as they learned and memorized it, they teach others 3.3
in detail, make them recite in detail, they rehearse it themselves in
detail, and they think about and consider the teaching in their heart,
examining it with the mind.

They enter the rains retreat in a monastery with senior mendicants 3.4
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.

This is how a mendicant gets to hear a teaching they haven’t heard 3.8
before. It’s how they remember those teachings they have heard. It’s
how they keep exercising the teachings with which they are already
familiar. And it’s how they come to understand what they haven’t
understood before.”

“It’s incredible, reverend, it’s amazing! How well said this was by 4.1
Venerable Ānanda! And we will remember Venerable Ānanda as
someone who possesses these six qualities.

For Ānanda memorizes the teaching ... statements, mixed prose 4.3
& verse, discussions, verses, inspired exclamations, legends, stories
of past lives, amazing stories, and elaborations. Those venerables
reveal to Ānanda what is hidden, clarify what is unclear, and dispel
doubt regarding the many doubtful matters.”

AN 6.52

Aristocrats

Khattiyasutta

And then the brahmin Jānussoṇi went up to the Buddha, and ex- 1.1
changed greetings with him. When the greetings and polite con-
versation were over, he sat down to one side and said to the Buddha:

- 2.1 “Aristocrats, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”
- 2.2 “Aristocrats, brahmin, have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on power. They insist on territory. Their ultimate goal is authority.”
- 3.1 “Brahmins, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”
- 3.2 “Brahmins have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on the hymns. They insist on sacrifice. Their ultimate goal is the realm of divinity.”
- 4.1 “Householders, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”
- 4.2 “Householders have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on their profession. They insist on work. Their ultimate goal is to complete their work.”
- 5.1 “Women, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”
- 5.2 “Women have a man as their ambition. They’re preoccupied with adornments. They’re fixated on their children. They insist on being without a co-wife. Their ultimate goal is authority.”
- 6.1 “Bandits, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”
- 6.2 “Bandits have theft as their ambition. They’re preoccupied with a hiding place. They’re fixated on their sword. They insist on darkness. Their ultimate goal is invisibility.”
- 7.1 “Ascetics, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

“Ascetics have patience and gentleness as their ambition. They’re 7.2
preoccupied with wisdom. They’re fixated on ethical conduct. They
insist on owning nothing. Their culmination is extinguishment.”

“It’s incredible, worthy Gotama, it’s amazing! The worthy Gotama 8.1
knows the ambition, preoccupation, fixation, insistence, and ultimate
goal of aristocrats, brahmins, householders, women, bandits,
and ascetics. 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 6.53

Diligence

Appamādasutta

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

“Worthy Gotama, is there one thing that, when developed and 2.1
cultivated, secures benefits for both this life and lives to come?”

“There is, brahmin.” 2.2

“So what is it?” 3.1

“Diligence, brahmin, is one thing that, when developed and culti- 3.2
vated, secures benefits for both this life and lives to come.

The footprints of all creatures that walk can fit inside an elephant’s 4.1
footprint. So an elephant’s footprint is said to be the biggest of them
all. In the same way, diligence is one thing that, when developed and
cultivated, secures benefits for both this life and lives to come.

The rafters of a bungalow all lean to the peak, slope to the peak, 5.1
and meet at the peak, so the peak is said to be the topmost of them
all. In the same way, diligence is one thing ...

A reed-cutter, having cut the reeds, grabs them at the top and 6.1
shakes them down, shakes them about, and shakes them off. In the
same way, diligence is one thing ...

- 7.1 When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, diligence is one thing ...
- 8.1 All lesser rulers 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, diligence is one thing ...
- 9.1 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, diligence is one thing that, when developed and cultivated, secures benefits for both this life and lives to come.
- 10.1 This is the one thing that, when developed and cultivated, secures benefits for both this life and lives to come."
- 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."

AN 6.54

About Dhammika

Dhammikasutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.
- 1.2 Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.
- 2.1 Then the local lay followers thought to themselves, "We have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But the visiting mendicants don't stay. They leave, abandoning the monastery. What is the cause, what is the reason for this?"

Then the local lay followers thought to themselves, “This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them. The visiting mendicants who were treated in this way do not stay. They leave, abandoning the monastery. Why don’t we banish Venerable Dhammika?” 2.5

Then the local lay followers went up to Venerable Dhammika and said to him, “Sir, please leave this monastery. You’ve stayed here long enough.” 3.1

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery. 3.4

Then the local lay followers thought to themselves: ... 4.1

They said to Venerable Dhammika, “Sir, please leave this monastery. You’ve stayed here long enough.” 5.1

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery. 5.4

Then the local lay followers thought to themselves, “Why don’t we banish Venerable Dhammika from all seven monasteries in our native land?” 6.1

Then the local lay followers went up to Venerable Dhammika and said to him, “Sir, please leave all seven monasteries in our native land.” 6.7

Then Venerable Dhammika thought, “I’ve been banished by the local lay followers from all seven monasteries in my native land. Where am I to go now?” He thought, “Why don’t I go to see the Buddha?” 6.9

Then Venerable Dhammika took his bowl and robe and set out for Rājagaha. Eventually he came to Rājagaha and the Vulture’s Peak. He went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “So, Brahmin Dhammika, where have you come from?” 7.1

- 7.4 “Sir, I’ve been banished by the local lay followers from all seven monasteries in my native land.”
- 7.5 “Enough, Brahmin Dhammika, what’s that to you? Now that you’ve been banished from all of those places, you have come to me.
- 8.1 Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship. In the same way, now that you’ve been banished from all of those places, you have come to me.
- 9.1 Once upon a time, King Koravya had a royal banyan tree with five trunks called ‘Well Planted’. It was shady and lovely. Its canopy spread over twelve leagues, while the network of roots spread for five leagues. Its fruits were as large as a rice pot. And they were as sweet as pure wild honey. The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another. No one guarded the fruit, yet no one damaged another’s fruits.
- 10.1 Then a certain person ate as much as he liked of the fruit, then broke off a branch and left. Then the deity haunting the royal banyan tree thought, ‘Oh lord, how incredible, how amazing! How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don’t I make sure that the royal banyan tree gives no fruit in future?’ Then the royal banyan tree gave no more fruit.
- 11.1 Then King Koravya went up to Sakka, lord of gods, and said to him, ‘Please good fellow, you should know that the royal banyan tree called Well Planted gives no fruit.’ Then Sakka used his psychic powers to will that a violent storm come. And it felled and uprooted the royal banyan tree. Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful face.
- 12.1 Then Sakka went up to that deity, and said, ‘Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?’

‘Because, my good fellow, a violent storm came and felled and uprooted my home.’ 12.3

‘Well, did you stand by your tree’s duty when the storm came?’ 12.4

‘But my good fellow, how does a tree stand by its duty?’ 12.5

‘It’s when those who need the tree’s roots, bark, leaves, flowers, or fruit take what they need. Yet the deity is not displeased or upset because of this. This is how a tree stands by its duty.’ 12.6

‘I was not standing by a tree’s duty when the storm came and felled and uprooted my home.’ 12.9

‘God, if you were to stand by a tree’s duty, your home may be as it was before.’ 12.10

‘I will stand by a tree’s duty! May my home be as it was before!’ 12.11

Then Sakka used his psychic power to will that a violent storm come. And it raised up that mighty banyan tree and the bark of the roots was healed. 13.1

In the same way, Brahmin Dhammika, were you standing by an ascetic’s duty when the local lay followers banished you from all seven of the monasteries in your native land? 13.2

“But sir, how do I stand by an ascetic’s duty?” 13.3

“When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy, or argue back at them. That’s how an ascetic stands by an ascetic’s duty.” 13.4

“I was not standing by an ascetic’s duty when the local lay followers banished me from all seven of the monasteries in my native land.” 13.6

“Once upon a time, there was a teacher named Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm. 13.7

Once upon a time, there was a teacher named Mūgapakkha ... Aranemi ... Kuddālaka ... Hatthipāla ... Jotipāla. He was a religious 14.1

founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity. Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Jotipāla were—when their body broke up, after death—reborn in a good place, a heavenly realm.

19.1 What do you think, Brahmin Dhammika? If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not brim with much wickedness?”

19.3 “Yes, sir.”

19.4 “They would indeed. But someone who abuses and insults a single individual accomplished in view with malicious intent brims even more with wickedness. Why is that? Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions. So you should train like this: ‘We will have no malicious intent for those who we want to have as our spiritual companions.’ That is how you should train.

