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Buddhism

Itivuttaka — So It Was Said

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

Credits

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About:

112 short teachings in prose and verse, arranged by one to four items as in the Aṅguttara. Tradition says they were memorized by the laywoman Khujjuttarā, who repeated them to the ladies of the court; each opens with "this was said by the Buddha".

It belongs to the Khuddaka Nikāya, the "minor collection" of the Pali canon. The title means "thus it was said".

The teachings are short and direct — on greed, hatred and delusion, generosity, spiritual friendship and Nibbāna — and each repeats in verse what it has just said in prose, a typical device of texts meant to be memorized.

Source: https://suttacentral.net/iti

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1 — GREED

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Greed is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “When overcome by greed
beings go to a bad place.
Having rightly understood that greed,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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2 — HATE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Hate is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “When overcome by hate
beings go to a bad place.
Having rightly understood that hate,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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3 — DELUSION

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Delusion is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “When overcome by delusion
beings go to a bad place.
Having rightly understood that delusion,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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4 — ANGER

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Anger is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “When overcome by anger
beings go to a bad place.
Having rightly understood that anger,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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5 — DISDAIN

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Disdain is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “When overcome by disdain
beings go to a bad place.
Having rightly understood that disdain,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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6 — CONCEIT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, give up one thing and I guarantee you non-return. What one thing? Conceit is the one thing. Give it up, and I guarantee you non-return.”

3 The Buddha spoke this matter. On this it is said:

4 “Drunk on conceit,
beings go to a bad place.
Having rightly understood that conceit,
the discerning give it up.
Once they’ve given it up,
they never return to this world.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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7 — COMPLETE UNDERSTANDING OF ALL

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "Those who know the all as all,
are not attracted to anything.
They completely understand all,
and have risen above all suffering."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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8 — COMPLETE UNDERSTANDING OF CONCEIT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding conceit, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding conceit, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "These folk are caught up in conceit,
tied by conceit, delighting in existence.
Not completely understanding conceit,
they return in future lives.

5 Those who have given up conceit,
freed with the ending of conceit,
vanquishers of the tie of conceit,
have risen above all suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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9 — COMPLETE UNDERSTANDING OF GREED

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding greed, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding greed, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "When overcome by greed
beings go to a bad place.
Having rightly understood that greed,
the discerning give it up.
Once they've given it up,
they never return to this world."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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10 — COMPLETE UNDERSTANDING OF HATE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding hate, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding hate, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "When overcome by hate
beings go to a bad place.
Having rightly understood that hate,
the discerning give it up.
Once they've given it up,
they never return to this world."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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11 — COMPLETE UNDERSTANDING OF DELUSION

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding delusion, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding delusion, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "When overcome by delusion
beings go to a bad place.
Having rightly understood that delusion,
the discerning give it up.
Once they've given it up,
they never return to this world."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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12 — COMPLETE UNDERSTANDING OF ANGER

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding anger, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding anger, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "When overcome by anger
beings go to a bad place.
Having rightly understood that anger,
the discerning give it up.
Once they've given it up,
they never return to this world."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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13 — COMPLETE UNDERSTANDING OF DISDAIN

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without directly knowing and completely understanding disdain, without dispassion for it and giving it up, you can't end suffering. By directly knowing and completely understanding disdain, having dispassion for it and giving it up, you can end suffering."

3 The Buddha spoke this matter. On this it is said:

4 "When overcome by disdain
beings go to a bad place.
Having rightly understood that disdain,
the discerning give it up.
Once they've given it up,
they never return to this world."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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14 — THE SHROUD OF IGNORANCE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I do not see a single shroud, shrouded by which people wander and transmigrate for a long time like the shroud of ignorance. Shrouded by ignorance, people wander and transmigrate for a long time."

3 The Buddha spoke this matter. On this it is said:

4 "There is no other thing
that shrouds people like ignorance.
Veiled by delusion,
they transmigrate day and night.

5 Those who have given up delusion,
shattering the mass of darkness,
wander no more,
the root is not found in them."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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15 — THE FETTER OF CRAVING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I do not see a single fetter, fettered by which people wander and transmigrate for a long time like the fetter of craving. Fettered by craving, people wander and transmigrate for a long time."

3 The Buddha spoke this matter. On this it is said:

4 "Craving is a person's partner
as they transmigrate on this long journey.
They go from this state to another,
but don't escape transmigration.

5 Knowing this danger,
that craving is the cause of suffering—
rid of craving, free of grasping,
a mendicant would wander mindful."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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16 — A TRAINEE (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Taking into account interior factors, mendicants, I do not see a single one that is so very helpful as rational application of mind for a trainee mendicant who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary from the yoke. A mendicant rationally applying the mind gives up the unskillful and develops the skillful."

3 The Buddha spoke this matter. On this it is said:

4 "There is nothing so helpful
for a trainee mendicant
aspiring for the ultimate goal
as rational application of mind.
Striving rationally, a mendicant
attains the end of suffering."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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17 — A TRAINEE (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Taking into account exterior factors, mendicants, I do not see a single one that is so very helpful as good friendship for a trainee mendicant who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary from the yoke. A mendicant who has good friends gives up the unskillful and develops the skillful."

3 The Buddha spoke this matter. On this it is said:

4 "A mendicant with good friends
is reverential and respectful
when their friends are speaking,
aware and mindful.
Gradually they would attain
the ending of all fetters."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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18 — SCHISM IN THE SAṄGHA

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "One thing, mendicants, arises in the world for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. What one thing? Schism in the Saṅgha. When the Saṅgha is split, they argue, insult, block, and forsake each other. This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds."

3 The Buddha spoke this matter. On this it is said:

4 "A schismatic remains for the eon
in a place of loss, in hell.
Taking a stand against the teaching,
favoring factions, they ruin their sanctuary.
After causing schism in a harmonious Saṅgha,
they burn in hell for an eon."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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19 — HARMONY IN THE SAṄGHA

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "One thing, mendicants, arises in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. What one thing? Harmony in the Saṅgha. When the Saṅgha is in harmony, they don't argue, insult, block, or forsake each other. This inspires confidence in those without it, and increases confidence in those who have it."

3 The Buddha spoke this matter. On this it is said:

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

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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20 — A CORRUPTED MIND

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

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

3 The Buddha spoke this matter. On this it is said:

4 "Knowing an individual's
corrupted mind,
the Buddha explained this matter
in the mendicants' presence.

5 If that individual
were to die at this time,
they'd be reborn in hell,
for their mind is corrupted.

6 That sort is cast down as surely
as if they'd been carried off and put there.
For corruption of mind is the reason
sentient beings go to a bad place."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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21 — A PURE MIND

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

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

3 The Buddha spoke this matter. On this it is said:

4 "Knowing an individual's
pure mind,
the Buddha explained this matter
in the mendicants' presence.

5 If that individual
were to die at this time,
they'd be reborn in heaven,
for their mind is pure.

6 That sort is raised up as surely
as if they'd been carried and put there.
For purity of mind is the reason
sentient beings go to a good place."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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22 — THE BENEFITS OF LOVE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

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

3 There I was the Divinity, the Great Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. Not to mention regional kingship!

4 Then I thought, 'Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?' Then I thought, 'It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.'"

5 The Buddha spoke this matter. On this it is said:

6 "One should practice only good deeds,
whose happy outcome stretches ahead.
Giving and moral conduct,

developing a mind of love:

7 having developed these
three things yielding happiness,
that astute one is reborn
in a happy, pleasing world.”

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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23 — BOTH KINDS OF BENEFIT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "This one thing, mendicants, when developed and cultivated, secures equal benefits for both this life and lives to come. What one thing? Diligence in skillful qualities. This is the one thing that, when developed and cultivated, secures equal benefits for both this life and lives to come."

3 The Buddha spoke this matter. On this it is said:

4 "The astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:

5 the benefit in this life,
and in lives to come.
Attentive, comprehending the meaning,
they are said to be astute."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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24 — A HEAP OF BONES

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, one individual roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost."

3 The Buddha spoke this matter. On this it is said:

4 "If the bones of a single individual
for a single eon were gathered up,
they'd make a pile the size of a mountain:
so said the great seer.

5 And this is declared to be
as big as Mount Vepulla,
higher than the Vulture's Peak
in the Mountainfold of the Magadhans.

6 But then, with right understanding,
one sees the noble truths—
suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

7 After roaming on seven times at most,
that individual
makes an end of suffering,
with the ending of all fetters.”

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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25 — LYING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, for an individual person who transgresses in one thing, there is no bad deed they would not do, I say. What one thing? It is this: telling a deliberate lie."

3 The Buddha spoke this matter. On this it is said:

4 "When a personage, spurning the hereafter,
transgresses in just one thing—
lying—
there is no evil they would not do."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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26 — GIVING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, if sentient beings only knew, as I do, the fruit of giving and sharing, they would not eat without first giving, and the stain of stinginess would not occupy their minds. They would not eat without sharing even their last mouthful, their last morsel, so long as there was someone to receive it. It is because sentient beings do not know, as I do, the fruit of giving and sharing, that they eat without first giving, and the stain of stinginess occupies their minds."

