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Buddhism

Suttas in Portuguese — Selection

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

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About:

The Pali canon discourses that already have a complete human translation into Portuguese on SuttaCentral, by Gabriel Laera, Marco Quaresma and Vitor Guimarães: two suttas of the Majjhima Nikāya (mindfulness of breathing and of the body), the first chapters of the Saṁyutta Nikāya, with the Buddha's dialogues with gods and devas, a selection of the Aṅguttara Nikāya and one sutta of the Sutta Nipāta.

All the texts come from the Sutta Piṭaka, the "basket of discourses" of the Pali canon, the collection of the Buddha's teachings preserved by Theravāda Buddhism.

They are a good way in: mindfulness of breathing and of the body is the basis of Buddhist meditation, and the dialogues with the devas show the Buddha answering, in verse, questions about life, death and happiness.

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MN 118 — MINDFULNESS OF BREATHING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

2 Now at that time the senior monks were advising and instructing the junior monks. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

3 Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

4 "I am satisfied, monks, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvatthī for the Komudī full moon of the fourth month."

5 Mendicants from around the country heard about this, and came down to Sāvatthī to see the Buddha.

6 And those senior monks instructed the junior monks even more. Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty. Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

7 Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

8 "This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this 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. Such is this Saṅgha of monks, such is this assembly! For an assembly such as this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world.

8.2 Such is this Saṅgha of monks, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

9 For in this Saṅgha there are perfected mendicants who have ended the defilements, 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 are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

10 In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

11 In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

12 In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. There are such mendicants in this Saṅgha.

13 In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation … the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. There are such mendicants in this Saṅgha.

13.2 In this Saṅgha there are mendicants who are committed to developing the meditation on love … compassion … rejoicing … equanimity … ugliness … impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

14 Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

15 And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

16 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out.

17 Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.'

17.2 They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

18 They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.'

18.2 They practice like this: 'I'll breathe out experiencing the mental process.' They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental

process.'

19 They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.'

19.2 They practice like this: 'I'll breathe out immersing the mind in samādhi.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.'

20 They practice like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.' They practice like this: 'I'll breathe in observing cessation.'

20.2 They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

21 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

22 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

23 Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling the physical process— at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that

the in-breaths and out-breaths are an aspect of the body. That's why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

24 Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing the mental process, or stilling the mental process— at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

24.2 For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings. That's why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

25 Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind— at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

25.2 There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That's why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

26 Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go— at that time they meditate observing an aspect of principles—

keen, aware, and mindful, rid of covetousness and displeasure for the world.

26.2 Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity. That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

27 That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

28 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

29 Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

30 As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

31 As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

32 When they're energetic, rapture not of the flesh arises. At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

33 When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

34 When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

35 They closely watch over that mind immersed in samādhi. At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

36 Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, at that time their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity.

37 That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

38 And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

39 It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

40 and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

41 That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

42 That is what the Buddha said. Satisfied, the monks approved what the Buddha said.

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MN 119 — MINDFULNESS OF THE BODY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them.

3 "It's incredible, reverends, it's amazing, how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial."

4 But their conversation was left unfinished. Then the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

5 So the mendicants told him what they had been talking about. The Buddha said:

6 "And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

7 It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful,

they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

7.2 Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.'

7.3 They practice like this: 'I'll breathe out stilling the physical process.' As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That's how a mendicant develops mindfulness of the body.

8 Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it. As they meditate like this —diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

9 Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

9.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

10 Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

11 It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And a person with clear eyes were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'

11.2 In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ... As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

12 Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

13 It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops. In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'

13.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

14 Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

14.2 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

15 Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' That too is how a mendicant develops mindfulness of the body.

16 Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by

sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction.

16.2 Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. …

17 White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

18 Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion.

18.2 There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

18.3 In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to lay life are given up.

18.4 Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

19 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion.

19.2 There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake.

19.3 There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. That too is how a mendicant develops mindfulness of the body.

20 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture.

20.2 There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

20.3 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. That too is how a mendicant develops mindfulness of the body.

21 Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

21.2 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

21.3 As they meditate like this—diligent, keen, and resolute—memories and thoughts tied to domestic life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

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

23 When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity. Suppose a person were to throw a heavy stone ball at a mound of wet clay.

24 What do you think, mendicants? Would that heavy stone ball find an entry into that mound of wet clay?"

25 "Yes, sir."

26 "In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

27 Suppose there was a dried up, withered log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

28 What do you think, mendicants? By drilling the stick against that dried up, withered log, could they light a fire and produce heat?"

29 "Yes, sir."

30 “In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

31 Suppose a water jar was placed on a stand, empty and hollow. Then a person comes along with a load of water.

32 What do you think, mendicants? Could that person pour water into the jar?”

33 “Yes, sir.”

34 “In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets an opportunity.

35 When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get an opportunity.

36 Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

37 What do you think, mendicants? Would that light ball of string find an entry into that door-panel made entirely of hardwood?”

38 “No, sir.”

39 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get an opportunity.

40 Suppose there was a green, sappy log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

41 What do you think, mendicants? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

42 "No, sir."

43 "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity. Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. Then a person comes along with a load of water.

44 What do you think, mendicants? Could that person pour water into the jar?"

45 "No, sir."

46 "In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get an opportunity.

47 When a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

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

49 "Yes, sir."

50 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

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

52 “Yes, sir.”

53 “In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

53.2 In the same way, when a mendicant has developed and cultivated mindfulness of the body, they extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

54 You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

55 They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

56 They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

57 They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

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

59 They wield the many kinds of psychic power: multiplying themselves and becoming one again … They control the body as far as the realm of divinity.

60 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far. …

61 They understand the minds of other beings and individuals, having encompassed them with their own mind. …

62 They recollect many kinds of past lives, with features and details.

63 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.

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

65 You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

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

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SN 1.1 — CROSSING THE FLOOD

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Good fellow, how did you cross the flood?"

3 "Neither standing nor swimming, respectable sir, I crossed the flood."

4 "But in what way did you cross the flood neither standing nor swimming?"

5 "When I stood, I sank under. When I swam, I was swept away. That's how I crossed the flood neither standing nor swimming."