20.1 Sunetta and Mūgapakkha,
and Aranemi the brahmin,
Hatthipāla the student,
and Kuddālaka were Teachers.

21.1 And Jotipāla Govinda
was priest for seven kings.
These six famous teachers,
harmless ones of the past,

22.1 were free of putrefaction, compassionate,
gone beyond the fetter of sensuality.
Detached from sensual desire,
they were reborn in the realm of divinity.

Many hundreds of 23.1
 their disciples were also
 free of putrefaction-stench, compassionate,
 gone beyond the fetter of sensuality.
 Detached from sensual desire,
 they were reborn in the realm of divinity.

One who insults 24.1
 with malicious intent
 these non-Buddhist seers,
 free of desire, immersed in samādhi;
 such a man
 brims with much wickedness.

But one who insults 25.1
 with malicious intent
 a single individual accomplished in view,
 a mendicant disciple of the Buddha;
 that man
 brims even more with wickedness.

You shouldn't attack a holy person, 26.1
 who has given up the grounds for views.
 This individual is called
 the seventh of the noble Saṅgha.

They're not free of desire for sensual pleasures, 27.1
 and their faculties are still immature:
 faith, mindfulness, and energy,
 serenity and discernment.

If you attack such a mendicant, 28.1
 you first hurt yourself.
 Having hurt yourself,
 you harm the other.

29.1

But if you protect yourself,
the other is also protected.
So you should protect yourself.
An astute person is always uninjured.”

THE SECOND FIFTY

The Great Chapter

AN 6.55

With Soṇa

Soṇasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.
- 1.3 Now at that time Venerable Soṇa was staying near Rājagaha in the Cool Grove. Then as he was in private retreat this thought came to his mind, “I am one of the Buddha’s most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don’t I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?”
- 2.1 Then the Buddha knew Venerable Soṇa’s train of thought. As easily as a strong person would extend or contract their arm, he vanished from the Vulture’s Peak and reappeared in the Cool Grove in front of Soṇa, and sat down on the seat spread out. Soṇa bowed to the Buddha and sat down to one side.
- 2.4 The Buddha said to him, “Soṇa, as you were in private retreat didn’t this thought come to your mind: ‘I am one of the Buddha’s most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don’t I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?’”

“Yes, sir.” 3.5

“What do you think, Sona? When you were still a layman, weren’t you a good player of the arched harp?” 4.1

“Yes, sir.” 4.3

“When your harp’s strings were tuned too tight, was it resonant and playable?” 4.4

“No, sir.” 4.5

“When your harp’s strings were tuned too slack, was it resonant and playable?” 5.1

“No, sir.” 5.2

“But when your harp’s strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?” 6.1

“Yes, sir.” 6.2

“In the same way, Sona, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness. So, Sona, you should focus on energy and serenity, find a balance of the faculties, and learn the character of this situation.” 7.1

“Yes, sir,” Sona replied. 7.3

After advising Sona like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Grove and reappeared on the Vulture’s Peak. 7.4

After some time Sona focused on energy and serenity, found a balance of the faculties, and learned the pattern of this situation. 8.1
Then Sona, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Sona became one of the perfected. 8.3

Then, when Sona had attained perfection, he thought, “Why don’t I go to the Buddha and declare my enlightenment in his presence?” 9.1

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

- 10.1 “Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is dedicated to six things. They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.
- 11.1 It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to renunciation solely out of mere faith.’ But it should not be seen like this. A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They’re dedicated to renunciation because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.
- 12.1 It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.’ But it should not be seen like this. ...
- 13.1 It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to kindness because they believe that adhering to precepts and observances is essential.’ But it should not be seen like this. ...
- 14.1 They’re dedicated to the ending of craving because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.
- 15.1 They’re dedicated to the ending of grasping because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.
- 16.1 They’re dedicated to clarity of mind because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.
- 17.1 When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t overcome their mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance. Even if compelling sounds ... smells ... tastes ... touches ... and ideas come into the range of the mind they

don't overcome the mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

Suppose there was a mountain that was one solid mass of rock, 17.9 without cracks or holes. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

In the same way, when a mendicant's mind is rightly freed like 17.13 this, even if compelling sights come into the range of vision they don't overcome their mind. . . . Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

When you're dedicated to renunciation 18.1
and seclusion of the heart;
when you're dedicated to kindness
and the end of grasping;

when you're dedicated to the ending of craving 19.1
and clarity of heart;
and you've seen the arising of the senses,
your mind is rightly freed.

For that one, rightly freed, 20.1
a mendicant with peaceful mind,
there's nothing to be improved,
and nothing more to do.

As the wind cannot stir 21.1
a solid mass of rock,
so too sights, tastes, sounds,
smells, and touches—the lot—

and ideas, whether liked or disliked, 22.1
don't disturb the unaffected one.
Their mind is steady and free
as they observe fall."

AN 6.56

With Phagguna

Phaggunasutta

- 1.1 Now at that time Venerable Phagguna was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 “Sir, Venerable Phagguna is sick. Sir, please go to Venerable Phagguna out of sympathy.” The Buddha consented with silence.
- 1.6 Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguna. Venerable Phagguna saw the Buddha coming off in the distance and stirred in his cot.
- 1.9 The Buddha said to him, “It’s all right, Phagguna, don’t get up. There are some seats spread out by others, I will sit there.”
- 1.12 He sat down on the seat spread out and said to Venerable Phagguna: “I hope you’re keeping well, Phagguna; I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”
- 2.2 “Sir, I’m not keeping well, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading.
- 3.1 The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I’m not keeping well.
- 4.1 The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. I’m not keeping well.
- 5.1 The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow’s belly with a sharp meat cleaver. I’m not keeping well.
- 6.1 The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I’m not keeping well, I’m not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading.”

Then the Buddha educated, encouraged, fired up, and inspired 6.3
Venerable Phagguna with a Dhamma talk, after which he rose from
his seat and left.

Not long after the Buddha left, Venerable Phagguna passed away. 7.1
At the time of his death, his faculties were bright and clear. Then
Venerable Ānanda went up to the Buddha, bowed, sat down to one
side, and said to him, “Sir, soon after the Buddha left, Venerable
Phagguna died. At the time of his death, his faculties were bright
and clear.”

“And why shouldn’t his faculties be bright and clear? The mendi- 8.1
cant Phagguna’s mind was not freed from the five lower fetters. But
when he heard that teaching his mind was freed from them.

Ānanda, there are these six benefits to hearing the teaching at the 9.1
right time and examining the meaning at the right time. What six?

Firstly, take the case of a mendicant whose mind is not freed from 9.3
the five lower fetters. At the time of death they get to see the Realized
One. The Realized One teaches Dhamma to them 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. When they hear that teaching their mind is freed from the
five lower fetters. This is the first benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed 10.1
from the five lower fetters. At the time of death they don’t get to see
the Realized One, but they get to see a Realized One’s disciple. The
Realized One’s disciple teaches them Dhamma . . . When they hear
that teaching their mind is freed from the five lower fetters. This is
the second benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed 11.1
from the five lower fetters. At the time of death they don’t get to see
the Realized One, or to see a Realized One’s disciple. But they think
about and consider the teaching in their heart, examining it with the
mind as they learned and memorized it. As they do so their mind is
freed from the five lower fetters. This is the third benefit of listening
to the teaching.

- 12.1 Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma ... When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fourth benefit of listening to the teaching.
- 13.1 Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple. The Realized One's disciple teaches them Dhamma ... When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fifth benefit of listening to the teaching.
- 14.1 Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, or to see a Realized One's disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed with the supreme ending of attachments. This is the sixth benefit of listening to the teaching.
- 15.1 These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time."

AN 6.57

The Six Classes of Rebirth

ChaḬabhijātisutta

- 1.1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:
- 1.3 "Sir, Pūraṇa Kassapa describes six classes of rebirth: black, blue, red, yellow, white, and ultimate white.

The black class of rebirth consists of slaughterers of sheep, pigs, 2.1
poultry, or deer, hunters or fishers, bandits, executioners, butchers
of cattle, jailers, and any others with a cruel livelihood.

The blue class of rebirth consists of mendicants whose life is 3.1
thorny, and any others who teach the efficacy of deeds and action.

The red class of rebirth consists of the Jain ascetics who wear one 4.1
cloth.

The yellow class of rebirth consists of the lay people dressed in 5.1
white who are disciples of the naked ascetics.

The white class of rebirth consists of male and female Ājīvaka 6.1
ascetics.

And the ultimate white class of rebirth consists of Nanda Vaccha, 7.1
Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.