3 The Buddha spoke this matter. On this it is said:

4 "If sentient beings only knew
how great is the fruit
of giving and sharing
as taught by the great seer!

5 Rid of the stain of stinginess,
with clear and confident heart,
they would duly give to the noble ones,
where a gift is very fruitful.

6 Having given food in abundance
to those worthy of a religious donation,
after passing from the human realm,
the givers go to heaven.

7 And when they have arrived there in heaven,
they enjoy all the pleasures they desire.
The generous enjoy the
fruit of giving and sharing.”

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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27 — THE MEDITATION ON LOVE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart's release by love. Surpassing them, the heart's release by love shines and glows and dazzles.

3 It's like how the radiance of all the stars is not worth a sixteenth part of the moon's radiance. Surpassing them, the moon's radiance shines and glows and dazzles. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart's release by love. Surpassing them, the heart's release by love shines and glows and dazzles.

4 It's like the last month of the rainy season, in autumn, when the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and dazzles. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart's release by love. Surpassing them, the heart's release by love shines and glows and dazzles.

5 It's like how, at the crack of dawn, the morning star shines and glows and dazzles. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart's release by love. Surpassing them, the heart's release by love shines and glows and dazzles."

6 The Buddha spoke this matter. On this it is said:

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

8 Loving just one creature with a hateless heart
makes you a good person.
Sympathetic for all creatures,
a noble one creates abundant merit.

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

10 These are not worth a sixteenth part
of the mind developed with love,
as starlight cannot rival the moon.

11 Don’t kill or cause others to kill,
don’t conquer or encourage others to conquer,
with love for all living creatures—
you’ll have no enmity for anyone.”

12 This too is a matter that was spoken by the Blessed One: that is what I heard.

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28 — LIVING IN SUFFERING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, when a mendicant has two 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 two? Not guarding the sense doors and eating too much. When a mendicant possesses these two 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."

3 The Buddha spoke this matter. On this it is said:

4 "Eye, ear, nose,
tongue, body, and likewise mind:
a mendicant who leaves these
sense doors unguarded—

5 immoderate in eating,
sense faculties unrestrained—
reaps suffering
both physical and mental.

6 Burning in body,
burning in mind,
by day or by night
such a person lives in suffering."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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29 — LIVING IN HAPPINESS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, when a mendicant has two qualities they live happily in this very life—without distress, anguish, and fever— and when the body breaks up, after death, they can expect a good rebirth. What two? Guarding the sense doors and moderation in eating. When a mendicant possesses these two qualities they live happily in this very life—without distress, anguish, and fever— and when the body breaks up, after death, they can expect a good rebirth."

3 The Buddha spoke this matter. On this it is said:

4 "Eye, ear, nose,
tongue, body, and likewise mind:
a mendicant who makes these
sense doors well guarded—

5 eating in moderation,
restrained in the sense faculties—
reaps happiness
both physical and mental.

6 Not burning in body,
not burning in mind,
by day or by night
such a person lives in happiness."

[7] This too is a matter that was spoken by the Blessed One: that is what I heard.

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30 — MORTIFYING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "These two things, mendicants, are mortifying. What two? It's when someone hasn't done good and skillful things that keep them safe, but has done bad things, violence and sin. Thinking, 'I haven't done good things', they're mortified. Thinking, 'I have done bad things', they're mortified. These are the two things that are mortifying."

3 The Buddha spoke this matter. On this it is said:

4 "Having done bad things
by way of body,
speech, and mind,
and whatever else is corrupt;

5 not having done good deeds,
and having done many bad,
when their body breaks up, that witless person
is reborn in hell."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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31 — NOT MORTIFYING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "These two things, mendicants, are not mortifying. What two? It's when someone has done good and skillful things that keep them safe, but has not done bad things, violence and sin. Thinking, 'I have done good things', they're not mortified. Thinking, 'I haven't done bad things', they're not mortified. These are the two things that are not mortifying."

3 The Buddha spoke this matter. On this it is said:

4 "Having given up bad conduct
by way of body,
speech, and mind,
and whatever else is corrupt;

5 not having done bad deeds,
and having done many good,
when their body breaks up, that wise person
is reborn in heaven."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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32 — ETHICS (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, an individual with two qualities is placed in hell as if delivered there. What two? Bad conduct and bad view. An individual with these two qualities is placed in hell as if delivered there."

3 The Buddha spoke this matter. On this it is said:

4 "If a person possesses
these two qualities—
bad conduct
and bad views—
when their body breaks up, that witless person
is reborn in hell."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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33 — ETHICS (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, an individual with two qualities is placed in heaven as if delivered there. What two? Excellent conduct and excellent view. An individual with these two qualities is placed in heaven as if delivered there."

3 The Buddha spoke this matter. On this it is said:

4 "If a person possesses
these two qualities—
excellent conduct
and excellent views—
when their body breaks up, that wise person
is reborn in heaven."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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34 — KEEN

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, without being keen and prudent a mendicant can't achieve awakening, extinguishment, and the supreme sanctuary from the yoke. But if a mendicant is keen and prudent they can achieve awakening, extinguishment, and the supreme sanctuary from the yoke."

3 The Buddha spoke this matter. On this it is said:

4 "Neither keen nor prudent,
lazy, lacking energy,
full of dullness and drowsiness,
unconscientious, lacking regard for others,
such a mendicant is incapable
of experiencing the highest awakening.

5 One who is mindful, alert, meditative,
keen, prudent, and diligent,
having cut the fetter of birth and old age,
would experience supreme awakening <j>in this very life."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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35 — FAWNING AND FLATTERY

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, this spiritual life is not lived for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' This spiritual life is lived for the sake of restraint and giving up."

3 The Buddha spoke this matter. On this it is said:

4 "The Buddha taught the spiritual life
not because of legends,
but for the sake of restraint and giving up,
and because its objective is extinguishment.

5 This is the path followed by the great souls,
the great seers.
Those who practice it
as it was taught by the Buddha
doing the Teacher's bidding,
make an end of suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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36 — FAWNING AND FLATTERY

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, this spiritual life is not lived for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' This spiritual life is lived for the sake of direct knowledge and complete understanding."

3 The Buddha spoke this matter. On this it is said:

4 "The Buddha taught the spiritual life
not because of legends,
but for the sake of insight and understanding,
and because it culminates in extinguishment.

5 This is the path followed by the great souls,
the great seers.
Those who practice it
as it was taught by the Buddha
doing the Teacher's bidding,
make an end of suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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37 — HAPPINESS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, when a mendicant has two qualities they're full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements. What two? Being inspired at inspiring places, and making a suitable effort when inspired. When a mendicant possesses these two qualities they're full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements."

3 The Buddha spoke this matter. On this it is said:

4 "At inspiring places
an astute person should be inspired;
a keen and alert mendicant
should examine with wisdom.

5 A mendicant living like this, with keen energy,
peaceful not restless,
devoted to serenity of heart,
attains the ending of suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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38 — THOUGHTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Two thoughts, mendicants, often occur to the Realized One, the perfected one, the fully awakened Buddha: the thought of sanctuary, and that of seclusion. The Realized One loves kindness and delights in it, so this thought often occurs to him: ‘Through this behavior, I shall not hurt any creature firm or frail.’

3 The Realized One loves seclusion and delights in it, so this thought often occurs to him: ‘What is unskillful has been given up.’

4 So, mendicants, you too should love kindness and delight in it, then this thought will often occur to you: ‘Through this behavior, I shall not hurt any creature firm or frail.’

5 You too should love seclusion and delight in it, then this thought will often occur to you: ‘What is unskillful? What is not given up? What should I give up?’”

6 The Buddha spoke this matter. On this it is said:

7 “Two thoughts occur to him,
the Realized One, the bearer of the unbearable:
first mentioned was thought of sanctuary,
then the second made clear was seclusion.

8 Dispeller of darkness, the great seer has crossed over:
the attained, the master, the undefiled.
In the midst of it all, <j>he is freed in the ending of craving;
that sage bears his final body.
He has disposed of Māra, I declare, <j>and gone beyond old age.

9 Standing high on a rocky mountain,
you can see the people all around.
In just the same way, the All-seer, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, looks upon the people
swamped with sorrow, <j>overcome by rebirth and old age."

10 This too is a matter that was spoken by the Blessed One: that is what I heard.

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39 — TEACHING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, the Realized One, the perfected one, the fully awakened Buddha has two approaches to teaching Dhamma. What two? 'See evil as evil'— this is the first approach to teaching Dhamma. 'Having seen evil as evil, be disillusioned, dispassionate, and freed from it'— this is the second approach to teaching Dhamma. The Realized One, the perfected one, the fully awakened Buddha has these two approaches to teaching Dhamma."