6 "After a long time I see
a brahmin fully quenched.
Neither standing nor swimming,
he's crossed over clinging to the world."

7 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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SN 1.2 — LIBERATION

✦

1 At Sāvatthī.

2 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Good fellow, do you know the liberation, emancipation, and seclusion of sentient beings?"

3 "I do, good sir."

4 "But how is it that you know the liberation, emancipation, and seclusion of sentient beings?"

5 "Due to the ending of relish for rebirth; due to the finishing of perception and consciousness; due to the cessation and stilling of feelings— that, respectable sir, is how I know the liberation, emancipation, and seclusion of sentient beings."

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SN 1.3 — LED ON

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you joy."

4 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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SN 1.4 — TIME FLIES

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
do good deeds that bring you joy."

4 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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SN 1.5 — CUT HOW MANY?

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Cut how many? Drop how many?
Develop how many more?
When a mendicant slips how many chains
are they said to have crossed the flood?"

4 "Five to cut, five to drop,
and five more to develop.
When a mendicant slips five chains
they're said to have crossed the flood."

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SN 1.6 — AWAKE

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "How many sleep among the waking?
How many wake among the sleeping?
By how many do you gather dust?
By how many are you cleansed?"

4 "Five sleep among the waking.
Five wake among the sleeping.
By five you gather dust.
By five you're cleansed."

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SN 1.7 — UNDECIPHERED

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Those have not deciphered the teachings
may be led astray by the doctrines of others.
Asleep, they have not woken up:
it is time for them to wake!"

4 "Those who have well deciphered the teachings
won't be led astray by the doctrines of others.
They have woken up, they rightly know,
smoothly they walk in the rough."

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SN 1.8 — VERY CONFUSED

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Those who are very confused about the teachings
may be led astray by the doctrines of others.
Asleep, they have not woken up:
it is time for them to wake!"

4 "Those who are unconfused about the teachings,
won't be led astray by the doctrines of others.
They have woken up, they rightly know,
smoothly they walk in the rough."

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SN 1.9 — FOND OF CONCEIT

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "One fond of conceit can't be tamed,
no sage is lacking immersion.
Living negligent alone in the wilderness,
they can't cross beyond Death's dominion."

4 "Having given up conceit, serene within oneself,
with a good heart, everywhere free;
living diligent alone in the wilderness,
they cross beyond Death's dominion."

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SN 1.10 — WILDERNESS

✦

1 At Sāvatthī.

2 Standing to one side, that deity addressed the Buddha in verse:

3 “Living in the wilderness,
peaceful spiritual practitioners
eat just one meal a day:
so why is their complexion so clear?”

4 “They don’t grieve for the past,
nor do they pray for the future;
they feed on whatever comes that day,
that’s why their complexion’s so clear.

5 Because they pray for the future,
and grieve for the past,
fools wither away,
like a green reed mowed down.”

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SN 1.11 — THE GARDEN OF DELIGHT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Once upon a time, mendicants, a certain deity of the company of the thirty-three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion she spoke this verse:

4 'They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!'

5 When they had spoken, another deity replied with this verse:

6 'Fool, don't you understand
the saying of the perfected ones:
All conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss.'"

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SN 1.12 — DELIGHT

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Children bring you delight!
Cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

4 "Children bring you sorrow.
Cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

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SN 1.13 — THERE'S NOTHING LIKE A CHILD

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "There's no fondness like that for a child,
no wealth equal to cattle,
no light like that of the sun,
and of streams the ocean is paramount."

4 "There's no fondness like that for oneself,
no wealth equal to grain,
no light like that of wisdom,
and of streams the rain is paramount."

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SN 1.14 — ARISTOCRATS

✦

1 “An aristocrat is the best of bipeds,
an ox is the best of quadrupeds,
a maiden is the best of wives,
and a first-born the best of sons.”

2 “A Buddha is the best of bipeds,
a thoroughbred, the best of quadrupeds,
a good listener is the best of wives,
and the best of sons is loyal.”

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SN 1.15 — RESOUNDING

✦

1 “In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so scary!”

2 “In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so delightful!”

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SN 1.16 — SLEEPINESS AND SLOTH

✦

1 “Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
because of this the noble path
doesn’t shine for creatures here.”

2 “Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
when this is energetically fended off,
the noble path is purified.”

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SN 1.17 — HARD TO DO

✦

1 “Hard to do, hard to endure,
is the ascetic life for the inept,
for it has many narrow passes
where the fool founders.”

2 “How many days could an ascetic live
without controlling the mind?
They’d founder with each step,
under the sway of thoughts.

3 A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
quenched: they wouldn’t blame anyone.”

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SN 1.18 — CONSCIENCE

✦

1 “Can a person constrained by conscience
be found in the world,
who is cognizant of blame,
like a fine horse of the whip?”

2 “Few are those constrained by conscience,
who live always mindful.
Having reached the end of suffering,
smoothly they walk in the rough.”

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SN 1.19 — LITTLE HUT

✦

1 “Don’t you have a little hut?
Don’t you have a little nest?
Don’t you have any networks?
Aren’t you free of shackles?”

2 “Indeed I have no little hut.
Indeed I have no little nest.
Indeed I have no networks.
Indeed I’m free from shackles.”

3 “What do you think I call your little hut?
What do I call your little nest?
What do I call your network?
And what do I call your shackle?”

4 “You call mother a little hut;
and wife a little nest.
You call children a network,
and you call my craving a shackle.”

5 “It’s good you have no little hut!
It’s good you have no little nest!
It’s good you have no networks!
And good that you’re free from shackles.”

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SN 1.20 — WITH SAMIDDHI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

2 Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs.

3 Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

4 "Mendicant, you seek alms before you eat;
you don't seek alms after eating.
But you should eat first, then seek alms:
don't let the time pass you by."

5 "I actually don't know the time;
it's hidden and unseen.
That's why I seek alms before eating,
so that the time may not pass me by!"

6 Then that deity landed on the ground and said to Samiddhi, "You've gone forth while young, mendicant. With pristine black hair, you're blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures! Don't give up what is apparent in the present to chase after what takes effect over time."