These are the six classes of rebirth that Pūraṇa Kassapa describes.” 8.1

“But Ānanda, did the whole world authorize Pūraṇa Kassapa to 9.1
describe these six classes of rebirth?”

“No, sir.” 9.2

“It’s as if they were to force a chop on a poor, penniless person, 9.3
telling them, ‘Eat this meat and pay for it!’ In the same way, Pūraṇa
Kassapa has described these six classes of rebirth without the consent
of those ascetics and brahmins. And he has done so in a foolish,
incompetent, unskilled way, lacking common sense.

I, however, also describe six classes of rebirth. Listen and apply 10.1
your mind well, I will speak.”

“Yes, sir,” Ānanda replied. The Buddha said this: 10.3

“And what, Ānanda, are the six classes of rebirth? Someone born 10.5
into a dark class gives rise to a dark result. Someone born into a
dark class gives rise to a bright result. Someone born into a dark
class gives rise to extinguishment, which is neither dark nor bright.
Someone born into a bright class gives rise to a dark result. Someone
born into a bright class gives rise to a bright result. Someone born
into a bright class gives rise to extinguishment, which is neither dark
nor bright.

- 11.1 And how does someone born into a dark class give rise to a dark result? It's when someone is reborn in a low family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a dark class gives rise to a dark result.
- 12.1 And how does someone born into a dark class give rise to a bright result? It's when some person is reborn in a low family ... But they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a dark class gives rise to a bright result.
- 13.1 And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in a low family ... They shave off their hair and beard, dress in ochre robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.
- 14.1 And how does someone born into a bright class give rise to a dark result? It's when someone is reborn in an eminent family—a 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. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and

lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a bright class gives rise to a dark result.

And how does someone born into a bright class give rise to a bright result? It's when some person is reborn in an eminent family ... And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a bright class give rise to a bright result. 15.1

And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in an eminent family ... They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright. 16.1

These are the six classes of rebirth." 17.1

AN 6.58

Defilements

Āsavasutta

"Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? 1.1

It's a mendicant who, by restraint, has given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've 2.2

given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing.

- 3.1 And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting rationally, they live restraining the ear faculty ... the nose faculty ... the tongue faculty ... the body faculty ... the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

- 4.1 And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.' Reflecting rationally, they make use of alms-food: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' Reflecting rationally, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.' Reflecting rationally, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.' For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

And what are the defilements that should be given up by enduring? 5.1
 Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

And what are the defilements that should be given up by avoiding? 6.1
 Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting. For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

And what are the defilements that should be given up by dispelling? 7.1
 Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

And what are the defilements that should be given up by developing? 8.1
 Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. For the distressing and feverish defilements that might arise in someone

who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

- 9.1 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

AN 6.59

With Dārukammika

Dārukammikasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying at Nātika in the brick house.
- 1.3 Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”
- 1.5 “It does, sir. Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only almsfood, and wear rag robes.”
- 2.1 “Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency, it’s hard for you to know who is perfected or on the path to perfection.
- 3.1 If a mendicant living in the wilderness is haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they’re reprehensible. If a mendicant living in the wilderness is not haughty, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they’re praiseworthy.

If a mendicant who lives within a village is restless ... then in 4.1
this respect they're reprehensible. If a mendicant who lives within a
village is not restless ... then in this respect they're praiseworthy.

If a mendicant who eats only almsfood is restless ... then in this 5.1
respect they're reprehensible. If a mendicant who eats only almsfood
is not restless ... then in this respect they're praiseworthy.

If a mendicant who accepts invitations is restless ... then in this 6.1
respect they're reprehensible. If a mendicant who accepts invitations
is not restless ... then in this respect they're praiseworthy.

If a mendicant who wears rag robes is restless ... then in this 7.1
respect they're reprehensible. If a mendicant who wears rag robes is
not restless ... then in this respect they're praiseworthy.

If a mendicant who wears robes offered by householders is 8.1
haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lack-
ing situational awareness and immersion, with straying mind and
undisciplined faculties, then in this respect they're reprehensible. If a
mendicant who wears robes offered by householders is not haughty,
insolent, fickle, scurrilous, or loose-tongued, but has established
mindfulness, situational awareness and immersion, with unified
mind and restrained faculties, then in this respect they're praise-
worthy.

Go ahead, householder, give gifts to the Saṅgha. Your mind will 9.1
become bright and clear, and when your body breaks up, after death,
you'll be reborn in a good place, a heavenly realm."

"Sir, from this day forth I will give gifts to the Saṅgha." 9.4

AN 6.60

With Hatthisāriputta

Hatthisāriputtasutta

SO I HAVE HEARD. At one time the Buddha was staying near Varanasi 1.1
in the deer park at Isipatana.

- 1.3 Now at that time several senior mendicants, after the meal, on their return from almsround, sat together in the pavilion talking about the teachings. Venerable Citta Hatthisāriputta interrupted them while they were talking.
- 1.5 Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta, “Venerable, please don’t interrupt the senior mendicants while they’re talking about the teachings. Wait until the end of the discussion.”
- 1.7 When he said this, Citta Hatthisāriputta’s companions said to Mahākoṭṭhita, “Venerable, please don’t rebuke Citta Hatthisāriputta. He is astute, and quite capable of talking about the teachings with the senior mendicants.”
- 2.1 “It’s not easy to know this, reverends, for those who don’t encompass another’s mind.
- 2.2 Take an individual who is the gentlest of the gentle, the most placid of the placid, the calmest of the calm, so long as they live relying on the Teacher or a spiritual companion in a teacher’s role. But when they’re separated from the Teacher or a spiritual companion in a teacher’s role, they mix closely with monks, nuns, laymen, and laywomen; with rulers and their chief ministers, and with monastics of other religions and their disciples. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.
- 3.1 Suppose an ox fond of crops was tied up or shut in a pen. Would it be right to say that that ox will never again invade the crops?”
- 3.3 “No it would not, reverend. For it’s quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops.”
- 3.5 “In the same way, take an individual who is the gentlest of the gentle ... As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.
- 4.1 And take an individual who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, ‘I get the

first absorption!’ they mix closely with monks ... They resign the training and return to a lesser life.

Suppose the heavens were raining heavily at the crossroads so that the dust vanished and mud appeared. Would it be right to say that now dust will never appear at this crossroad again?” 4.4

“No it would not, reverend. For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again.” 4.6

“In the same way, take an individual who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, ‘I get the first absorption!’ they mix closely with monks ... They resign the training and return to a lesser life. 4.8

And take an individual who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. Thinking, ‘I get the second absorption!’ they mix closely with monks ... They resign the training and return to a lesser life. 5.1

Suppose there was a large pond not far from a town or village. After the heavens have rained heavily there, the clams and mussels, and pebbles and gravel would vanish. Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?” 5.4

“No it would not, reverend. For it’s quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again.” 5.7

“In the same way, take an individual who, as the placing of the mind and keeping it connected are stilled ... enters and remains in the second absorption. Thinking, ‘I get the second absorption!’ they mix closely with monks ... They resign the training and return to a lesser life. 5.9

And take an individual who, with the fading away of rapture ... enters and remains in the third absorption. Thinking, ‘I get the third absorption!’ they mix closely with monks ... They resign the training and return to a lesser life. 6.1

- 6.4 Suppose a person had finished a delicious meal. They'd have no appetite for leftovers. Would it be right to say that now food will never appeal to this person again?"
- 6.6 "No it would not, reverend. For it's quite possible that other food won't appeal to that person as long as the nourishment is still present. But when the nourishment vanishes food will appeal again."
- 6.9 "In the same way, take an individual who, with the fading away of rapture ... enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks ... They resign the training and return to a lesser life.
- 7.1 And take an individual who, giving up pleasure and pain ... enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks ... They resign the training and return to a lesser life.
- 7.4 Suppose that in a mountain glen there was a lake, placid and free of waves. Would it be right to say that now waves will never appear in this lake again?"
- 7.6 "No it would not, reverend. For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake."
- 7.8 "In the same way, take an individual who, giving up pleasure and pain ... enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks ... They resign the training and return to a lesser life.
- 8.1 And take an individual who, not focusing on any signs, enters and remains in the signless immersion of the heart. Thinking, 'I get the signless immersion of the heart!' they mix closely with monks, nuns, laymen, and laywomen; with rulers and their chief ministers, and with monastics of other religions and their disciples. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.
- 8.5 Suppose a ruler or their chief minister, while walking along the road with an army of four divisions, was to arrive at a forest grove

where they set up camp for the night. There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish. Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?”