3 The Buddha spoke this matter. On this it is said:

4 "See the two approaches for
explaining the Dhamma
used by the Realized One, the Buddha,
compassionate for all beings:

5 see that that is evil,
and be dispassionate toward it.
Then, with a mind free of desire,
you'll make an end of suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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40 — KNOWLEDGE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, ignorance leads the attainment of unskillful qualities, with lack of conscience and prudence following along. Knowledge leads the attainment of skillful qualities, with conscience and prudence following along."

3 The Buddha spoke this matter. On this it is said:

4 "Bad destinies of whatever kind,
in this world or the next,
are all rooted in ignorance,
compounded of greed and desire.

5 Since one of corrupt wishes is
unconscientious, lacking regard for others,
they brim with much wickedness,
which sends them to a place of loss.

6 Therefore, dispelling desire
and greed and ignorance,
a mendicant arousing knowledge
would abandon all bad destinies."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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41 — BEREFT OF WISDOM

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Those sentient beings are truly bereft, mendicants, who are bereft of noble wisdom. 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. Those sentient beings are not bereft who are not bereft of noble wisdom. In this very life they're happy—free of distress, anguish, and fever— and when the body breaks up, after death, they can expect a good rebirth."

3 The Buddha spoke this matter. On this it is said:

4 "See the world with its gods,
bereft of wisdom,
habituated to name and form,
imagining this is truth.

5 Wisdom is best in the world,
as it leads to penetration,
through which one rightly understands
the ending of rebirth and continued existence.

6 Gods and humans envy them,
the Buddhas, ever mindful,
of laughing wisdom,
bearing their final body."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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42 — BRIGHT THINGS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

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

3 The Buddha spoke this matter. On this it is said:

4 "Those in whom conscience and prudence
are never found at all,
have lost their bright roots,
and fare on in birth and death.

5 Those in whom conscience and prudence
are always rightly established,
thrive in the spiritual life;
being at peace, they will not be reborn again."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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43 — FREE OF REBIRTH

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "There is, mendicants, freedom from rebirth, freedom from what has been produced, made, and conditioned. If there were no freedom from rebirth, freedom from what has been produced, made, and conditioned, then you would find no escape here from rebirth, from what has been produced, made, and conditioned. But since there is freedom from rebirth, freedom from what has been produced, made, and conditioned, an escape is found from rebirth, from what has been produced, made, and conditioned."

3 The Buddha spoke this matter. On this it is said:

4 "What's reborn, produced, and arisen,
made, conditioned, not lasting,
wrapped in old age and death,
frail, a nest of disease,

5 whose inception is the leash to food:
that's not fit to delight in.
The escape from that is peaceful,
beyond the scope of logic, everlasting,

6 where nothing is reborn or arisen,
the sorrowless, stainless state,
the cessation of all painful things,

the blissful stilling of conditions."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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44 — ELEMENTS OF EXTINGUISHMENT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "There are, mendicants, these two elements of extinguishment. What two? The element of extinguishment with residue, and the element of extinguishment with no residue.

3 And what is the element of extinguishment with residue? It's when a mendicant is a perfected one, 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. Their five sense faculties still remain.

3.2 So long as their senses have not gone they continue to experience the agreeable and disagreeable, to feel pleasure and pain. The ending of greed, hate, and delusion in them is called the element of extinguishment with residue.

4 And what is the element of extinguishment with no residue? It's when a mendicant is a perfected one, 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.

4.2 For them, everything that's felt, being no longer relished, will become cool right here. This is called the element of extinguishment with no residue. These are the two elements of extinguishment."

5 The Buddha spoke this matter. On this it is said:

6 "These two elements of extinguishment <j>have been revealed
by the Clear-eyed One, <j>the unattached, the unaffected.
One element pertains to this life—
that with residue <j>though the leash to existence has ended;
and that with no residue, <j>which pertains to what follows this life,
where all states of existence cease.

7 Those who have fully understood <j>the unconditioned state—
their minds freed, the leash to existence ended—
attained to the heart of the Dhamma, <j>they delight in ending,
the unaffected ones have given up <j>all states of existence."

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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45 — RETREAT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Enjoy retreat, mendicants, love retreat. Be committed to inner serenity of the heart, don't neglect absorption, be endowed with discernment, and frequent empty huts. A mendicant who enjoys retreat can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

3 The Buddha spoke this matter. On this it is said:

4 "With minds at peace, alert,
mindful and meditative,
they rightly discern the Dhamma,
unconcerned for sensual pleasures.

5 Delighting in diligence, peaceful,
seeing fear in negligence,
such a one can't decline,
and has drawn near to extinguishment."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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46 — THE BENEFITS OF TRAINING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, live with training as benefit, with wisdom as overseer, with freedom as core, and with mindfulness as ruler. A mendicant who lives in this way can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

3 The Buddha spoke this matter. On this it is said:

4 "The training fulfilled, not liable to decline,
overseen by wisdom, seer of rebirth's end;
that sage bears their final body;
they have disposed of Māra, I declare, <j>and gone beyond old age.

5 Therefore be always enjoying absorption, <j>immersed in samādhi,
energetic, seers of rebirth's end.
Having overcome Māra and his armies, mendicants,
go beyond birth and death."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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47 — WAKE UP

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "A mendicant should meditate wakeful, mendicants, mindful and aware, joyful and clear, and at times discern the skillful qualities in that state. A mendicant who meditates in this way can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

3 The Buddha spoke this matter. On this it is said:

4 "Listen up, wakeful ones!
And those asleep, wake up!
Wakefulness is better than sleep,
the wakeful have nothing to fear.

5 Those who are wakeful, mindful and aware,
immersed in samādhi, joyful and clear,
rightly investigating the Dhamma in good time,
at one, would banish the darkness.

6 That's why you should apply yourself to wakefulness.
A keen and alert mendicant, possessing absorption,
having cut the fetter of birth and old age,
would experience supreme awakening <j>in this very life."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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48 — BOUND FOR LOSS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, these two are bound for a place of loss, bound for hell, if they don’t give up this fault. What two? Someone who is unchaste, but claims to be chaste; and someone who makes a groundless accusation of unchastity against a person whose chastity is pure. These are the two who are bound for a place of loss, bound for hell, if they don’t give up this fault.”

3 The Buddha spoke this matter. On this it is said:

4 “A liar goes to hell,
as does one who denies what they did.
Both are equal in the hereafter,
those men of base deeds.

5 Many who wear a scrap of ocher cloth
are unrestrained and wicked.
Being wicked, they are reborn in hell
due to their bad deeds.

6 It’d be better for the immoral and unrestrained
to eat an iron ball,
scorching, like a burning flame,
than to eat the nation’s alms.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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49 — MISCONCEPTIONS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Overcome by two misconceptions, mendicants, some gods and humans get stuck, some overreach, while those with vision see.

3 And how do some get stuck? Gods and humans like clinging, they love it and enjoy it. When the Dhamma is being taught to them for the cessation of existence, their minds do not leap forth, gain confidence, settle down, and become decided. That is how some get stuck.

4 And how do some overreach? Some, becoming horrified, repelled, and disgusted with existence, delight in nonexistence: 'When this self is annihilated and destroyed when the body breaks up, and doesn't exist after death: that is peaceful, that is sublime, that is how it is.' That is how some overreach.

5 And how do those with vision see? It's when a mendicant sees what has come to be as having come to be. Seeing this, they are practicing for disillusionment, dispassion, and cessation regarding what has come to be. That is how those with vision see."

6 The Buddha spoke this matter. On this it is said:

7 "Those who see what has come to be <j>as having come to be,
and see the transcendence of what has come to be,
are freed in accord with the truth,
with the ending of craving for continued existence.

[8] They completely understand what has come to be,
rid of craving for rebirth in this or that state.
When what has come to be ceases to be,
a mendicant does not come back to future lives."

[9] This too is a matter that was spoken by the Blessed One: that is what I heard.

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50 — ROOTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion. These are the three unskillful roots.”

3 The Buddha spoke this matter. On this it is said:

4 “When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a bamboo is destroyed by its own fruit.”

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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51 — ELEMENTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three elements. What three? The realm of luminous form, the formless realm, and cessation. These are the three elements.”

3 The Buddha spoke this matter. On this it is said:

4 “Comprehending the realm of luminous form,
not stuck in the formless,
those who are released in cessation,
they are conquerors of death.

5 Having directly experienced <j>the element free of death,
free of attachments;
having realized relinquishment
of attachments, the undefiled
fully awakened Buddha teaches
the sorrowless, stainless state.”

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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52 — FEELINGS (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings."

3 The Buddha spoke this matter. On this it is said:

4 "Stilled, aware,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,

5 where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, quenched."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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53 — FEELINGS (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent. When a mendicant has seen these three feelings in this way, they're called a noble mendicant who sees rightly, has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

3 The Buddha spoke this matter. On this it is said:

4 "A mendicant who sees pleasure as pain,
and suffering as a dart,
and that peaceful, neutral feeling
as impermanent

5 sees rightly.
And when freed in regards to that,
that peaceful sage, with perfect insight,
has truly slipped their yokes."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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54 — SEARCHES (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.”