7 “I’m not, respectable sir. I’m giving up what takes effect over time to chase after what is apparent in the present. For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks. But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

8 “But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks? And how is this teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

9 “I’m junior, respectable sir, recently gone forth, newly come to this teaching and training. I’m not able to explain this in detail. But he, that Blessed One, the perfected one, the fully awakened Buddha, is staying near Rājagaha in the Hot Springs Monastery. You should approach him and ask about this matter. And you should remember it in line with the Buddha’s answer.”

10 “It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

11 “Yes, reverend,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

20 “Sir, if that deity spoke the truth, he’ll be close by.”

21 When he had spoken, that deity said to Samiddhi, “Ask, mendicant, ask! For I have arrived.”

22 Then the Buddha addressed the deity in verse:

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

24 But having fully understood the communicable,
they don’t conceive a communicator,
for they have nothing
by which they might be described.

25 Tell me if you understand, spirit.”

26 “I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

27 “If you think that ‘I’m equal,
special, or worse’, you’ll dispute about that.
Unwavering in the face of the three discriminations,
they have no thought, ‘I’m equal or special’.

28 Tell me if you understand, spirit.”

29 “I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

30 “They gave up judgment without falling into conceit;
craving for name and form was cut off right here.
They cut the ties, untroubled, <j>with no need for hope.
Though gods and humans search for them
in this life or the next, they never find them,
not in heaven nor in any abode.

31 Tell me if you understand, spirit.”

32 “This is how I understand the detailed meaning of the Buddha’s brief statement:

33 You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, <j>mindful and aware,
you shouldn’t keep doing <j>what’s painful and pointless.”

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SN 1.21 — A SWORD

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up sensual desire."

4 "Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up substantialist view."

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SN 1.22 — IMPACT

✦

1 “It doesn’t impact one who doesn’t impact others.
It impacts one because they impact others.
That’s why it impacts one who impacts,
who wrongs one who’s done no wrong.”

2 “Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.”

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SN 1.23 — A TANGLE

✦

1 “Tangled within, tangled without:
these people are tangled in tangles.
I ask you this, Gotama:
who can untangle this tangle?”

2 “A wise person grounded in ethics,
developing the mind and wisdom,
a keen and alert mendicant—
they can untangle this tangle.

3 Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they have untangled the tangle.

4 And where name and form
cease with no residue left behind;
and impingement and perception of form:
it’s here this tangle is cut.”

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SN 1.24 — SHIELDING THE MIND

✦

1 “Whatever you’ve shielded the mind from
can’t cause you suffering.
So you should shield the mind from everything,
then you’re freed from all suffering.”

2 “You need not shield the mind from everything,
nor has the mind gained self-control.
The mind need only be shielded
from where the bad things come.”

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SN 1.25 — A PERFECTED ONE

✦

1 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
would they say, ‘I speak’,
or even ‘they speak to me’?”

2 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
they would say, ‘I speak’,
and also ‘they speak to me’.
Skillful, understanding the world’s labels,
they’d use these terms as mere expressions.”

3 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
is such a mendicant drawing close to conceit
if they’d say, ‘I speak’,
or even ‘they speak to me’?”

4 “Someone who has given up conceit has no ties,
the ties of conceit are all dissipated.
Though that intelligent person <j>has passed beyond conceiving,
they’d still say, ‘I speak’,

[5] and also ‘they speak to me’.
Skillful, understanding the world’s labels,
they’d use these terms as mere expressions.”

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SN 1.26 — LAMPS

✦

1 “How many lamps are there
that light up the world?
We’ve come to ask the worthy sir:
how are we to understand this?”

2 “There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon radiates at night,

3 while a fire illuminates both
by day and by night.
But a Buddha is the best of blazes:
this is the supreme radiance.”

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SN 1.27 — STREAMS

✦

1 “From where do streams recoil?
Where does the cycle spin no more?
Where does name and form
cease with no residue left behind?”

2 “Where water and earth,
fire and air have no footing—

3 from here the streams recoil;
here the cycle spins no more;
here name and form
cease with no residue left behind.”

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SN 1.28 — AFFLUENT

✦

1 “The affluent and the wealthy,
even the aristocrats who rule the land,
are jealous of each other,
insatiable in sensual pleasures.

2 Among those of such an avid nature,
flowing along the stream of lives,
who here has given up craving?
Who in the world is not avid?”

3 “Having given up their home, their child, their cattle,
and all that they love, they went forth.
Having given up desire and hate,
having dispelled ignorance,
the perfected ones with defilements ended—
they in the world are not avid.”

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SN 1.29 — FOUR WHEELS

✦

1 “Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how will I keep going?”

2 “Having cut the strap and harness—
the wicked desire and greed—
and having plucked out craving, root and all:
that’s how you will keep going.”

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SN 1.30 — ANTELOPE CALVES

✦

1 “O hero so lean, with antelope calves,
not greedy, eating little,
a giant, wandering alone like a lion,
you’re not concerned for sensual pleasures.
We’ve come to ask a question:
How is one released from all suffering?”

2 “The world has five kinds of sensual stimulation,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.”

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SN 1.31 — VIRTUOUS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse."

4 Then another deity spoke this verse in the Buddha's presence:

5 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else."

6 Then another deity spoke this verse in the Buddha's presence:

7 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving."

8 Then another deity spoke this verse in the Buddha's presence:

9 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you dazzle among your relatives.”

10 Then another deity spoke this verse in the Buddha’s presence:

11 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.”

12 Then another deity spoke this verse in the Buddha’s presence:

13 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily.”

14 Then another deity said to the Buddha, “Sir, who has spoken well?”

15 “You’ve all spoken well in your own way. However, listen to me also:

16 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

17 That is what the Buddha said. Delighted, those deities bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

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SN 1.32 — STINGINESS

✦

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

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

4 Then another deity recited these verses in the Buddha's presence:

5 "When a miser fails to give because of fear,
the very thing they're afraid of comes to pass.
The hunger and thirst
that a miser fears
hurt the fool
in this world and the next.

6 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world."

7 Then another deity recited these verses in the Buddha's presence:

8 "Among the dead they do not die,
those who, like fellow travelers on the road,
are happy to provide, though they have but little.
This is an ancient teaching.