“No it would not, reverend. For it is quite possible that the ruler 8.8
or their chief minister will leave that woodland grove so that the chirping of crickets will be heard there again.”

“In the same way, take an individual who, not focusing on any 8.10
signs, enters and remains in the signless immersion of the heart ... They resign the training and return to a lesser life.”

Then after some time Venerable Citta Hatthisāriputta resigned the 9.1
training and returned to a lesser life. Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said, “Did Venerable Mahākoṭṭhita encompass Citta Hatthisāriputta’s mind and know that he had gained this and that meditative attainments, yet he would still resign the training and return to a lesser life? Or did deities tell you about it?”

“Reverends, I encompassed his mind and knew this. And deities 9.7
also told me.”

Then the mendicants who were Citta Hatthisāriputta’s compan- 10.1
ions went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Citta Hatthisāriputta, who had gained this and that meditative attainments, has still resigned the training and returned to a lesser life.”

“Mendicants, soon Citta will remember renunciation.” 10.3

And not long after Citta Hatthisāriputta shaved off his hair and 11.1
beard, dressed in ocher robes, and went forth from the lay life to homelessness. Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

- 11.3 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Citta Hatthisāriputta became one of the perfected.

AN 6.61

In the Middle

Majjhесutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was staying near Varanasi in the deer park at Isipatana.
- 1.3 Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them, “Reverends, this was said by the Buddha in ‘The Way to the Far Shore’, in ‘The Questions of Metteyya’:
- 2.1 ‘The thoughtful one, knowing both ends,
is not stuck in the middle.
He is a great man, I declare;
he has escaped the seamstress here.’
- 3.1 But what is one end? What’s the second end? What’s the middle? And who is the seamstress?” When this was said, one of the mendicants said to the senior mendicants:
- 3.3 “Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being regenerated in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”
- 4.1 When this was said, one of the mendicants said to the senior mendicants:

“The past, reverends, is one end. The future is the second end. 4.2
The present is the middle. And craving is the seamstress ... That’s
how a mendicant directly knows ... an end of suffering in this very
life.”

When this was said, one of the mendicants said to the senior 5.1
mendicants:

“Pleasant feeling, reverends, is one end. Painful feeling is the sec- 5.2
ond end. Neutral feeling is the middle. And craving is the seamstress
... That’s how a mendicant directly knows ... an end of suffering in
this very life.”

When this was said, one of the mendicants said to the senior 6.1
mendicants:

“Name, reverends, is one end. Form is the second end. Conscious- 6.2
ness is the middle. And craving is the seamstress ... That’s how a
mendicant directly knows ... an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior 7.1
mendicants:

“The six interior sense fields, reverends, are one end. The six 7.2
exterior sense fields are the second end. Consciousness is the middle.
And craving is the seamstress ... That’s how a mendicant directly
knows ... an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior 8.1
mendicants:

“Substantial reality, reverends, is one end. The origin of substantial 8.2
reality is the second end. The cessation of substantial reality is the
middle. And craving is the seamstress, for craving weaves one to
being regenerated in one state of existence or another. That’s how
a mendicant directly knows what should be directly known and
completely understands what should be completely understood.
Knowing and understanding thus they make an end of suffering in
this very life.”

When this was said, one of the mendicants said to the senior 9.1
mendicants:

- 9.2 “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and inform him about this. As he answers, so we’ll remember it.”
- 10.1 “Yes, reverend,” those senior mendicants replied. Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. They asked, “Sir, who has spoken well?”
- 10.5 “Mendicants, you’ve all spoken well in a way. However, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Metteyya’ when I said:
- 11.1 “The thoughtful one, knowing both ends,
is not stuck in the middle.
He is a great man, I declare;
he has escaped the seamstress here.’
- 12.1 Listen and apply your mind well, I will speak.”
- 12.2 “Yes, sir,” they replied. The Buddha said this:
- 12.4 “Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being regenerated in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

AN 6.62

Knowledge of the Faculties of Persons

Purisindriyaññasutta

- 1.1 SO I HAVE HEARD. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka. The Buddha left the road and sat at the root of a tree on the seat

spread out. The mendicants entered Daṇḍakappaka to look for a guest house.

Then Venerable Ānanda together with several mendicants went 2.1
to the Aciravatī River to bathe. When he had bathed and emerged
from the water he stood in one robe drying his limbs.

Then a certain mendicant went up to Venerable Ānanda, and 2.3
said to him, “Reverend Ānanda, when the Buddha declared that
Devadatta was going to a place of loss, to hell, there to remain for an
eon, irredeemable, did he do so after wholeheartedly deliberating,
or was this just a way of speaking?”

“You’re right, reverend, that’s how the Buddha declared it.” 2.6

Then Venerable Ānanda went up to the Buddha, bowed, sat down 3.1
to one side, and told him what had happened.

“Ānanda, that mendicant must be junior, recently gone forth, or 4.1
else a foolish, incompetent senior mendicant. How on earth can he
take something that I have declared categorically to be ambiguous?
I do not see a single other individual about whom I have given such
whole-hearted deliberation before making a declaration as I did in
the case of Devadatta.

As long as I saw even a fraction of a hair’s tip of goodness in De- 4.4
vadatta I did not declare that he was going to a place of loss, to hell,
there to remain for an eon, irredeemable. But when I saw that there
was not even a fraction of a hair’s tip of goodness in Devadatta I
declared that he was going to a place of loss, to hell, there to remain
for an eon, irredeemable.

Suppose there was a sewer deeper than a man’s height, full to the 5.1
brim with feces, and someone was sunk into it over their head. Then
along comes a person who wants to help make them safe, who wants
to lift them out of that sewer. But circling all around the sewer they
couldn’t see even a fraction of a hair’s tip of that person that was not
smeared with feces.

In the same way, when I saw that there was not even a fraction 5.5
of a hair’s tip of goodness in Devadatta I declared that he was going
to a place of loss, to hell, there to remain for an eon, irredeemable.

If you would all listen, Ānanda, I will analyze the Realized One's knowledges of the faculties of persons."

- 6.1 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it."
- 6.3 "Well then, Ānanda, listen and apply your mind well, I will speak."
- 6.4 "Yes, sir," Ānanda replied. The Buddha said this:
- 7.1 "Ānanda, when I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The skillful qualities of this individual have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, and from that the skillful will appear. So this individual is not liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown in a well-prepared, productive field. Wouldn't you know that those seeds would grow, increase, and mature?"
- 7.9 "Yes, sir."
- 7.10 "In the same way, when I've comprehended the mind of an individual, I understand ... This individual is not liable to decline in the future ... This is how another individual is known to the Realized One by encompassing their mind. And this is how the Realized One knows a person's faculties by encompassing their mind. And this is how the Realized One knows the future origination of a person's qualities by encompassing their mind.
- 8.1 When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The unskillful qualities of this individual have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear. So this individual is still liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they

were sown on a broad rock. Wouldn't you know that those seeds would not grow, increase, and mature?"

"Yes, sir."

8.9

"In the same way, when I've comprehended the mind of an individual, I understand ... This individual is still liable to decline in the future ... This is how another individual is known to the Realized One ...

8.10

When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'This individual has not even a fraction of a hair's tip of goodness. They have absolutely dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Suppose some seeds were broken, spoiled, weather-damaged. And they were sown in a well-prepared, productive field. Wouldn't you know that those seeds would not grow, increase, and mature?"

9.1

"Yes, sir."

9.7

"In the same way, when I've comprehended the mind of an individual, I understand ... 'This individual has not even a fraction of a hair's tip of goodness. They have absolutely dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' ..."

9.8

When he said this, Venerable Ānanda said to the Buddha, "Sir, can you describe three other individuals who share a portion of these three?"

10.1

"I can, Ānanda," said the Buddha. "Ānanda, when I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The skillful qualities of this individual have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, but it's about to be totally destroyed. So this individual is still liable to decline in the future.' Suppose there were some burning coals, blazing and

10.3

glowing, placed on a broad rock. Wouldn't you know that those coals would not grow, increase, and spread?"

10.12 "Yes, sir."

10.13 "Or suppose it's the late afternoon and the sun was going down. Wouldn't you know that the light was about to vanish and darkness appear?"

10.14 "Yes, sir."

10.15 "Or suppose that it's nearly time for the midnight meal. Wouldn't you know that the light had vanished and the darkness appeared?"

10.16 "Yes, sir."

10.17 "In the same way, when I've comprehended the mind of an individual, I understand ... This individual is still liable to decline in the future ...