3 The Buddha spoke this matter. On this it is said:

4 “Stilled, aware,
a mindful disciple of the Buddha
understands searches,
the cause of searches,

5 where they cease,
and the path that leads to their ending.
With the ending of searches, a mendicant
is hungerless, quenched.”

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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55 — SEARCHES (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.”

3 The Buddha spoke this matter. On this it is said:

4 “The search for sensual pleasures, <j>for continued existence,
and the search for a spiritual path;
the holding tight to the thought, ‘this is the truth’,
and the mass of grounds for views—

5 for one detached from all lusts,
freed by the ending of craving,
that searching has been relinquished,
and those grounds for views eradicated.
With the ending of searches, a mendicant
is free of hope and indecision.”

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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56 — DEFILEMENTS (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements."

3 The Buddha spoke this matter. On this it is said:

4 "Stilled, aware,
a mindful disciple of the Buddha
understands defilements,
the cause of defilements,

5 where they cease,
and the path that leads to their ending.
With the ending of defilements, a mendicant
is hungerless, quenched."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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57 — DEFILEMENTS (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements."

3 The Buddha spoke this matter. On this it is said:

4 "One who has ended the defilement of sensuality,
whose ignorance has faded away,
and whose desire to be reborn is finished—
liberated, free of attachments,
they bear their final body,
having vanquished Māra with his legions."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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58 — CRAVING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving for continued existence, and craving for nonexistence. These are the three cravings."

3 The Buddha spoke this matter. On this it is said:

4 "Bound by craving, minds full of desire
for rebirth in this or that state,
yoked by Māra's yoke, these people
find no sanctuary from the yoke.
Sentient beings continue to transmigrate,
with ongoing birth and death.

5 Those who have given up craving,
rid of craving for rebirth in this or that state,
they in this world have truly crossed over,
having reached the ending of defilements."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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59 — MĀRA'S DOMINION

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, a mendicant with three qualities has slipped free of Māra's dominion and dazzles like the sun. What three? It's when they have the entire spectrum of the adept's ethics, immersion, and wisdom. A mendicant with these three qualities has slipped free of Māra's dominion and dazzles like the sun."

3 The Buddha spoke this matter. On this it is said:

4 "Whoever has well developed
ethics, immersion, and wisdom
has slipped free of Māra's dominion
and dazzles like the sun."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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60 — GROUNDS FOR MAKING MERIT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit. These are the three grounds for making merit."

3 The Buddha spoke this matter. On this it is said:

4 "One should practice only good deeds,
whose happy outcome stretches ahead.
Giving and moral conduct,
developing a mind of love:

5 having developed these
three things yielding happiness,
that astute one is reborn
in a happy, pleasing world."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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61 — THE EYE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three eyes. What three? The eye of the flesh, the eye of clairvoyance, and the eye of wisdom. These are the three eyes."

3 The Buddha spoke this matter. On this it is said:

4 "The eye of flesh, the clairvoyant eye,
the supreme eye of wisdom:
these three eyes
were taught by the supreme person.

5 The arising of the eye of flesh
is the path to the clairvoyant eye.
When knowledge arises—
the supreme eye of wisdom—
one who gains that eye
is released from all suffering."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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62 — FACULTIES

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three faculties. What three? The faculty of understanding that enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

3 The Buddha spoke this matter. On this it is said:

4 “As a trainee trains,
following the straight road,
first they know about ending;
enlightenment follows without delay.

5 Then the knowledge comes
to such a one, freed through enlightenment,
with the end of the fetters of continued existence:
‘My freedom is unshakable.’

6 Accomplished in the faculties,
peaceful, in love with the state of peace,
they bear their final body,
having vanquished Māra with his legions.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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63 — PERIODS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three periods. What three? Past, future, and present. These are the three periods.”

3 The Buddha spoke this matter. On this it is said:

4 “Sentient beings who perceive the communicable,
become established in the communicable.
Not understanding the communicable,
they fall under the yoke of Death.

5 But having fully understood the communicable,
they don’t conceive a communicator,
as they’ve touched liberation with their mind,
the supreme state of peace.

6 Accomplished in the communicable,
peaceful, in love with the state of peace;
one who makes use after appraisal, firm in principle,
a knowledge master cannot be reckoned.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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64 — BAD CONDUCT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three kinds of bad conduct. What three? Bad conduct by way of body, speech, and mind. These are the three kinds of bad conduct."

3 The Buddha spoke this matter. On this it is said:

4 "Having done bad things
by way of body,
speech, and mind,
and whatever else is corrupt;

5 not having done good deeds,
and having done many bad,
when their body breaks up, that witless person
is reborn in hell."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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65 — GOOD CONDUCT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these kinds of good conduct. What three? Good conduct by way of body, speech, and mind. These are the three kinds of good conduct.”

3 The Buddha spoke this matter. On this it is said:

4 “Having given up bad conduct
by way of body,
speech, and mind,
and whatever else is corrupt;

5 not having done bad deeds,
and having done many good,
when their body breaks up, that wise person
is reborn in heaven.”

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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66 — PURITY

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind. These are the three kinds of purity."

3 The Buddha spoke this matter. On this it is said:

4 "Purity of body, purity of speech,
and undefiled purity of heart.
A pure one, blessed with purity,
has given up everything, they say."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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67 — SAGACITY

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind. These are the three kinds of sagacity."

3 The Buddha spoke this matter. On this it is said:

4 "A sage in body, a sage in speech,
a sage undefiled in mind;
a sage, blessed with sagacity,
has washed off all bad things, they say."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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68 — GREED (1ST)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Whoever has not given up greed, hate, and delusion is said to be trapped. They're caught in Māra's snare, and the Wicked One can do with them what he wants. Whoever has given up greed, hate, and delusion is said to be free. They're released from Māra's snare, and the Wicked One cannot do with them what he wants."

3 The Buddha spoke this matter. On this it is said:

4 "Those in whom greed, hate, and ignorance
have faded away,
belong with those who are evolved;
A manifestation of divinity, realized,
awakened, beyond enmities and fears,
they've given up everything, they say."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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69 — GREED (2ND)

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Whoever has not given up greed, hate, and delusion is said to have not crossed over the ocean with its waves and whirlpools, its saltwater crocodiles and monsters. Whoever has given up greed, hate, and delusion is said to have crossed over the ocean with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over and gone to the far shore, that brahmin stands on solid ground."

3 The Buddha spoke this matter. On this it is said:

4 "Those in whom greed, hate, and ignorance
have faded away,
have crossed the ocean so hard to cross,
with its saltwater crocodiles and monsters, <j>its waves and dangers.

5 They've slipped their chains, given up death, and have no attachments.
They've given up suffering, <j>so there are no more future lives.
They've disappeared and cannot be defined;
they've confounded the King of Death, I say."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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70 — HAVING WRONG VIEW

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I've seen beings who engaged in misconduct by body, speech, and mind, who denounced the noble ones, who had wrong views and acted accordingly. At the breaking up of the body, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

3 Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

5 The Buddha spoke this matter. On this it is said:

6 "When the mind has been misdirected,
and words wrongly spoken,
and wrong bodily deeds have been done,
an individual here

7 unlearned, doer of bad deeds,
though their life may be short,
when their body breaks up, that witless person
is reborn in hell."

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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71 — HAVING RIGHT VIEW

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I've seen beings who engaged in good conduct of body, speech, and mind, who did not denounce the noble ones, who held right view and acted accordingly. At the breaking up of the body, after death, they were reborn in a good destination, a heavenly realm.

3 Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

5 The Buddha spoke this matter. On this it is said:

6 "When the mind has been directed right,
and words rightly spoken,
and right bodily deeds have been done,
an individual here

7 learned, doer of good deeds,
though their life may be short,
when their body breaks up, that wise person
is reborn in heaven."

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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72 — ELEMENTS OF ESCAPE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three elements of escape. What three? Renunciation is the escape from sensual pleasures. Formlessness is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated. These are the three elements of escape."

3 The Buddha spoke this matter. On this it is said:

4 "Knowing the escape from sensuality,
and form's transcendence,
one always keen touches
the stilling of all activities.

5 That mendicant sees rightly,
and when freed in regards to that,
that peaceful sage, with perfect insight,
has truly slipped their yoke."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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73 — MORE PEACEFUL

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, formless states are more peaceful than states of form; cessation is more peaceful than formless states.”

3 The Buddha spoke this matter. On this it is said:

4 “There are beings in the realm of luminous form,
and others stuck in the formless.
Not understanding cessation,
they return in future lives.

5 But the people who completely understand form,
not stuck in the formless,
released in cessation—
they are conquerors of death.

6 Having directly experienced <j>the element free of death,
free of attachments;
having realized relinquishment
of attachments, the undefiled
fully awakened Buddha teaches
the sorrowless, stainless state.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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74 — A CHILD

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "These three kinds of children are found in the world. What three? One who betters their birth, one who equals their birth, one who fails their birth.