9 Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

10 Then another deity recited these verses in the Buddha's presence:

11 "Giving what's hard to give,
doing what's hard to do;
the wicked don't act like this,
for the teaching of the good is hard to follow.

12 That's why the virtuous and the wicked
have different destinations after here.
The wicked go to hell,
while the virtuous are bound for heaven."

13 Then another deity said to the Buddha, "Sir, who has spoken well?"

14 "You've all spoken well in your own way. However, listen to me also:

15 A hundred thousand people <j>making a thousand sacrifices
isn't worth a fraction of that sort,
who lives rightly, wandering for gleanings,
or one who supports their partner <j>with what little they have."

16 Then another deity addressed the Buddha in verse:

17 “Why doesn’t that sacrifice of theirs, <j>so abundant and magnificent,
equal the value of a moral person’s gift?
How is it that a hundred thousand people <j>making a thousand sacrifices
isn’t worth a fraction of what’s offered by that sort?”

18 “Some give based on immorality—
after slaying, killing, and tormenting.
Such an offering—tearful, violent—
in no way equals the value of a moral person’s gift.

19 That’s how it is that a hundred thousand people <j>making a thousand sacrifices
isn’t worth a fraction of what’s offered by that sort.”

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SN 1.33 — GOOD

✦

1 At Sāvatthī.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

3 "Good, good fellow, is giving!
Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

4 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

5 "Good, good fellow, is giving!
Even when one has little, giving is good.

6 Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

7 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

8 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
Giving and warfare are similar, they say,
for even a few of the good may conquer the many.
If a faithful person gives even a little,
it still brings them happiness in the hereafter.”

9 Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

10 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.

11 A personage who gives legitimate wealth,
earned by his efforts and initiative,
has passed over Yama’s Vetaraṇī River;
that mortal arrives at celestial fields.”

12 Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

13 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.
And it’s also good to give intelligently.

14 The Holy One praises giving intelligently
to those worthy of offerings here <j>in the world of the living.
What's given to these is very fruitful,
like seeds sown in a fertile field."

15 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

16 "Good, good fellow, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.
And it's also good to give intelligently.
And it's also good to be restrained <j>when it comes to living creatures.

17 One who lives without harming any living being
does no bad because of others' blame.
Were that the case they praise the coward, <j>not the brave;
for the virtuous do no bad out of fear."

18 Then another deity said to the Buddha, "Sir, who has spoken well?"

19 "You've all spoken well in your own way. However, listen to me also:

20 A gift of faith is praised in many ways,
but a passage of teaching is better than giving,
for the virtuous, in days old and older still,
even attained extinction with wisdom."

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SN 1.34 — THERE ARE NONE

✦

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

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Among mankind there are no sensual pleasures that are permanent.
Here there are sensuous things, bound to which,
drunk on which, there's no coming back.
That person doesn't return from Death's dominion."

4 "Gloom is born of desire; suffering is born of desire; when desire is removed, gloom is removed; when gloom is removed, suffering is removed."

5 "The world's pretty things aren't sensual pleasures.
Greedy intention is a person's sensual pleasure.
The world's pretty things stay just as they are,
but the attentive remove desire for them.

6 Give up anger, get rid of conceit,
and get past all the fetters.
Sufferings don't torment the one who has nothing,
not clinging to name and form.

7 They gave up judgment without falling into conceit;
craving for name and form was cut off right here.
They cut the ties, untroubled, <j>with no need for hope.
Though gods and humans search for them
in this life or the next, they never find them,
not in heaven nor in any abode."

8 "If neither gods nor humans see one freed in this way,"
said Venerable Mogharāja, "in this life or the next,
are those who revere that supreme man,
who lives for the good of mankind, <j>also worthy of praise?"

9 "The mendicants who revere one freed in this way,"
said the Buddha, "are also worthy of praise, Mogharāja.
Having understood the teaching <j>and given up doubt,
those mendicants slip their chains."

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SN 1.35 — FAULT-FINDING DEITIES

✦

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

2 Then, late at night, several glorious deities of the host of the fault-finders, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air. Standing in the air, one deity spoke this verse in the Buddha's presence:

3 "Someone who pretends
to be other than they really are,
is like a cheating gambler
who enjoys what was gained by theft.

4 You should only say what you would do;
you shouldn't say what you wouldn't do.
The wise will recognize
one who talks without doing."

5 "Not just by speaking,
nor solely by listening,
are you able to progress
on this hard path,
by which the attentive practicing absorption
are released from Māra's bonds.

6 The attentive certainly don't act like that,
for they understand the way of the world.
The attentive are quenched by understanding,
they've crossed over clinging to the world."

7 Then those deities landed on the ground, bowed with their heads to the Buddha's feet and said, "We made a mistake, sir. It was foolish, stupid, and unskillful of us to presume to attack the Buddha! Please, sir, accept our mistake for what it is, so we will restrain ourselves in future."

8 At that, the Buddha smiled.

9 Then those deities, becoming even more fault-finding, flew up in the air. One deity spoke this verse in the Buddha's presence:

10 "If you don't give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you're stuck in your enmity."

11 "Suppose no mistake were found,
and no one here had gone astray:
if enmities were not settled,
how could that be skillful?"

12 "Who makes no mistakes?
Who doesn't go astray?
Who doesn't fall into confusion?
Who is attentive, ever mindful?"

13 “The Realized One, the Buddha,
sympathetic for all beings:
that’s who makes no mistakes,
and that’s who doesn’t go astray.
He doesn’t fall into confusion,
for he’s attentive, ever mindful.

14 If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re stuck in your enmity.
I don’t approve of such enmity,
and so I pardon your mistake.”

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SN 1.36 — FAITH

✦

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

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Faith is a person's partner.
If faithlessness doesn't linger,
fame and renown are theirs,
and when they discard this corpse they go to heaven."

4 Then another deity recited these verses in the Buddha's presence:

5 "Give up anger, get rid of conceit,
and get past all the fetters.
Chains don't torment one who has nothing,
not clinging to name and form."

6 "Fools and simpletons
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

7 Don’t devote yourself to negligence,
or delight in erotic intimacy.
For if you’re diligent and practice absorption,
you’ll attain ultimate happiness.”