11.1 When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The unskillful qualities of this individual have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, but it's about to be totally destroyed. So this individual is not liable to decline in the future.' Suppose there were some burning coals, blazing and glowing, placed on a pile of grass or timber. Wouldn't you know that those coals would grow, increase, and spread?"

11.9 "Yes, sir."

11.10 "Or suppose it's the crack of dawn and the sun is rising. Wouldn't you know that the dark will vanish and the light appear?"

11.11 "Yes, sir."

11.12 "Or suppose that it's nearly time for the midday meal. Wouldn't you know that the dark had vanished and the light appeared?"

11.13 "Yes, sir."

11.14 "In the same way, when I've comprehended the mind of an individual, I understand ... This individual is not liable to decline in the future ...

When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'This individual has not even a fraction of a hair's tip of unskillful qualities. They have absolutely bright, blameless qualities. They will become extinguished in this very life.' Suppose there were some cool, quenched coals, placed on a pile of grass or timber. Wouldn't you know that those coals would not grow, increase, and spread?" 12.1

"Yes, sir." 12.7

"In the same way, when I've comprehended the mind of an individual, I understand ... 'This individual has not even a fraction of a hair's tip of unskillful qualities. They have absolutely bright, blameless qualities. They will become extinguished in this very life.' This is how another individual is known to the Realized One by encompassing their mind. And this is how the Realized One knows a person's faculties by encompassing their mind. And this is how the Realized One knows the future origination of a person's qualities by encompassing their mind." 12.8

And so, Ānanda, of the first three individuals one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell. And of the second three individuals, one is liable to decline, one is not liable to decline, and one is bound to become extinguished." 13.1

AN 6.63

Penetrative

Nibbedhikasutta

"Mendicants, I will teach you a penetrative exposition of the teaching. Listen and apply your mind well, I will speak." 1.1

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

"Mendicants, what is the penetrative exposition of the teaching? 2.1
Sensual pleasures should be known. And their source, diversity,

result, cessation, and the practice that leads to their cessation should be known.

3.1 Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

4.1 Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

5.1 Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

6.1 Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

7.1 Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

8.1 ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these 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. However, these are not sensual pleasures. In the training of the Noble One they’re called ‘kinds of sensual stimulation.’

8.10 Greedy intention is a person’s sensual pleasure.
The world’s pretty things aren’t sensual pleasures.
Greedy intention is a person’s sensual pleasure.
The world’s pretty things stay just as they are,
but the attentive remove desire for them.

9.1 And what is the source of sensual pleasures? Contact is their source.

And what is the diversity of sensual pleasures? The sensual desire 11.1
for sights, sounds, smells, tastes, and touches are all different. This is
called the diversity of sensual pleasures.

And what is the result of sensual pleasures? When one who desires 12.1
sensual pleasures generates a corresponding incarnation, partaking
of either good or bad deeds—this is called the result of sensual
pleasures.

And what is the cessation of sensual pleasures? When contact 13.1
ceases, sensual pleasures cease. The practice that leads to the ces-
sation of sensual pleasures is simply this noble eightfold path, that is:
right view, right purpose, right speech, right action, right livelihood,
right effort, right mindfulness, and right immersion.

When a noble disciple understands sensual pleasures in this 14.1
way—and understands their source, diversity, result, cessation, and
the practice that leads to their cessation—they understand that this
penetrative spiritual life is the cessation of sensual pleasures. ‘Sen-
sual pleasures should be known. And their source, diversity, result,
cessation, and the practice that leads to their cessation should be
known.’ That’s what I said, and this is why I said it.

‘Feelings should be known. And their source, diversity, result, 15.1
cessation, and the practice that leads to their cessation should be
known.’ That’s what I said, but why did I say it? There are these three
feelings: pleasant, painful, and neutral.

And what is the source of feelings? Contact is their source. 16.1

And what is the diversity of feelings? There are pleasant feelings 17.1
of the flesh, pleasant feelings not of the flesh, painful feelings of the
flesh, painful feelings not of the flesh, neutral feelings of the flesh,
and neutral feelings not of the flesh. This is called the disparity of
feelings.

And what is the result of feelings? When one who feels generates a 18.1
corresponding incarnation, partaking of either good or bad deeds—
this is called the result of feelings.

And what is the cessation of feelings? When contact ceases, feel- 19.1
ings cease. The practice that leads to the cessation of feelings is sim-

ply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

20.1 When a noble disciple understands feelings in this way ... they understand that this penetrative spiritual life is the cessation of feelings. 'Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

21.1 'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these six perceptions: perceptions of sights, sounds, smells, tastes, touches, and ideas.

22.1 And what is the source of perceptions? Contact is their source.

23.1 And what is the diversity of perceptions? The perceptions of sights, sounds, smells, tastes, touches, and ideas are all different. This is called the diversity of perceptions.

24.1 And what is the result of perceptions? Communication is the result of perception, I say. You communicate something in whatever manner you perceive it, saying 'That's what I perceived.' This is called the result of perceptions.

25.1 And what is the cessation of perception? When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

26.1 When a noble disciple understands perception in this way ... they understand that this penetrative spiritual life is the cessation of perception. 'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

27.1 'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these three

defilements: the defilements of sensuality, desire to be reborn, and ignorance.

And what is the source of defilements? Ignorance is the source of defilements. 28.1

And what is the disparity of defilements? There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of defilements. 29.1

And what is the result of defilements? When one who is ignorant generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of defilements. 30.1

And what is the cessation of defilements? When ignorance ceases, defilements cease. The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 31.1

When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements. 'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it. 32.1

'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? It is intention that I call deeds. For after making a choice one acts by way of body, speech, and mind. 33.1

And what is the source of deeds? Contact is their source. 34.1

And what is the disparity of deeds? There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of deeds. 35.1

And what is the result of deeds? The result of deeds is threefold, I say: in this very life, on rebirth in the next life, or at some later time. This is called the result of deeds. 36.1

And what is the cessation of deeds? When contact ceases, deeds cease. The practice that leads to the cessation of deeds is simply this 37.1

noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

38.1 When a noble disciple understands deeds in this way ... they understand that this penetrative spiritual life is the cessation of deeds. 'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

39.1 'Suffering should be known. And its source, disparity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, but why did I say it? Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

40.1 And what is the source of suffering? Craving is the source of suffering.

41.1 And what is the disparity of suffering? There is suffering that is severe, mild, slow to fade, and quick to fade. This is called the disparity of suffering.

42.1 And what is the result of suffering? It's when someone who is overcome and overwhelmed by suffering sorrows and wails and laments, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering: 'Who knows one or two phrases to stop this suffering?' The result of suffering is either confusion or a search, I say. This is called the result of suffering.

43.1 And what is the cessation of suffering? When craving ceases, suffering ceases. The practice that leads to the cessation of suffering is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

44.1 When a noble disciple understands suffering in this way ... they understand that this penetrative spiritual life is the cessation of suffering. 'Suffering should be known. And its source, diversity, result,

cessation, and the practice that leads to its cessation should be known.’
That’s what I said, and this is why I said it.

This is the penetrative exposition of the teaching.”

45.1

AN 6.64

The Lion’s Roar

Sihanādasutta

“Mendicants, the Realized One possesses six powers of a Realized 1.1
One. With these he claims the bull’s place, roars his lion’s roar in the
assemblies, and turns the divine wheel. What six?

Firstly, the Realized One truly understands the possible as pos- 1.3
sible 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 2.1
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 corruption, 3.1
cleansing, and emergence regarding the absorptions, liberations,
immersions, and attainments. Since he truly understands this, this
is a power of the Realized One. ...

Furthermore, the Realized One recollects many kinds of past lives. 4.1
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a
hundred, a thousand, a hundred thousand rebirths; many eons of the
world contracting, many eons of the world expanding, many eons
of the world contracting and expanding. 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. Since he truly understands this, this is a power of the Realized One. ...

5.1 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 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. ...

6.1 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom. And he 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. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. These are the six 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.

7.1 If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible, the Realized One answers them in whatever manner he has truly known it.

8.1 If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes, the Realized One answers them in whatever manner he has truly known it.

9.1 If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of recollection of past lives, the Realized One answers them in whatever manner he has truly known it. 10.1

If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings, the Realized One answers them in whatever manner he has truly known it. 11.1

If others come to the Realized One and ask questions about his true knowledge of the ending of defilements, the Realized One answers them in whatever manner he has truly known it. 12.1

And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those without immersion. And true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes is for those with immersion, not for those without immersion. And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion. And true knowledge of the recollection of past lives is for those with immersion, not for those without immersion. And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion. And true knowledge of the ending of defilements is for those with immersion, not for those without immersion. 13.1

And so, mendicants, immersion is the path. No immersion is the wrong path." 13.7

The Chapter on Deities

AN 6.65

The Fruit of Non-Return

Anāgāmiṭṭhasutta

- 1.1 “Mendicants, without giving up six things you can’t realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. Without giving up these six things you can’t realize the fruit of non-return.
- 2.1 After giving up six things you can realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. After giving up these six things you can realize the fruit of non-return.”