3 And how does a child better their birth? It's when a child's parents have not gone for refuge to the Buddha, the teaching, and the Saṅgha. They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. They're immoral, of bad character. But their child has gone for refuge to the Buddha, the teaching, and the Saṅgha.

3.2 They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. That's how a child betters their birth.

4 And how does a child equal their birth? It's when a child's parents have gone for refuge to the Buddha, the teaching, and the Saṅgha. They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. And their child has gone for refuge to the Buddha, the teaching, and the Saṅgha.

4.2 They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. That's how a child equals their birth.

5 And how does a child fail their birth? It's when a child's parents have gone for refuge to the Buddha, the teaching, and the Saṅgha. They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. But their child has not gone for refuge to the Buddha, the teaching, and the Saṅgha.

5.2 They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. They're immoral, of bad character. That's how a child fails their birth. These are the three kinds of children found in the world."

6 The Buddha spoke this matter. On this it is said:

7 "The astute wish for a child
who betters or equals their birth;
not one who fails their birth,
disgracing their family.

8 These are the children in the world
who become lay devotees;
faithful, accomplished in ethics,
bountiful, rid of stinginess.
Like the moon freed from clouds,
they dazzle in the assemblies."

9 This too is a matter that was spoken by the Blessed One: that is what I heard.

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75 — A RAINLESS CLOUD

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, these three individuals are found in the world. What three? One like a rainless cloud, one who rains locally, one who rains all over.

3 And how is an individual like a rainless cloud? It's when an individual doesn't give to anyone at all—whether ascetics and brahmins, paupers, vagrants, supplicants, or beggars—such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. That's how an individual is like a rainless cloud.

4 And how does an individual rain locally? It's when an individual gives to some but not to others—whether ascetics and brahmins, paupers, vagrants, supplicants, or beggars—such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. That's how an individual rains locally.

5 And how does an individual rain all over? It's when an individual gives to everyone—whether ascetics and brahmins, paupers, vagrants, supplicants, or beggars—such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. That's how an individual rains all over. These are the three individuals found in the world."

6 The Buddha spoke this matter. On this it is said:

7 “They don’t share the food and drink
they have acquired
with ascetics or brahmins,
with paupers, vagrants, or supplicants.
They’re like a rainless cloud,
they say, the meanest of men.

8 They don’t give to some,
to some they provide.
They rain locally,
so say the wise.

9 Compassionate for all beings,
that person distributes
abundant food upon request,
saying, ‘Give! Give!’

10 The rain cloud rains forth,
having thundered and roared,
drenching the earth with water,
soaking the uplands and valleys.

11 Even so, such an individual,
having accumulated wealth
by legitimate means,
through their own hard work,
rightly satisfies with food and drink
those who have become supplicants.”

12 This too is a matter that was spoken by the Blessed One: that is what I heard.

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76 — WISHING FOR HAPPINESS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, an astute person who wishes for three kinds of happiness should take care of their ethics. What three? 'May I be praised!' 'May I become rich!' 'When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!' An astute person who wishes for these three kinds of happiness should protect their precepts."

3 The Buddha spoke this matter. On this it is said:

4 "Wishing for three kinds of happiness—
praise, prosperity,
and to delight in heaven after passing away—
the wise would take care of their ethics.

5 Though you do no wrong,
if you associate with one who does,
you're suspected of wrong,
and your disrepute grows.

6 Whatever kind of friend you make,
with whom you associate,
that's how you become,
for so it is when you share your life.

7 The one who associates and the one associated with,
the one contacted and the one who contacts another,
are like an arrow smeared with poison
that contaminates the quiver.
The attentive, fearing contamination,
would never have wicked comrades.

8 A man who wraps
putrid fish in blades of grass
makes the grass stink—
so it is when associating with fools.

9 But one who wraps
sandalwood incense in leaves
makes the leaves fragrant—
so it is when associating with the attentive.

10 So, knowing they'll end up
like the wrapping, the astute
would shun the wicked,
and befriend the good.
The wicked lead you to hell,
the good help you to a good place."

11 This too is a matter that was spoken by the Blessed One: that is what I heard.

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77 — FRAGILE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "This body is fragile, mendicants, consciousness is liable to fade away, and all attachments are impermanent, suffering, and perishable."

3 The Buddha spoke this matter. On this it is said:

4 "Knowing that the body is fragile,
that consciousness is faded,
and seeing the danger in attachments,
they go beyond birth and death.
Having attained ultimate peace,
evolved, they await their time."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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78 — CONVERGING ELEMENTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, sentient beings join together and converge because of an element: Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions.

3 In the past ...

4 In the future ...

5 At present, too, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions."

6 The Buddha spoke this matter. On this it is said:

7 "Socializing creates a snarl;
they're cut off by being aloof.
If you're lost in the middle of a great sea,
and you clamber up on a little log, you'll sink.

8 So too, a person who lives well
sinks by relying on a lazy person.
Hence you should avoid such
a lazy person who lacks energy.

9 Dwell with the noble ones
who are secluded and determined
constantly energetic,
the astute who practice absorption.”

10 This too is a matter that was spoken by the Blessed One: that is what I heard.

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79 — DECLINE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "These three things lead to the decline of a mendicant trainee. What three? It's when a mendicant relishes work, talk, and sleep. These three things lead to the decline of a mendicant trainee.

3 These three things don't lead to the decline of a mendicant trainee. What three? It's when a mendicant doesn't relish work, talk, and sleep. These three things don't lead to the decline of a mendicant trainee."

4 The Buddha spoke this matter. On this it is said:

5 "Restless, they relish
work, talk, and sleep.
Such a mendicant is incapable
of experiencing the highest awakening.

6 That's why one ought have few duties,
being wakeful not restless.
Such a mendicant is capable
of experiencing the highest awakening."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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80 — THOUGHTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three unskillful thoughts. What three? The thought of status; of getting material things, honor, and popularity; and of fondness for others. These are the three unskillful thoughts."

3 The Buddha spoke this matter. On this it is said:

4 "One concerned with being looked up to,
with possessions, honor, and respect,
with sharing joys with friends,
is far from the ending of fetters.

5 But one who gives up children and herds,
marriage and acquisitions—
such a mendicant is capable
of experiencing the highest awakening."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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81 — ESTEEM

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "I've seen, mendicants, sentient beings whose minds are overcome and overwhelmed by honor. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

3 I've seen sentient beings whose minds are overcome and overwhelmed by not being honored. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

4 I've seen sentient beings whose minds are overcome and overwhelmed by both honor and by not being honored. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

5 Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

9 The Buddha spoke this matter. On this it is said:

10 "Whether they're honored
or not honored, or both,
their immersion doesn't waver
as they abide in the immeasurables.

11 They persistently practice absorption
with subtle view and discernment.
Rejoicing in the ending of grasping,

they're said to be a true person."

12 This too is a matter that was spoken by the Blessed One: that is what I heard.

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82 — THE CRY OF THE GODS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, these three cries are uttered among the gods on occasion. What three? When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, the gods cry out: 'This noble disciple intends to join battle with Māra!' This is the first occasion a cry is uttered among the gods.

3 Furthermore, when a noble disciple meditates pursuing the development of the seven qualities on the side of awakening, the gods cry out: 'This noble disciple is joining battle with Māra!' This is the second occasion a cry is uttered among the gods.

4 Furthermore, when a noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements, the gods cry out: 'This noble disciple has won victory in battle, establishing himself as foremost in battle!' This is the third occasion a cry is uttered among the gods. These are the three cries that are uttered among the gods on occasion."

5 The Buddha spoke this matter. On this it is said:

6 "Seeing the winner of the battle—
a disciple of the Buddha,
great of heart, intrepid—

even the deities revere them:

7 ‘Homage to you, O thoroughbred!
You won a battle hard to win!
Having defeated the army of death,
your liberation is unhindered.’

8 And so the deities revere the one,
who has achieved their heart’s desire.
For they see nothing in them by means of which
they might fall under the sway of Death.”

9 This too is a matter that was spoken by the Blessed One: that is what I heard.

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83 — FIVE HARBINGERS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, when a god is due to pass away from the realm of the gods, five harbingers appear. Their flower-garlands wither; their clothes become soiled; they sweat from the armpits; their physical appearance deteriorates; and they no longer delight in their heavenly throne. When the other gods know that that godling is due to pass away, they wish them well in three ways: ‘Sir, may you go from here to a good place!

3 When you have gone to a good place, may you be blessed with good fortune!

4 When you have been blessed with good fortune, may you become well grounded!’”

5 When he said this, one of the mendicants said to the Buddha, “Sir, what do the gods reckon to be going to a good place?

6 What do they reckon to be blessed with good fortune?

7 What do they reckon to become well grounded?”

8 “It is human existence, mendicant, that the gods reckon to be going to a good place.

9 When a human being gains faith in the teaching and training proclaimed by the Realized One, that is what the gods reckon to be blessed with good fortune.

10 When that faith in the Realized One is settled, rooted, and planted deep; when it's strong and can't be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world, that is what the gods reckon to become well grounded."