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SN 1.37 — THE CONGREGATION

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

2 Then four deities of the pure abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

3 Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

4 "There's a great congregation in the woods,
where heavenly hosts have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

5 Then another deity spoke this verse in the Buddha's presence:

6 "The mendicants there are immersed in samādhi,
they've straightened their own minds.
Like a charioteer holding the reins,
the astute ones protect their senses."

7 Then another deity spoke this verse in the Buddha's presence:

8 "They snapped the post and snapped the cross-bar,
unstirred, they tore out Indra's pillar.
They live pure and immaculate,
the young giants tamed by the Clear-eyed One."

9 Then another deity spoke this verse in the Buddha's presence:

10 "Anyone who has gone to the Buddha for refuge
won't go to a plane of loss.
After giving up this human body,
they swell the heavenly host."

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SN 1.38 — A SPLINTER

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

2 Now at that time the Buddha's foot had been cut by a wooden splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured unbothered, with mindfulness and situational awareness. And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

3 Then, late at night, seven hundred glorious deities of the host of a hundred felicities, lighting up the entire Maddakucchi, went up to the Buddha, bowed, and stood to one side.

4 Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such an elephant, sir! And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—unbothered, with mindfulness and situational awareness."

5 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a lion, sir! And as a lion, he endures painful physical feelings … unbothered."

6 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a thoroughbred, sir! And as a thoroughbred, he endures painful physical feelings … unbothered."

7 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a boss bull, sir! And as a boss bull, he endures painful physical feelings … unbothered."

8 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a behemoth, sir! And as a behemoth, he endures painful physical feelings … unbothered."

9 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is truly tamed, sir! And as someone tamed, he endures painful physical feelings … unbothered."

10 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression. If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a boss bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?"

11 "Learned in the five branches of Vedic lore,
brahmins practice fervent mortification <j>for a full century.
But their minds are not properly freed,
for those of base character don't cross to the far shore.

12 Seized by craving, <j>attached to precept and observance,
they practice rough and fervent mortification <j>for a hundred years.
But their minds are not properly freed,
for those of base character don't go to the far shore.

13 Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't cross beyond Death's dominion."

14 "Having given up conceit, serene within oneself,
with a good heart, everywhere free;
living diligent alone in the wilderness,
they cross beyond Death's dominion."

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SN 1.39 — WITH PAJJUNNA'S DAUGHTER (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then, late at night, the glorious Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "Staying in the woods of Vesālī
is the Buddha, best of creation.
Kokanadā am I who worships him,
Kokanadā, Pajjuna's daughter.

4 Previously I had only heard
the teaching realized by the Clear-eyed One.
But now I know it as a witness
while the sage, the Holy One teaches.

5 There are simpletons who go about
denouncing the teaching of the noble ones.
They fall into the terrible Hell of Screams
where they suffer long.

6 There are those who have found <j>acceptance and peace
in the teaching of the noble ones.
After giving up this human body,

they swell the heavenly host.”

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SN 1.40 — WITH PAJJUNNA'S DAUGHTER (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then, late at night, the glorious Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "She came here, beautiful as a flash of lightning,
Kokanadā, Pajjunna's daughter.
Revering the Buddha and the teaching,
she spoke these verses full of meaning.

4 The teaching is such that
I could analyze it in many different ways.
However, I will state the meaning in brief
as far as I have learned it by heart.

5 You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, <j>mindful and aware,
you shouldn't keep doing <j>what's painful and pointless."

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SN 1.43 — FOOD

✦

1 “Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t enjoy food?”

2 “Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

3 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

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SN 1.44 — ONE ROOT

✦

1 “One the root, two the loops,
three the stains, five the spreads,
and the ocean, the twelfth whirlpool:
such is the abyss crossed by the seer.”

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SN 1.45 — PEERLESS

✦

1 “Behold him of peerless name <j>who sees the subtle meaning,
giver of wisdom, <j>unattached to the realm of sensuality:
the all-knower, so very intelligent,
the great seer treading the noble road.”

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SN 1.46 — NYMPHS

✦

1 “It’s resounding with a group of nymphs,
but haunted by a gang of goblins!
This grove is called ‘Deluding’.
How will I keep going?”

2 “That path is called ‘the direct way’,
and it’s headed for the place called ‘fearless’.
The chariot is called ‘unswerving’,
fitted with wheels of the teaching.

3 Conscience is its bench-back,
mindfulness its upholstery.
I say the teaching is the driver,
with right view running out in front.

4 Any woman or man
who has such a vehicle,
by means of this vehicle
has drawn near to extinguishment.”

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SN 1.47 — PLANTERS

✦

1 “Whose merit always grows
by day and by night?
What people—firm in principle, <j>accomplished in conduct—
are going to heaven?”

2 “Planters of parks or groves,
those who build a bridge,
a drinking place and well,
and those who give monastic quarters.

3 Their merit always grows
by day and by night.
Those people—firm in principle, <j>accomplished in conduct—
are going to heaven.”

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SN 1.48 — JETA'S GROVE

✦

1 "This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

2 Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

3 That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
that's how they become purified in that.

4 Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him."

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SN 1.49 — STINGY

✦

1 “Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give.

2 What kind of result do they reap?
What kind of future life?
We’ve come to ask the worthy sir:
how are we to understand this?”

3 “Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give:

4 they’re reborn in hell,
the animal realm, or Yama’s world.
If they return to the human state,
they’re born in a poor family,

5 where clothes, food, pleasure, and play
are hard to find.
They don’t even get
what they hope for from others.
This is the result in the present life,
and in the next, a bad destination.”

6 “We understand what you’re saying,
and ask another question, Gotama.
What about those who’ve gained the human state,
who are bountiful and rid of stinginess,

7 confident in the Buddha and the teaching,
with keen respect for the Saṅgha?
What kind of result do they reap?
What kind of future life?
We’ve come to ask the worthy sir:
how are we to understand this?”

8 “Those who’ve gained the human state
who are bountiful and rid of stinginess,
confident in the Buddha and the teaching,
with keen respect for the Saṅgha:
they illuminate the heavens
wherever they’re reborn.

9 If they return to the human state,
they’re reborn in a rich family,
where clothes, food, pleasure, and play
are easy to find.