AN 6.66

Perfection

Arahattasutta

- 1.1 “Mendicants, without giving up six things you can’t realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. Without giving up these six things you can’t realize perfection.

After giving up six things you can realize perfection. What six? 2.1
Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. After giving up these six things you can realize perfection.”

AN 6.67

Friends

Mittasutta

“Mendicants, it is quite impossible that a mendicant with bad friends, 1.1
companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics. Without fulfilling ethics, it’s impossible to give up sensual desire, or desire to be reborn in the realm of luminous form or in the formless realm.

It’s quite possible that a mendicant with good friends, compan- 2.1
ions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it’s possible to fulfill ethics. Having fulfilled ethics, it’s possible to give up sensual desire, and desire to be reborn in the realm of luminous form and in the formless realm.”

AN 6.68

Enjoying Company

Saṅgaṇikārāmasutta

- 1.1 “Mendicants, it is quite impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion. Without taking pleasure in being alone in seclusion, it’s impossible to learn the patterns of the mind. Without learning the mind’s character, it’s impossible to fulfill right view. Without fulfilling right view, it’s impossible to fulfill right immersion. Without fulfilling right immersion, it’s impossible to give up the fetters. Without giving up the fetters, it’s impossible to realize extinguishment.
- 2.1 It’s quite possible that a mendicant who doesn’t enjoy company and groups, who doesn’t love them and like to enjoy them, should take pleasure in being alone in seclusion. For someone who takes pleasure in being alone in seclusion, it’s possible to learn the mind’s character. For someone who learns the mind’s character, it’s possible to fulfill right view. Having fulfilled right view, it’s possible to fulfill right immersion. Having fulfilled right immersion, it’s possible to give up the fetters. Having given up the fetters, it’s possible to realize extinguishment.”

AN 6.69

A God

Devatāsutta

- 1.1 Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him:
- 1.2 “Sir, these six things don’t lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don’t lead to the decline of a mendicant.”

That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there. 1.6

Then, when the night had passed, the Buddha addressed the mendicants: 2.1

“Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, these six things don’t lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don’t lead to the decline of a mendicant.’ 2.2

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.” 2.7

When he said this, Venerable Sāriputta said to the Buddha: 3.1

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. It’s when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly. They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly. That’s how I understand the detailed meaning of the Buddha’s brief statement.” 3.2

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of what I’ve said in brief like this. 4.1

It’s when a mendicant personally respects the Teacher ... They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise 4.3

such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly. This is how to see the detailed meaning of what I said in brief.”

AN 6.70

Immersion

Samādhisutta

- 1.1 “Mendicants, it is quite impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will 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.
- 1.2 It’s impossible that with clairaudience that is purified and super-human, they’ll hear both kinds of sounds, human and heavenly, whether near or far.
- 1.3 It’s impossible that they’ll understand the minds of other beings and individuals, having encompassed them with their own mind, understanding mind with greed as ‘mind with greed’ ... and freed mind as ‘freed mind’.
- 1.6 It’s impossible that they’ll recollect many kinds of past lives, with features and details.
- 1.7 It’s impossible that with clairvoyance that is purified and surpasses the human, they’ll understand how sentient beings pass on according to their deeds.

It's impossible that they'll realize the undefiled freedom of heart 1.8
and freedom by wisdom, and live having realized it with their own
insight in this very life due to the ending of defilements.

But it's quite possible that a mendicant who has immersion that 2.1
is peaceful, refined, tranquil, and unified will wield the many kinds
of psychic power ...

It's possible that with clairauidience that is purified and superhu- 2.2
man, they'll hear both kinds of sounds ...

It's possible that they'll understand the minds of other beings ... 2.3

It's possible that they'll recollect many kinds of past lives, with 2.6
features and details.

It's possible that with clairvoyance that is purified and superhu- 2.7
man, they'll understand how sentient beings pass on according to
their deeds.

It's possible that they'll realize the undefiled freedom of heart and 2.8
freedom by wisdom, and live having realized it with their own insight
in this very life due to the ending of defilements."

AN 6.71

Capable of Realizing

Sakkhibhabbasutta

"Mendicants, a mendicant with six qualities is incapable of realizing 1.1
anything that can be realized, since each and every one is within
range. What six? It's when a mendicant doesn't truly understand
which qualities make things worse, which keep things steady, which
lead to distinction, and which lead to penetration. And they don't
practice carefully or do what's suitable. A mendicant with these six
qualities is incapable of realizing anything that can be realized, since
each and every one is within range.

A mendicant with six qualities is capable of realizing anything 2.1
that can be realized, since each and every one is within range. What
six? It's when a mendicant truly understands which qualities make

things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what's suitable. A mendicant with these six qualities is capable of realizing anything that can be realized, since each and every one is within range."

AN 6.72

Strength

Balasutta

- 1.1 "Mendicants, a mendicant who has six qualities can't attain strength in immersion. What six? It's when a mendicant is not skilled in entering immersion, skilled in remaining in immersion, or skilled in emerging from immersion. And they don't practice carefully and persistently, and they don't do what's suitable. A mendicant who possesses these six qualities can't attain strength in immersion.
- 2.1 A mendicant who has six qualities can attain strength in immersion. What six? It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and skilled in emerging from immersion. And they practice carefully and persistently, and do what's suitable. A mendicant who possesses these six qualities can attain strength in immersion."

AN 6.73

First Absorption (1st)

Paṭhamatajjhānasutta

- 1.1 "Mendicants, without giving up these six qualities you can't enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have not been

truly seen clearly with right wisdom. Without giving up these six qualities you can't enter and remain in the first absorption.

But after giving up these six qualities you can enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom. After giving up these six qualities you can enter and remain in the first absorption.” 2.1

AN 6.74

First Absorption (2nd)

Dutiyatajjhānasutta

“Mendicants, without giving up these six qualities you can't enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. Without giving up these six qualities you can't enter and remain in the first absorption. 1.1

But after giving up these six qualities you can enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. After giving up these six qualities you can enter and remain in the first absorption.” 2.1

The Chapter on Perfection

AN 6.75

Suffering

Dukkhasutta

- 1.1 “Mendicants, when a mendicant has six qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. When a mendicant possesses these six qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.
- 2.1 When a mendicant has six qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What six? Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness. When a mendicant possesses these six qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

AN 6.76

Perfection

Arahattasutta

“Mendicants, without giving up six things you can’t realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. Without giving up these six qualities you can’t realize perfection. 1.1

After giving up six things you can realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. After giving up these six things you can realize perfection.” 2.1

AN 6.77

Superhuman States

Uttarimanussadhammasutta

“Mendicants, without giving up six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, fawning, and flattery. Without giving up these six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. 1.1

But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, fawning, and flattery. After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.” 2.1

AN 6.78

Joy and Happiness

Sukhasomanassasutta

- 1.1 “Mendicants, when a mendicant has six things they’re full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements. What six? It’s when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and non-proliferation. When a mendicant possesses these six things they’re full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements.”

AN 6.79

Achievement

Adhigamasutta

- 1.1 “Mendicants, a mendicant who has six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is not skilled in progress, skilled in regress, or skilled in means. They don’t generate enthusiasm to achieve skillful qualities not yet achieved. They don’t protect skillful qualities they have achieved. And they don’t try to persist in the task. A mendicant who possesses these six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.
- 2.1 A mendicant who has six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is skilled in progress, skilled in regress, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved. And they try to persist in the task. A mendicant who possesses these six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

AN 6.80

Greatness

Mahantattasutta

“Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities. What six? It’s when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don’t slack off when it comes to developing skillful qualities. They reach further. A mendicant who possesses these six qualities soon acquires great and abundant good qualities.” 1.1

AN 6.81

Hell (1st)

Paṭhamanirayasutta

“Mendicants, someone with six qualities is placed in hell as if delivered there. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they have corrupt wishes and wrong view. Someone with these six qualities is placed in hell as if delivered there. 1.1

Someone with six qualities is placed in heaven as if delivered there. 2.1
What six? They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view. Someone with these six qualities is placed in heaven as if delivered there.”