11 The Buddha spoke this matter. On this it is said:

12 "When, with the fading of life,
a god passes from the realm of the gods,
the gods utter three cries
of well-wishing:

13 'Go, worthy sir, from here to a good place,
in the company of humans.
As a human being, gain supreme faith
in the true teaching.

14 May that faith of yours be settled,
with roots planted deep,
unfaltering all life long
in the true teaching so well proclaimed.

15 Having given up bad conduct
by way of body,
speech, and mind,
and whatever else is corrupt;

16 and having done much good,
by way of body,
speech, and mind,
limitless, free of attachments;

17 then, having made much worldly merit
by giving gifts,
establish other colleagues
in the true teaching, the spiritual life.'

18 It is due to such sympathy
that when the gods know a god
is due to pass away, they wish them well:
'Come back, god, again and again!'"

19 This too is a matter that was spoken by the Blessed One: that is what I heard.

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84 — FOR THE WELFARE OF THE PEOPLE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "These three individuals, mendicants, arise in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What three? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

2.2 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. This is the first individual who arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

3 Furthermore, it's when a mendicant is a perfected one, 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.

3.2 They teach Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. This is the second individ-

ual who arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

4 Furthermore, it's when a disciple of that Teacher is a trainee, a learned practitioner with precepts and observances intact. They teach Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

4.2 This is the third individual who arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. These are the three individuals who arise in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

5 The Buddha spoke this matter. On this it is said:

6 "The Teacher is the first, the great seer,
following whom is the evolved disciple,
and then a trainee, a practitioner,
learned, with precepts and observances intact.

7 These three are first among gods and humans,
beacons proclaiming the teaching!
They fling open the door to freedom from death,
freeing many from yokes.

[8] Following the path so well taught
by the unsurpassed caravan leader,
those who are diligent in the Holy One's teaching
make an end of suffering in this very life."

[9] This too is a matter that was spoken by the Blessed One: that is what I heard.

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85 — OBSERVING UGLINESS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, meditate observing the ugliness of the body. Let mindfulness of breathing be well-established internally on the present. Meditate observing the impermanence of all conditions. As you meditate observing the ugliness of the body, you will give up desire for the body. When mindfulness of breathing is well-established internally on the present, there will be no distressing external thoughts or wishes. When you meditate observing the impermanence of all conditions, ignorance is given up and knowledge arises."

3 The Buddha spoke this matter. On this it is said:

4 "Observing the ugliness of the body,
mindful of the breath,
one always keen sees
the stilling of all activities.

5 That mendicant sees rightly,
and when freed in regards to that,
that peaceful sage, with perfect insight,
has truly slipped their yoke."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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86 — PRACTICING IN LINE WITH THE TEACHING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Regarding a mendicant practicing in line with the teaching, it is in line with the teaching to declare that this is what it means to practice in line with the teaching. When speaking, they speak on the teaching, not against it. When thinking, they think on the teaching, not against it. And rejecting both, they meditate staying equanimous, mindful and aware."

3 The Buddha spoke this matter. On this it is said:

4 "Delighting in the teaching, enjoying the teaching,
contemplating the teaching,
a mendicant who recollects the teaching
doesn't fall away from the true teaching.

5 Whether walking or standing,
sitting or lying down,
with mind collected inside,
they attain only peace."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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87 — DESTROYERS OF SIGHT

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, these three unskillful thoughts are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of distress, and they don't lead to extinguishment. What three? Thoughts of sensuality, malice, and cruelty. These are the three unskillful thoughts that are destroyers of sight, vision, and knowledge. They block wisdom, they're on the side of distress, and they don't lead to extinguishment.

3 These three skillful thoughts are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment. What three? Thoughts of renunciation, good will, and harmlessness. These are the three skillful thoughts that are creators of sight, vision, and knowledge. They grow wisdom, they're on the side of solace, and they lead to extinguishment."

4 The Buddha spoke this matter. On this it is said:

5 "Think the three skillful thoughts,
and get rid of the unskillful.
Quelling such thoughts and considerations,
like rain on the dust,
with a heart calmed of thought,
you'll touch the state of peace right here."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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88 — INNER STAINS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three inner stains, inner foes, inner enemies, inner killers, and inner adversaries. What three? Greed, hate, and delusion. These three are inner stains, inner foes, inner enemies, inner killers, and inner adversaries.”

3 The Buddha spoke this matter. On this it is said:

4 “Greed creates harm;
greed upsets the mind.
That person doesn’t recognize
the danger that arises within.

5 A greedy person doesn’t know the good.
A greedy person doesn’t see the truth.
When a person is beset by greed,
only blind darkness is left.

6 Those who have given up greed,
don’t get greedy even when provoked.
Greed falls off them
like a drop from a lotus-leaf.

7 Hate creates harm;
hate upsets the mind.
That person doesn’t recognize

the danger that arises within.

8 A hateful person doesn't know the good.
A hateful person doesn't see the truth.
When a person is beset by hate,
only blind darkness is left.

9 Those who have given up hate,
don't get angry even when provoked.
Hate falls off them
like a ripe palmyra fruit from its stem.

10 Delusion creates harm;
delusion upsets the mind.
That person doesn't recognize
the danger that arises within.

11 A deluded person doesn't know the good.
A deluded person doesn't see the truth.
When a person is beset by delusion,
only blind darkness is left.

12 Those who have given up delusion,
don't get deluded even when provoked.
They banish all delusion,
as the rising sun the dark."

13 This too is a matter that was spoken by the Blessed One: that is what I heard.

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89 — ABOUT DEVADATTA

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, overcome and overwhelmed by three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What three? Corrupt wishes … Bad friendship … When there is still more to be done, stopping half-way after achieving some trifling distinction. Overcome and overwhelmed by these three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable."

3 The Buddha spoke this matter. On this it is said:

4 "Let none of wicked desire
ever be reborn into this world.
And by this too you should know
the place where those of corrupt wishes go.

5 He once was considered astute,
deemed to be evolved,
his glory stood forth like a flame,
the renowned Devadatta.

6 Seduced by heedlessness,
he attacked the Realized One.
He has fallen to Avīci hell,
four-doored and terrifying.

7 When someone betrays the innocent,
who have done no wrong,
their bad deeds impact the one
with corrupt heart, lacking regard for others.

8 One might think to pollute
the ocean with a pot of poison,
but it wouldn't work,
for the sea is terribly large.

9 So too when someone attacks
with words the Realized One—
rightly comported, of peaceful mind—
the words don't take.

10 The astute would befriend one like this,
and follow them around.
A mendicant who walks the path
attains the ending of suffering."

11 This too is a matter that was spoken by the Blessed One: that is what I heard.

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90 — THE BEST KINDS OF CONFIDENCE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, these three kinds of confidence are the best. What three? Mendicants, the Realized One, the perfected one, the fully awakened 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.

3 Fading away is said to be the best of all things whether conditioned 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.

4 The Saṅgha of the Realized One's disciples is said to be the best 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.

4.2 Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best. These are the three best kinds of confidence."

5 The Buddha spoke this matter. On this it is said:

6 "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;

7 confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

8 giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

9 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."

10 This too is a matter that was spoken by the Blessed One: that is what I heard.

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91 — LIFESTYLE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "This is the last of lifestyles, mendicants, namely relying on alms. The world curses you: 'You beggar, walking bowl in hand!' Yet earnest gentlemen take it up for a good reason. Not to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. Rather, because they think: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

2.2 Hopefully I can make an end to this entire mass of suffering.' That's how this gentleman has gone forth. Yet they covet sensual pleasures; they're infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

2.3 Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. I say that individual is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life."

3 The Buddha spoke this matter. On this it is said:

4 "They've left behind the pleasures of the lay life,
and miss out on the goal of the ascetic life.
Ruining it, they throw it away,

and perish like a funeral firebrand.

5 Many who wear a scrap of ocher cloth
are unrestrained and wicked.
Being wicked, they are reborn in hell
due to their bad deeds.

6 It'd be better for the immoral and unrestrained
to eat an iron ball,
scorching, like a burning flame,
than to eat the nation's alms."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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92 — THE CORNER OF THE CLOAK

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, suppose a mendicant were to hold the corner of my cloak and follow behind me step by step. Yet they covet sensual pleasures; they're infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. Then they are far from me, and I from them. Why is that? Because that mendicant does not see the teaching. Not seeing the teaching, they do not see me.

3 Suppose a mendicant were to live a hundred leagues away. Yet they do not covet sensual pleasures; they're not infatuated, or full of ill will and malicious intent. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. Then they are close to me, and I to them. Why is that? Because that mendicant sees the teaching. Seeing the teaching, they see me."

4 The Buddha spoke this matter. On this it is said:

5 "One full of desire and distress
may follow close behind,
yet see how distant they are—
the stirred from the still,
the burning from the quenched,
the greedy from the greedless.

6 An astute person who has understood
and directly known the teaching,
grows calm, as unperturbed
as a lake free of wind.