10 They rejoice like those
who control the possessions of others.
This is the result in the present life,
and in the next, a good destination.”

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SN 1.50 — WITH GHAṬĪKĀRA

✦

1 “Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

2 “Who are those who’ve crossed the bog,
Death’s dominion so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?”

3 “Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudanti and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

4 “You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

5 “None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

6 Where name and form
cease with no residue left behind;
understanding this teaching,
they cut the bonds of rebirth.”

7 “The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
that you can say such things?”

8 “In the past I was a potter
in Vebhaliṅga named Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

9 I refrained from sexual intercourse,
I was chaste, spiritual.
We lived in the same village;
in the past I was your comrade.

10 I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

11 “That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter

in Vebhaliṅga named Ghaṭīkāra.
You took care of your parents
as a lay follower of Buddha Kassapa.

12 You refrained from sexual intercourse,
you were chaste, spiritual.
We lived in the same village;
in the past you were my comrade.”

13 That’s how it was
when those friends of old met again.
Both of them were evolved,
bearing their final body.

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SN 1.52 — GETTING OLD

✦

1 “What’s good because it never gets old?
What’s good when committed?
What is people’s treasure?
What can thieves never take?”

2 “Ethics are good because they never grow old.
Faith is good when committed.
Wisdom is people’s treasure.
Merit’s what thieves can never take.”

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SN 1.54 — GROUNDS

✦

1 “What is the site for human beings?
What is the best comrade here?
By what do the creatures who live off the earth
sustain their life?”

2 “Children are the site for human beings.
A wife is the best comrade.
The creatures who live off the earth
sustain their life by rain.”

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SN 1.55 — GIVES BIRTH (1ST)

✦

1 “What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What’s their greatest fear?”

2 “Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Suffering is their greatest fear.”

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SN 1.58 — DEVIATION

✦

1 “What’s declared to be a deviation?
What is ending day and night?
What’s the stain of chastity?
What’s the waterless bath?”

2 “Lust is declared to be a deviation.
Youth is ending day and night.
Women are the stain of chastity,
to which this generation clings.
Fervor and chastity
are the waterless bath.”

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SN 1.59 — A PARTNER

✦

1 “What is a person’s partner?
What instructs them?
Enjoying what is a mortal
released from all suffering?”

2 “Faith is a person’s partner.
Wisdom instructs them.
Delighting in extinguishment a mortal
is released from all suffering.”

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SN 1.60 — A POET

✦

1 “What’s the source of verses?
What constitutes their phrasing?
What do verses depend upon?
What underlies verses?”

2 “Metre is the source of verses.
Syllables constitute their phrasing.
Verses depend on names.
A poet underlies verses.”

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SN 1.61 — NAME

✦

1 “What overcomes everything?
What is it that nothing excels?
What is the one thing
that has everything under its sway?”

2 “Name overcomes everything.
Nothing excels name.
Name is the one thing
that has everything under its sway.”

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SN 1.63 — CRAVING

✦

1 “What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

2 “Craving leads the world on.
Craving drags it around.
Craving is the one thing
that has everything under its sway.”

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SN 1.64 — FETTER

✦

1 “What fetters the world?
How does it travel about?
With the giving up of what
is extinguishment spoken of?”

2 “Delight fetters the world.
It travels about by means of thought.
With the giving up of craving
extinguishment is spoken of.”

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SN 1.65 — BONDS

✦

1 “What binds the world?
How does it travel about?
With the giving up of what
are all bonds severed?”

2 “Delight binds the world.
It travels about by means of thought.
With the giving up of craving
all bonds are severed.”

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SN 1.66 — BEATEN DOWN

✦

1 “By what is the world beaten down?
By what is it surrounded?
What dart has laid it low?
With what is it always fuming?”

2 “The world is beaten down by death.
It’s surrounded by old age.
The dart of craving has laid it low.
It’s always fuming with desire.”

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SN 1.67 — ENSNARED

✦

1 “By what is the world ensnared?
By what is it surrounded?
By what is the world fastened shut?
On what is the world grounded?”

2 “Craving has ensnared the world.
It’s surrounded by old age.
The world is fastened shut by mortality.
The world is grounded on suffering.”

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SN 1.68 — FASTENED SHUT

✦

1 “By what is the world fastened shut?
On what is the world grounded?
By what is the world ensnared?
By what is it surrounded?”

2 “The world is fastened shut by mortality.
The world is grounded on suffering.
Craving has ensnared the world.
It’s surrounded by old age.”

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SN 1.69 — DESIRE

✦

1 “What is it that binds the world?
By removing what is it freed?
With the giving up of what
are all bonds severed?”

2 “Desire is what binds the world.
By the removing of desire it’s freed.
With the giving up of desire,
all bonds are severed.”

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SN 1.70 — THE WORLD

✦

1 “In what has the world arisen?
With what does it get intimate?
By grasping what
is the world troubled in what?”

2 “The world has arisen in six.
It gets intimate with six.
Derived from the six,
the world’s troubled in six.”

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SN 1.71 — SLAIN

✦

1 At Sāvatthī.

2 Standing to one side, that deity addressed the Buddha in verse:

3 “When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing, Gotama,
whose killing you approve?”

4 “When anger’s slain you sleep at ease.
When anger’s slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O deity.
The noble ones praise its killing,
for when it’s slain there is no sorrow.”

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SN 1.72 — A CHARIOT

✦

1 “What is a chariot known by?
What is fire known by?
What is a nation known by?
What is a woman known by?”

2 “A chariot is known by a banner.
Fire is known by smoke.
A nation is known by its ruler.
A woman is known by her husband.”

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SN 1.74 — RAIN

✦

1 “What’s the best of things that rise?
And what’s the finest thing to fall?
And what of the things that go forth?
And who’s the finest speaker?”

2 “A seed’s the best of things that rise.
Rain’s the finest thing to fall.
Cattle, of things that go forth.
And a child is the finest speaker.”

3 “Knowledge is best of things that rise.
Ignorance the finest thing to fall.
The Saṅgha, of things that go forth.
And the Buddha is the finest speaker.”

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SN 1.76 — GETTING OLD

✦

1 “What ages, what does not age?
What’s called a deviation?
What’s a roadblock for skillful qualities?
What is ending day and night?
What’s the stain of celibacy?
What’s the waterless bath?