AN 6.82

Hell (2nd)

Dutiyanirayasutta

“Mendicants, someone with six qualities is placed in hell as if delivered there. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they’re greedy and rude. Someone with these six qualities is placed in hell as if delivered there. 1.1

- 2.1 Someone with six qualities is placed in heaven as if delivered there. What six? They don't kill living creatures, steal, commit sexual misconduct, or lie. And they're not greedy or rude. Someone with these six qualities is placed in heaven as if delivered there."

AN 6.83

The Best Thing

Aggadhammasutta

- 1.1 "Mendicants, a mendicant with six qualities can't realize the best thing, perfection. What six? It's when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they're concerned with their body and their life. A mendicant with these six qualities can't realize the best thing, perfection.
- 2.1 A mendicant with six qualities can realize the best thing, perfection. What six? It's when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life. A mendicant with these six qualities can realize the best thing, perfection."

AN 6.84

Day and Night

Rattidivasasutta

- 1.1 "Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night. What six? It's when a mendicant has many desires—they're frustrated and not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they're faithless, unethical, unmindful, and witless. A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night. What six? It's when a mendicant doesn't have many desires—they're not frustrated but content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they're faithful, ethical, mindful, and wise. A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night." 2.1

The Chapter on Coolness

AN 6.85

Coolness

Sītibhāvasutta

- 1.1 “Mendicants, a mendicant with six qualities can’t realize supreme coolness. What six? It’s when a mendicant doesn’t keep their mind in check when they should. They don’t exert their mind when they should. They don’t encourage the mind when they should. They don’t watch over the mind with equanimity when they should. They have inferior convictions. They delight in substantial reality. A mendicant with these six qualities can’t realize supreme coolness.
- 2.1 A mendicant with six qualities can realize supreme coolness. What six? It’s when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have excellent convictions. They delight in extinguishment. A mendicant with these six qualities can realize supreme coolness.”

AN 6.86

Obstacles

Āvaraṇasutta

“Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? They’re obstructed by deeds, defilements, or results. And they’re faithless, unenthusiastic, and witless. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching. 1.1

Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? They’re not obstructed by deeds, defilements, or results. And they’re faithful, enthusiastic, and wise. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.” 2.1

AN 6.87

A Murderer

Voropitasutta

“Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They’re witless, dull, and idiotic. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching. 1.1

Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? They don’t murder their mother or father or a perfected one. They don’t maliciously shed the blood of a Realized One. They 2.1

don't cause a schism in the Saṅgha. They're wise, bright, and clever. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching."

AN 6.88

Wanting to Listen

Sussūsatisutta

- 1.1 "Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they don't want to listen. They don't actively listen or try to understand. They learn the incorrect meaning and neglect the correct meaning. They accept views that contradict the teaching. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.
- 2.1 Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They actively listen and try to understand. They learn the correct meaning and neglect the incorrect meaning. They accept views that conform with the teaching. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching."

AN 6.89

Not Giving Up

Appahāyasutta

- 1.1 "Mendicants, without giving up six things you can't become accomplished in view. What six? Substantialist view, doubt, misappre-

hension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. Without giving up these six things you can't become accomplished in view.

After giving up six things you can become accomplished in view. 2.1
What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. After giving up these six things you can become accomplished in view."

AN 6.90

Given Up

Pahīnasutta

"Mendicants, an individual accomplished in view has given up these 1.1
six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. An individual accomplished in view has given up these six things."

AN 6.91

Can't Give Rise

Abhabbasutta

"Mendicants, an individual accomplished in view can't give rise to 1.1
six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. An individual accomplished in view can't give rise to these six things."

AN 6.92

Things That Can't Be Done (1st)

Paṭhamaabhabbaṭṭhānasutta

- 1.1 “Mendicants, these six things can't be done. What six? An individual accomplished in view can't live disrespectful and irreverent toward the Teacher, the teaching, the Saṅgha, or the training. They can't establish their belief on unreliable grounds. And they can't generate an eighth rebirth. These are the six things that can't be done.”

AN 6.93

Things That Can't Be Done (2nd)

Dutiyaabhabbaṭṭhānasutta

- 1.1 “Mendicants, these six things can't be done. What six? An individual accomplished in view can't take conditions to be permanent. They cannot take conditions to be happiness. They cannot take anything to be the self. They can't do deeds with fixed result in the next life. They can't fall back on purification through boisterous, superstitious rites. They can't seek outside of the Buddhist community for those worthy of religious donations. These are the six things that can't be done.”

AN 6.94

Things That Can't Be Done (3rd)

Tatiyaabhabbaṭṭhānasutta

- 1.1 “Mendicants, these six things can't be done. What six? An individual accomplished in view can't murder their mother or father or a perfected one. They can't maliciously shed the blood of the Realized One. They can't cause a schism in the Saṅgha. They can't dedicate

themselves to another teacher. These are the six things that can't be done."

AN 6.95

Things That Can't Be Done (4th)

Catutthaabhabbaṭṭhānasutta

"Mendicants, these six things can't be done. What six? An individual 1.1 accomplished in view can't fall back on the idea that pleasure and pain are made by oneself, or that they're made by another, or that they're made by both. Nor can they fall back on the idea that pleasure and pain arise anomalously, not made by oneself, by another, or by both. Why is that? It is because an individual accomplished in view has clearly seen causes and the phenomena that arise from causes. These are the six things that can't be done."

The Chapter on Benefit

AN 6.96

Appearance

Pātubhāvasutta

- 1.1 “Mendicants, the appearance of six things is rare in the world. What six? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities. The appearance of these six things is rare in the world.”

AN 6.97

Benefit

Ānisaṃsasutta

- 1.1 “Mendicants, these are the six benefits of realizing the fruit of stream-entry. What six? You’re bound for the true teaching. You’re not liable to decline. You suffer only for a limited period. You have distinct knowledge. You’ve clearly seen causes and the phenomena that arise from causes. These are the six benefits of realizing the fruit of stream-entry.”

AN 6.98

Impermanence

Aniccasutta

“Mendicants, it is quite impossible for a mendicant who regards any 1.1
condition as permanent to accept views that conform with the teach-
ing. Without accepting views that conform with the teaching, it’s
impossible to step into the sure path. Without stepping into the sure
path, it’s impossible to realize the fruit of stream-entry, once-return,
non-return, or perfection.

It’s quite possible for a mendicant who regards all conditions 2.1
as impermanent to accept views that conform with the teaching.
Having accepted views that conform with the teaching, it’s possible
to step into the sure path. Having stepped into the sure path, it’s
possible to realize the fruit of stream-entry, once-return, non-return,
or perfection.”

AN 6.99

Suffering

Dukkhasutta

“Mendicants, it is quite impossible for a mendicant who regards any 1.1
condition as pleasurable to accept views that agree with the teaching.
... It’s quite possible for a mendicant who regards all conditions as
suffering to accept views that agree with the teaching. ...”

AN 6.100

Not-Self

Anattasutta

“Mendicants, it is quite impossible for a mendicant who regards any 1.1
thing as self to accept views that agree with the teaching. ... It’s quite

possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. ...”

AN 6.101

Extinguished

Nibbānasutta

- 1.1 “Mendicants, it is quite impossible for a mendicant who regards extinguishment as suffering to accept views that conform with the teaching. ...
- 2.1 It’s quite possible for a mendicant who regards extinguishment as pleasurable to accept views that conform with the teaching. ...”

AN 6.102

Transience

Anavatthitasutta

- 1.1 “Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification. What six? ‘All conditions will appear to me as transient.’ ‘My mind will not delight anywhere in the world.’ ‘My mind will rise above the whole world.’ ‘My heart will incline to extinguishment.’ ‘My fetters will be given up.’ ‘I will achieve the ultimate goal of the ascetic life.’ Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.”

AN 6.103

With a Drawn Sword

Ukkhittāsikasutta

- 1.1 “Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification. What

six? ‘Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.’ ‘My mind will rise above the whole world.’ ‘I will see extinguishment as peaceful.’ ‘My underlying tendencies will be uprooted.’ ‘I will fulfill my duty.’ ‘I will have served my Teacher with love.’ Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification.”