7 See how close they are—
the still to the still,
the quenched to the quenched,
the greedless to the greedless.”

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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93 — FIRE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, there are these three fires. What three? The fires of greed, hate, and delusion. These are the three fires.”

3 The Buddha spoke this matter. On this it is said:

4 “The fire of greed burns a mortal,
lustful, infatuated by sensual pleasures;
while, fallen in the fire of hate,
a person kills living creatures;

5 and, bewildered by the fire of delusion,
they miss the teaching of the noble ones.
Not recognizing these three fires,
people are caught up in substantial reality.

6 They fill the ranks of hell,
of birth as an animal,
or of titans and ghosts,
not freed from Māra’s bonds.

7 But as to those committed day and night
to the teaching of the Buddha:
they extinguish the fire of greed,
always perceiving ugliness;

8 while those supreme men
extinguish the fire of hate with love;
and the fire of delusion with the wisdom
that leads to penetration.

9 Having extinguished these fires, alert,
tireless all day and night,
they become fully extinguished,
completely transcending suffering.

10 Seers of the noble truths, knowledge masters,
the astute, understanding rightly,
directly know the ending of rebirth,
they come not back to future lives."

11 This too is a matter that was spoken by the Blessed One: that is what I heard.

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94 — EXAMINATION

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "A mendicant should examine in whatever way such that, while examining, consciousness would neither be scattered nor diffused externally, nor stuck internally, and they would not be anxious because of grasping. When consciousness is neither scattered nor diffused externally, nor stuck internally, and they are not anxious because of grasping, there is no coming to be of the origin of suffering—of rebirth, old age, and death in the future."

3 The Buddha spoke this matter. On this it is said:

4 "For one who has given up seven chains,
a mendicant who has cut the cord,
transmigration through births is finished,
there'll be no more future lives for them."

5 This too is a matter that was spoken by the Blessed One: that is what I heard.

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95 — PROVIDED WITH PLEASURE

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are these three ways of being provided with sensual pleasures. What three? Some sensual pleasures are simply present; some are for those who love to create; and some are for those who control what is created by others. These are the three ways of being provided with sensual pleasures."

3 The Buddha spoke this matter. On this it is said:

4 "Sensual pleasures that are simply present,
gods who control what is created by others,
gods who love to create,
and others who indulge in sensual pleasures—
They go from this state to another,
but don't escape transmigration.

5 Knowing this danger
in sensual indulgence, an astute person
would forsake all sensual pleasures,
both human and heavenly.

6 Having cut the stream so hard to pass,
that's tied to pleasant seeming things,
they become fully extinguished,
completely transcending suffering.

7 Seers of the noble truths, knowledge masters,
the astute, understanding rightly,
directly know the ending of rebirth,
they come not back to future lives."

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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96 — YOKED TO SENSUAL PLEASURES

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, one yoked to both sensual pleasures and rebirth is a returner, who comes back to this place. One unyoked from sensual pleasures but still yoked to rebirth is a non-returner, who comes not back to this place. One unyoked from both sensual pleasures and rebirth is a perfected one, who has ended defilements.”

3 The Buddha spoke this matter. On this it is said:

4 “Yoked to both sensual pleasures
and the desire to be reborn in a future life;
sentient beings continue to transmigrate,
with ongoing birth and death.

5 Those who’ve given up sensual pleasures
without attaining the end of defilements,
and are still yoked to being reborn,
are said to be non-returners.

6 Those who have cut off doubt,
and ended conceit and future lives,
they’re the ones in this world <j>who’ve truly crossed over,
having reached the ending of defilements.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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97 — GOOD MORALS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, in this teaching and training a mendicant of good morals, good practice, and good wisdom is called consummate, accomplished, a supreme person.

3 And how does a mendicant have good morals? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant has good morals. Such is one of good morality.

4 And how does one have good practice? It’s when a mendicant meditates pursuing the development of the seven qualities on the side of awakening. That’s how a mendicant has good practice. Such is one of good morality and good practice.

5 And how does one have good wisdom? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That’s how a mendicant has good wisdom;

6 Such is one of good morals, good practice, and good wisdom, who in this teaching and training is called consummate, accomplished, a supreme person.”

7 The Buddha spoke this matter. On this it is said:

8 "Who does nothing wrong
by body, speech or mind,
is said to be one of good morals,
a conscientious mendicant.

9 Who has well developed the seven
factors that lead to awakening
is said to be one good practice,
an unpretentious mendicant.

10 Who understands for themselves
the end of suffering in this life
is said to be one good wisdom,
an undefiled mendicant.

11 One accomplished in these three things,
untroubled, with doubts cut off,
unattached to anything in the world,
has given up everything, they say."

12 This too is a matter that was spoken by the Blessed One: that is what I heard.

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98 — GIVING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “There are, mendicants, these two gifts. A gift of things of the flesh and a gift of the teaching. The better of these two gifts is the gift of the teaching.

3 There are these two kinds of sharing. Sharing things of the flesh and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

4 There are these two kinds of support. Support in things of the flesh and support in the teaching. The better of these two kinds of support is support in the teaching.”

5 The Buddha spoke this matter. On this it is said:

6 “It is said to be the supreme, ultimate gift,
and the sharing praised by the Buddha;
what wise and sensible person, <j>confident in the best of fields,
would not sow a such timely gift?

7 For those who are diligent <j>in the dispensation of the Holy One,
both those who speak and those who listen,
confident in the dispensation of the Holy One,
such a gift purifies the highest goal.”

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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99 — THE THREE KNOWLEDGES

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I define a brahmin in terms of the teaching as one who is master of the three knowledges, not the other who merely repeats what they are told.

3 How so? 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.

3.2 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.'

3.3 And so they recollect their many kinds of past lives, with features and details. This is the first knowledge they achieved. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

4 Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

4.2 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.'

4.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is the second knowledge they achieved.

4.4 Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

5 Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is the third knowledge which they achieved.

5.2 Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. That's how I define a brahmin in terms of the teaching as one who is master of the three knowledges, not the other who merely repeats what they are told."

6 The Buddha spoke this matter. On this it is said:

7 "One who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth,
is a sage of perfect insight.

8 Because of these three knowledges
a brahmin is a master of the three knowledges.
That's who I call a three-knowledge master,
and not the other <j>who repeats what they are told."

9 This too is a matter that was spoken by the Blessed One: that is what I heard.

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100 — THE BRAHMIN'S OFFERING OF THE TEACHING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "I, mendicants, am a brahmin, committed to charity, always open-handed, bearing my final body, a healer, a surgeon. You are my bosom sons, born from my mouth, born of the teaching, created by the teaching, heirs in the teaching, not in things of the flesh.

3 There are these two gifts. A gift of things of the flesh and a gift of the teaching. The better of these two gifts is the gift of the teaching.

4 There are these two kinds of sharing. Sharing things of the flesh and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

5 There are these two kinds of support. Support in things of the flesh and support in the teaching. The better of these two kinds of support is support in the teaching.

6 There are these two offerings. An offering of things of the flesh and an offering of the teaching. The better of these two offerings is an offering of the teaching."

7 The Buddha spoke this matter. On this it is said:

8 "The Realized One, <j>compassionate for all living creatures,
unstintingly offers teaching.
Sentient beings revere him, <j>first among gods and humans,

who has gone beyond rebirth.”

9 This too is a matter that was spoken by the Blessed One: that is what I heard.

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101 — EASY TO FIND

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robes … A lump of almsfood … Lodgings at the root of a tree … Rancid urine as medicine … These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say."

3 The Buddha spoke this matter. On this it is said:

4 "When one is content with what's blameless,
trifling, and easy to find,
they don't get distressed
about lodgings, robes,
food, and drink,
and they're not obstructed anywhere.

5 These qualities are said to be
integral to the ascetic life.
They're mastered by a mendicant,
content and diligent."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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102 — THE ENDING OF DEFILEMENTS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this."

3 The Buddha spoke this matter. On this it is said:

4 "As a trainee trains,
following the straight road,
first they know about ending;
enlightenment follows in the same lifetime.

5 Then to one freed through enlightenment
the knowledge of ending arises,
the supreme knowledge of freedom,
with the ending of the fetters.

6 Not by the lazy,
or by fools who don't understand
may this be realized—extinguishment,
the release from all ties."

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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103 — ASCETICS AND BRAHMINS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. I don't deem them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight in this very life.

3 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

4 The Buddha spoke this matter. On this it is said:

5 "There are those who don't understand suffering
and suffering's cause,
and where all suffering
cease with no residue left behind.
And they do not know the path
that leads to the stilling of suffering.

6 They lack the heart's release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and grow old.

7 But there are those who understand suffering
and suffering's cause,
and where all suffering
cease with no residue left behind.
And they understand the path
that leads to the stilling of suffering.

8 They're endowed with the heart's release,
as well as the release by wisdom.
Able to make an end,
they don't continue to be reborn and grow old."