2 How many holes are there in the world,
where one’s wealth leaks out?
We’ve come to ask the worthy sir:
how are we to understand this?”

3 “The physical form of mortals gets old,
but their name and clan don’t.
Lust is called a deviation,

4 and greed is a roadblock for skillful qualities.
Youth is ending day and night.
Women are the stain of chastity,
to which this generation clings.
Fervor and chastity
are the waterless bath.

5 There are six holes in the world,
where one’s wealth leaks out:
laziness and negligence,

lack of initiative and lack of restraint,
sleepiness and sloth.
You should completely get rid of these holes!”

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SN 1.77 — AUTHORITY

✦

1 "What is authority in the world?
What's the best of valuables?
What in the world is a rusty sword?
Who is a pest in the world?

2 Who gets arrested when they take things away?
And who is loved when they take things away?
And who is approved by the astute
when they come again and again?"

3 "Sway is authority in the world.
A woman is the best of valuables.
Anger in the world is a rusty sword.
A bandit is a pest in the world.

4 A bandit gets arrested when they take things away.
And an ascetic is loved when they take things away.
An ascetic is approved by the astute
when they come again and again."

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SN 1.78 — DESIRE

✦

1 “What should one who wants what’s best <j>not give away?
What should a mortal not forsake?
What should be released when it’s good,
but not when it’s bad?”

2 “A man shouldn’t give away himself.
He shouldn’t forsake himself.
Speech should be released when it’s good,
but not when it’s bad.”

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SN 1.79 — PROVISIONS

✦

1 “What binds the provisions for a journey?
What’s the vault of wealth?
What drags a person around?
What in the world is hard to give up?
With what are ordinary beings bound,
like birds in a snare?”

2 “Faith binds the provisions for a journey.
Majesty is the vault of wealth.
Desire drags a person around.
Desire in the world is hard to give up.
Ordinary beings are bound by desire,
like birds in a snare.”

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SN 1.80 — LAMP

✦

1 “What’s the lamp for the world?
What in the world is wakeful?
Who are one’s work colleagues?
What is one’s walk of life?

2 What nurtures the idle and the tireless,
like a mother her child?
By what do the creatures who live off the earth
sustain their life?”

3 “Wisdom is the lamp for the world.
Mindfulness in the world is wakeful.
Cattle are one’s work colleagues,
and the furrow is one’s walk of life.

4 Rain nurtures the idle and the tireless,
like a mother her child.
The creatures who live off the earth
sustain their life by rain.”

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SN 1.81 — FREE OF STRIFE

✦

1 “Who in the world is free of strife?
Whose life is not wasted?
Who here completely understands desire?
Who always lives as their own master?

2 To whom do mother, father, and brothers
bow when they’re established?
Who here, though low born,
is bowed to even by aristocrats?”

3 “Ascetics are free of strife in the world.
The life of ascetics is not wasted.
Ascetics completely understand desire.
Ascetics always live as their own master.

4 Mother, father, and brothers
bow to ascetics when they’re established.
Even though an ascetic is low born,
they’re bowed to even by aristocrats.”

8 The Linked Discourses on Deities are complete.

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SN 2.1 — WITH KASSAPA (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, the glorious godling Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "The Buddha has revealed the mendicant, but not his instructions to a mendicant."

3 "Well then, Kassapa, clarify this matter yourself."

4 "You should all train <j>to learn well-spoken words,
to attend closely to ascetics,
to sit alone in hidden places,
and to settle the mind."

5 That is what the godling Kassapa said, and the Teacher concurred. Then Kassapa, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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SN 2.2 — WITH KASSAPA (2ND)

✦

1 At Sāvatthī.

2 Standing to one side, the godling Kassapa spoke this verse in the Buddha's presence:

3 "If a mendicant is a meditator, freed in mind,
and if they desire the heart's fulfillment—
having known the arising and passing of the world,
good-hearted, independent, that is their reward."

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SN 2.3 — WITH MĀGHA

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

3 "When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing
whose killing you approve?"

4 "When anger's slain you sleep at ease.
When anger's slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O Smiter of the Constrictor.
The noble ones praise its killing,
for when it's slain there is no sorrow."

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SN 2.4 — WITH MAGHADA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Maghada addressed the Buddha in verse:

3 “How many lamps are there
that light up the world?
We’ve come to ask the Buddha;
how are we to understand this?”

4 “There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon radiates at night,

5 while a fire illuminates both
by day and by night.
But a Buddha is the best of blazes:
this is the supreme radiance.”

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SN 2.5 — WITH DĀMALI

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "This is what should be done by a brahmin:
unrelenting striving.
Then, with the giving up of sensual pleasures,
they won't hope to be reborn."

4 "The brahmin has nothing left to do,"
said the Buddha to Dāmali, "for they've completed their task.
So long as a personage fails to gain a footing in the river,
they swim with every limb.
But someone who has gained a footing <j>and stands on dry land
need not swim, <j>for they have reached the far shore.

5 Dāmali, this is a simile for the brahmin,
alert, a meditator who has ended defilements.
Since they've reached the end of rebirth and death,
they need not swim, <j>for they have reached the far shore."

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SN 2.6 — WITH KĀMADA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Kāmada said to the Buddha, “It’s too hard, Blessed One! It’s just too hard!”

3 “They do it even though it’s hard,”
said the Buddha to Kāmada, “the stable trainees with ethics, and immersion.
For one who has entered the homeless life,
contentment brings happiness.”

4 “Such contentment, Blessed One, is hard to find.”

5 “They find it even though it’s hard,”
said the Buddha to Kāmada, “those who love to settle the mind;
whose minds love to meditate
day and night.”

6 “But it’s hard, Blessed One, to immerse this mind in samādhi.”

7 “They become immersed in samādhi <j>even though it’s hard,”
said the Buddha to Kāmada, “those who love calming the faculties.
Having cut through the net of Death,
the noble ones, Kāmada, go on their way.”

8 “But this path, Blessed One, is rough and hard to travel.”