AN 6.104

Not Determined by Anything

Atammayasutta

“Mendicants, seeing six benefits is quite enough to establish the per- 1.1
ception of not-self in all things without qualification. What six? ‘I will not be determined by anything in the world.’ ‘My I-making will stop.’ ‘My mine-making will stop.’ ‘I will have distinct knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’ Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

AN 6.105

States of Existence

Bhavasutta

“Mendicants, you should give up these three states of existence. And 1.1
you should train in three trainings. What are the three states of existence you should give up? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence you should give up. What are the three trainings you should train in? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings you should train in. When a mendicant has given up these three states

of existence and has trained in these three trainings they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

AN 6.106

Craving

Tanḥāsutta

- 1.1 "Mendicants, you should give up these three cravings and three conceits. What three cravings should you give up? Craving for sensual pleasures, craving for continued existence, and craving for nonexistence. These are the three cravings you should give up. What three conceits should you give up? Conceit, inferiority complex, and superiority complex. These are the three conceits you should give up. When a mendicant has given up these three cravings and these three conceits they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

The Chapter on Triads

AN 6.107

Greed

Rāgasutta

“Mendicants, there are these three things. What three? Greed, hate, and delusion. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion. These are the three things you should develop to give up those three things.” 1.1

AN 6.108

Bad Conduct

Duccaritasutta

“Mendicants, there are these three things. What three? Bad conduct by way of body, speech, and mind. These are the three things. To give up these three things you should develop three things. What three? You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct. These are the three things you should develop to give up those three things.” 1.1

AN 6.109

Thoughts

Vitakkasutta

- 1.1 “Mendicants, there are these three things. What three? Sensual, malicious, and cruel thoughts. These are the three things. To give up these three things you should develop three things. What three? You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts. These are the three things you should develop to give up those three things.”

AN 6.110

Perceptions

Saññāsutta

- 1.1 “Mendicants, there are these three things. What three? Sensual, malicious, and cruel perceptions. These are the three things. To give up these three things you should develop three things. What three? You should develop perceptions of renunciation to give up sensual perceptions, perceptions of good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel perceptions. These are the three things you should develop to give up those three things.”

AN 6.111

Elements

Dhātusutta

- 1.1 “Mendicants, there are these three things. What three? The elements of sensuality, malice, and cruelty. These are the three things. To give up these three things you should develop three things. What

three? You should develop the element of renunciation to give up the element of sensuality, the element of good will to give up the element of malice, and the element of harmlessness to give up the element of cruelty. These are the three things you should develop to give up those three things.”

AN 6.112

Gratification

Assādasutta

“Mendicants, there are these three things. What three? The view that 1.1
things are gratifying, the theory of self, and wrong view. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the theory of self; and right view to give up wrong view. These are the three things you should develop to give up those three things.”

AN 6.113

Discontent

Aratisutta

“Mendicants, there are these three things. What three? Discontent, 1.1
cruelty, and unprincipled conduct. These are the three things. To give up these three things you should develop three things. What three? You should develop rejoicing to give up discontent, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct. These are the three things you should develop to give up those three things.”

AN 6.114

Contentment

Santuṭṭhitāsutta

- 1.1 “Mendicants, there are these three things. What three? Lack of contentment, lack of situational awareness, and having many wishes. These are the three things. To give up these three things you should develop three things. What three? You should develop contentment to give up lack of contentment, situational awareness to give up lack of situational awareness, and having few wishes to give up having many wishes. These are the three things you should develop to give up those three things.”

AN 6.115

Hard to Admonish

Dovacassatāsutta

- 1.1 “Mendicants, there are these three things. What three? Being hard to admonish, bad friendship, and a scattered mind. These are the three things. To give up these three things you should develop three things. What three? You should develop being easy to admonish to give up being hard to admonish, good friendship to give up bad friendship, and mindfulness of breathing to give up a scattered mind. These are the three things you should develop to give up those three things.”

AN 6.116

Restlessness

Uddhaccasutta

- 1.1 “Mendicants, there are these three things. What three? Restlessness, lack of restraint, and negligence. These are the three things. To give

up these three things you should develop three things. What three? You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence. These are the three things you should develop to give up those three things.”

The Chapter on the Ascetic Life

AN 6.117

Observing the Body

Kāyānupassīsutta

- 1.1 “Mendicants, without giving up these six qualities you can’t meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. Without giving up these six qualities you can’t meditate observing an aspect of the body.
- 2.1 But after giving up these six qualities you can meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of the body.”

AN 6.118

Observing Principles, Etc.

Dhammānupassīsutta

- 1.1 “Mendicants, without giving up six things you can’t meditate observing an aspect of the body internally ... body externally ... body

internally and externally ... feelings internally ... feelings externally ... feelings internally and externally ... mind internally ... mind externally ... mind internally and externally ... principles internally ... principles externally ... principles internally and externally. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of principles internally and externally.”

AN 6.119

About Tapussa

Tapussasutta

“Mendicants, having six qualities the householder Tapussa is certain 1.1 about the Realized One, sees freedom from death and lives having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the householder Tapussa is certain about the Realized One, sees freedom from death and lives having realized freedom from death.”

AN 6.120–139

About Bhallika, Etc.

Bhallikādisutta

“Mendicants, having six qualities the householders Bhallika ... Su- 1.1 datta Anāthapiṇḍika ... Citta of Macchikāsaṇḍa ... Hatthaka of Āḷavi ... Mahānāma the Sakyan ... Ugga of Vesālī ... Uggata ... Sūrambaṭṭha ... Jīvaka Komārabhacca ... Nakula’s father ... Tavakaṇṇika ... Pūraṇa ... Isidatta ... Sandhāna ... Vijaya ... Vijayamāhita ... Meṇḍaka ... the lay followers Vāseṭṭha ... Aritṭha ... and Sāragga are certain about the Realized One, see freedom from death and

live having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the lay follower Sāragga is certain about the Realized One, sees freedom from death and lives having realized freedom from death.”

Abbreviated Texts Beginning With Greed

AN 6.140

Untitled Discourse on Greed (1st)

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“For insight into greed, six things should be developed. What six? 1.1
The unsurpassable seeing, listening, acquisition, training, service,
and recollection. For insight into greed, these six things should be
developed.”

AN 6.141

Untitled Discourse on Greed (2nd)

~

“For insight into greed, six things should be developed. What six? 1.1
The recollection of the Buddha, the teaching, the Saṅgha, ethics,
generosity, and the deities. For insight into greed, these six things
should be developed.”

Untitled Discourse on Greed (3rd)

~

- 1.1 “For insight into greed, six things should be developed. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. For insight into greed, these six things should be developed.”

Untitled Discourses on Greed, Etc.

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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 of greed these six things should be developed.”

Untitled Discourses on Hate, Etc.

~

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

THE BOOK OF THE SIXES IS FINISHED.

Colophon

The Translator

Bhikkhu Sujato was born as Anthony Aidan Best on 4/11/1966 in Perth, Western Australia. He grew up in the pleasant suburbs of Mt Lawley and Attadale alongside his sister Nicola, who was the good child. His mother, Margaret Lorraine Huntsman née Pinder, said “he’ll either be a priest or a poet”, while his father, Anthony Thomas Best, advised him to “never do anything for money”. He attended Aquinas College, a Catholic school, where he decided to become an atheist. At the University of WA he studied philosophy, aiming to learn what he wanted to do with his life. Finding that what he wanted to do was play guitar, he dropped out. His main band was named Martha’s Vineyard, which achieved modest success in the indie circuit.

A seemingly random encounter with a roadside joey took him to Thailand, where he entered his first meditation retreat at Wat Ram Poeng, Chiang Mai in 1992. Feeling the call to the Buddha’s path, he took full ordination in Wat Pa Nanachat in 1994, where his teachers were Ajahn Pasanno and Ajahn Jayasaro. In 1997 he returned to Perth to study with Ajahn Brahm at Bodhinyana Monastery.

He spent several years practicing in seclusion in Malaysia and Thailand before establishing Santi Forest Monastery in Bundanoon, NSW, in 2003. There he was instrumental in supporting the establishment of the Theravada bhikkhuni order in Australia and advocating for women’s rights. He continues to teach in Australia and globally,

with a special concern for the moral implications of climate change and other forms of environmental destruction. He has published a series of books of original and groundbreaking research on early Buddhism.

In 2005 he founded SuttaCentral together with Rod Bucknell and John Kelly. In 2015, seeing the need for a complete, accurate, plain English translation of the Pali texts, he undertook the task, spending nearly three years in isolation on the isle of Qi Mei off the coast of the nation of Taiwan. He completed the four main Nikāyas in 2018, and the early books of the Khuddaka Nikāya were complete by 2021. All this work is dedicated to the public domain and is entirely free of copyright encumbrance.

In 2019 he returned to Sydney where he established Lokanta Vihara (The Monastery at the End of the World).

Creation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tīpiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

The Translation

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

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