9 This too is a matter that was spoken by the Blessed One: that is what I heard.

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104 — ACCOMPLISHED IN ETHICS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, take a mendicant who is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They advise and instruct. They educate, encourage, fire up, and inspire, and can rightly explain the true teaching. Even the sight of those mendicants is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. Why is that? For one who frequents and associates with such mendicants, their incomplete spectrum of ethics is completed. Their incomplete spectrum of immersion … wisdom … freedom … knowledge and vision of freedom is completed.

2.2 Such mendicants are called 'teachers', 'caravan leaders', 'strife-discarders', 'dispellers of darkness', 'bringers of light', 'luminaries', 'lamps', 'candlebearers', 'beacons', 'noble ones', and 'clear-eyed ones'."

3 The Buddha spoke this matter. On this it is said:

4 "This is a reason for joy
for those who understand:
that is, those who are evolved,
the noble ones living righteously.

5 They illuminate the true teaching,
beacons beaming light,
the attentive ones bringing light,

clear-eyed ones with strife discarded.

6 Having heard their instruction,
the astute, understanding rightly,
directly know the ending of rebirth,
they come not back to future lives.”

7 This too is a matter that was spoken by the Blessed One: that is what I heard.

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105 — THE ARISING OF CRAVING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant."

3 The Buddha spoke this matter. On this it is said:

4 "Craving is a person's partner
as they transmigrate on this long journey.
They go from this state to another,
but don't escape transmigration.

5 Knowing this danger,
that craving is the cause of suffering—
rid of craving, free of grasping,
a mendicant would wander mindful."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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106 — WITH DIVINITY

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, a family where the children honor their parents in their home is said to live with Divinity. A family where the children honor their parents in their home is said to live with the elder gods. A family where the children honor their parents in their home is said to live with the first tutors. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

3 ‘Divinity’ is a term for your parents. ‘Elder gods’ is a term for your parents. ‘First tutors’ is a term for your parents. ‘Worthy of offerings dedicated to the gods’ is a term for your parents. Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.”

4 The Buddha spoke this matter. On this it is said:

5 “Parents are said to be ‘Divinity’
and ‘first tutors’.
They’re worthy of offerings dedicated to the gods <j>from their children,
for they love their offspring.

6 Therefore an astute person
would revere them and honor them
with food and drink,

clothes and bedding,
anointing and bathing,
and by washing their feet.

7 Because they serve
their parents like this,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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107 — VERY HELPFUL

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, brahmins and householders are very helpful to you, as they provide you with robes, almsfood, lodgings, and medicines and supplies for the sick. And you are very helpful to brahmins and householders, as you teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased.

2.2 And you reveal a spiritual practice that's entirely full and pure. That is how this spiritual path is lived supporting each other in order to cross over the flood and make a complete end of suffering."

3 The Buddha spoke this matter. On this it is said:

4 "The home-dweller and the homeless,
supporting each other,
find success in the true teaching,
the supreme sanctuary from the yoke.

5 The homeless receive requisites
from the home-dwellers:
robes and lodgings
to shelter from harsh conditions.

6 Relying on the Holy One,
layfolk and householders of discernment
place faith in the perfected ones,

meditators of noble wisdom.

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

8 This too is a matter that was spoken by the Blessed One: that is what I heard.

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108 — DECEIVERS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, those mendicants who are deceivers and flatterers, pompous and fake, insolent and scattered: those mendicants are no followers of mine. They've left this teaching and training, and they don't achieve growth, improvement, or maturity in this teaching and training.

2.2 But those mendicants who are genuine, not flatterers, attentive, amenable, and serene: those mendicants are followers of mine. They haven't left this teaching and training, and they achieve growth, improvement, or maturity in this teaching and training."

3 The Buddha spoke this matter. On this it is said:

4 "Those who are deceivers and flatterers, <j>pompous and fake,
insolent and scattered:
these don't grow in the teaching
that was taught by the perfected Buddha.

5 But those who are genuine, not flatterers, attentive,
amenable, and serene:
these do grow in the teaching
that was taught by the perfected Buddha."

6 This too is a matter that was spoken by the Blessed One: that is what I heard.

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109 — A RIVER

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Suppose a person was being carried along by a river current that seemed nice and pleasant. If a person with clear eyes saw them, they'd say: 'My man, even though the river current carrying you along seems nice and pleasant, downstream there is a lake with waves and whirlpools, saltwater crocodiles and monsters. When you reach there it will result in death or deadly pain.' Then, when they heard what was said, they'd paddle against the stream using their hands and feet.

3 I've made up this simile to make a point. And this is the point. 'River current' is a term for craving.

4 'Seeming nice and pleasant' is a term for the six interior sense fields.

5 'A downstream lake' is a term for the five lower fetters.

6 'Danger of waves' is a term for anger and distress.

7 'Whirlpool' is a term for the five kinds of sensual stimulation.

8 'Saltwater crocodiles and monsters' is a term for ladies.

9 'Against the stream' is a term for renunciation.

10 'Paddling with hands and feet' is a term for rousing energy.

11 'A person with clear eyes' is a term for the Realized One, the perfected one, the fully awakened Buddha."

12 The Buddha spoke this matter. On this it is said:

13 “In pain they’d give up sensual pleasures,
aspiring to the future sanctuary from the yoke.
With deep understanding and heart well freed,
they’d experience universal liberation.
That knowledge master <j>who has completed the spiritual journey,
and gone to the end of the world, <j>is called ‘one who has gone beyond’.”

14 This too is a matter that was spoken by the Blessed One: that is what I heard.

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110 — WALKING

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don't give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be 'not keen or prudent, always lazy, and lacking energy' when walking.

3 Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They tolerate it and don't give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be 'not keen or prudent, always lazy, and lacking energy' when lying down while awake.

4 Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don't tolerate them, but give them up, dispel them, eliminate them, and obliterate them. Such a mendicant is said to be 'keen and prudent, always energetic and resolute' when walking.

5 Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They don't tolerate it, but give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be 'keen and prudent, always energetic and resolute' when lying down while awake."

6 The Buddha spoke this matter. On this it is said:

7 “Whether walking or standing,
sitting or lying down,
one who thinks a bad thought
to do with the domestic life

8 is practicing the wrong way,
lost among things that delude;
such a mendicant is incapable
of experiencing the highest awakening.

9 But one who, whether standing or walking,
sitting or lying down,
has calmed their thoughts,
loving peace of mind;
such a mendicant is capable
of experiencing the highest awakening.”

10 This too is a matter that was spoken by the Blessed One: that is what I heard.

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111 — ACCOMPLISHMENT IN ETHICS

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 "Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

3 When you've done this, what more is there to do?

4 Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed and unified in samādhi. Such a mendicant is said to be 'keen and prudent, always energetic and resolute' when walking.

5 Suppose a mendicant has got rid of desire and ill will while standing ...

6 sitting ...

7 or when lying down while awake. Such a mendicant is said to be 'keen and prudent, always energetic and resolute' when lying down while awake."

8 The Buddha spoke this matter. On this it is said:

9 “Carefully walking, carefully standing,
carefully sitting, carefully lying;
a mendicant carefully bends their limbs,
and carefully extends them.

10 Above, below, all round,
as far as the planet extends;
they scrutinize the rise and fall
of phenomena such as the aggregates.

11 Meditating diligently like this,
peaceful, not restless,
training in what leads to serenity of heart,
always staying mindful;
they call that sort of mendicant
‘always determined’.”

12 This too is a matter that was spoken by the Blessed One: that is what I heard.

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112 — THE WORLD

✦

1 This was said by the Buddha, the Perfected One: that is what I heard.

2 “Mendicants, the world has been understood by the Realized One; and he is detached from the world. The origin of the world has been understood by the Realized One; and he has given up the origin of the world. The cessation of the world has been understood by the Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by the Realized One; and he has developed the practice that leads to the cessation of the world.

3 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.

4 From the night when the Realized One awakens to the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with no residue—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.

5 The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’.

6 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power. That's why he's called the 'Realized One'."

7 The Buddha spoke this matter. On this it is said:

8 "Directly knowing the whole world as it is,
and everything in it,
he is detached from the whole world,
uninvolved with the whole world.

9 That attentive one is the vanquisher of all
who is released from all ties.
He has reached ultimate peace:
extinguishment, fearing nothing from any quarter.

10 He is the Buddha, with defilements ended,
untroubled, with doubts cut off.
He has attained the end of all deeds,
freed with the ending of attachments.

11 That Blessed One is the Buddha,
he is the supreme lion,
in all the world with its gods,
he turns the divine wheel.

12 And so those gods and humans,
who have gone to the Buddha for refuge,
come together and revere him,
even the deities revere him:

13 ‘Tamed, he is the best of tamers,
peaceful, he is the seer among the peaceful,
liberated, he is the foremost of liberators,
crossed over, he is the most excellent of guides across.’

14 And so they revere him,
great of heart and intrepid.
In the world with its gods,
he has no rival.”

15 This too is a matter that was spoken by the Blessed One: that is what I heard.

23 The So it Was Said is finished.

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