9 “Though it’s rough, hard to travel,
the noble ones, Kāmada, go on their way.
The ignoble fall headfirst
on a rough path.
But the path of the noble ones is smooth,
for the noble ones are smooth amid the rough.”

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SN 2.11 — WITH CANDIMASA

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "Like deer in a mosquito-free marsh,
they will reach a safe place
having entered the absorptions,
unified, alert, and mindful."

4 "Like fish when the net is cut,
they will reach the far shore
having entered the absorptions,
diligent, with strife discarded."

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SN 2.12 — WITH VISHNU

✦

1 Standing to one side, the godling Vishnu spoke this verse in the Buddha's presence:

2 "Happy are the men
who pay homage to the Holy One!
They apply themselves to Gotama's instructions,
diligently training."

3 "Those who practice absorption <j>in accord with the training",
said the Buddha to Vishnu, "in the way of teaching I've proclaimed,
diligent while there is still time;
they won't fall under the sway of Death."

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SN 2.13 — WITH DĪGHALAṬṬHI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then, late at night, the glorious godling Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "If a mendicant is a meditator, freed in mind,
and if they desire the heart's fulfillment—
having known the arising and passing of the world,
good-hearted, independent, that is their reward."

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SN 2.14 — WITH NANDANA

✦

1 Standing to one side, the godling Nandana addressed the Buddha in verse:

2 “I ask you, Gotama, whose wisdom is vast,
the Blessed One <j>of unhindered knowledge and vision.
What sort do they call ethical?
What sort do they call wise?
What sort lives on after transcending suffering?
What sort is worshiped by the deities?”

3 “Someone who is ethical, wise, evolved,
becomes serene, loving absorption, mindful,
who’s gotten rid of and given up all sorrows,
with defilements ended, they bear their final body.

4 That sort they call ethical.
That sort they call wise.
That sort lives on after transcending suffering.
That sort is worshiped by the deities.”

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SN 2.15 — WITH CANDANA

✦

1 Standing to one side, the godling Candana addressed the Buddha in verse:

2 “Who here crosses the flood,
tireless all day and night?
Who, not standing and unsupported,
does not sink in the deep?”

3 “Someone who is always endowed with ethics,
wise and serene,
energetic and resolute,
crosses the flood so hard to cross.

4 Someone who desists from sensual perception,
has moved past the fetter of form,
and has finished with relishing and greed
does not sink in the deep.”

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SN 2.16 — WITH VĀSUDATTA

✦

1 Standing to one side, the godling Vāsudatta spoke this verse in the Buddha's presence:

2 "Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up sensual desire."

3 "Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up substantialist view."

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SN 2.18 — WITH KAKUDHA

✦

1 So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

2 Then, late at night, the glorious godling Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him, “Do you delight, ascetic?”

3 “What have I gained, sir?”

4 “Well then, ascetic, do you sorrow?”

5 “What have I lost, sir?”

6 “Well then, ascetic, do you neither delight nor sorrow?”

7 “Yes, sir.”

8 “I hope you’re not gloomy, mendicant,
I hope that delight isn’t found in you.
I hope that discontent doesn’t
overwhelm you as you sit alone.”

9 “I’m genuinely not gloomy, spirit,
and no delight is found in me.
And also discontent doesn’t
overwhelm me as I sit alone.”

10 “How are you not gloomy, mendicant?
How is delight not found in you?
How does discontent not
overwhelm you as you sit alone?”

11 “Delight is born from gloom,
gloom is born from delight;
sir, you should know me as
a mendicant free of delight and gloom.”

12 “After a long time I see
a brahmin fully quenched.
A mendicant free of delight and gloom,
he has crossed over clinging to the world.”

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SN 2.19 — WITH UTTARA

✦

1 At Rājagaha. Standing to one side, the godling Uttara spoke this verse in the Buddha's presence:

2 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you joy."

3 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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SN 2.20 — WITH ANĀTHAPIṆḌIKA

✦

1 Standing to one side, the godling Anāthapiṇḍika recited these verses in the Buddha's presence:

2 "This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

3 Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

4 That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
that's how they become purified in that.

5 Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him."

6 That is what the godling Anāthapiṇḍika said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

7 Then, when the night had passed, the Buddha addressed the mendicants: “Mendicants, tonight, a certain glorious godling, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and recited these verses in my presence.” The Buddha then repeated the verses in full.

13 When he said this, Venerable Ānanda said to the Buddha, “Sir, that godling must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

14 “Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes. For that was indeed the godling Anāthapiṇḍika.”

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SN 2.21 — WITH SHIVA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, the glorious godling Shiva, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.

4 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.

5 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving.

6 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you dazzle among your relatives.

7 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.

8 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily."

9 Then the Buddha replied to Shiva in verse:

10 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you're released from all suffering."

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SN 2.23 — WITH SERĪ

✦

1 Standing to one side, the godling Serī addressed the Buddha in verse:

2 “Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

3 “Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

4 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

5 “It’s incredible, sir, it’s amazing, how well said this was by the Buddha.” He repeated the Buddha’s verses, and said:

8 “Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving. I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, supplicants, and beggars. Then the ladies of my harem approached me and said, ‘Your Majesty gives gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’

8.2 Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

9 Then my aristocrat vassals approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

10 Then my troops approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

11 Then my brahmins and householders approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

12 Then my men approached me and said, ‘Now Your Majesty is not giving gifts anywhere!’ When they said this, I said to those men, ‘Well then, lads, deposit half the revenue generated in the outer districts in the royal compound. Give the other half as charity to ascetics and brahmins, to paupers, vagrants, supplicants, and beggars in those districts.’

12.2 Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say ‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’. It’s incredible, sir, it’s amazing, how well said this was by the Buddha.

13 ‘Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

14 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.’”

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SN 2.24 — WITH GHAṬĪKĀRA

✦

1 Standing to one side, the godling Ghaṭīkāra spoke this verse in the Buddha's presence:

2 "Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

3 "Who are those who've crossed the bog,
Death's dominion so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?"

4 "Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes."

5 "You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?"

6 “None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

7 Where name and form
cease with no residue left behind;
understanding this teaching,
they cut the bonds of rebirth.”

8 “The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
to be able to say such things?”

9 “In the past I was a potter
in Vebhaliṅga named Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

10 I refrained from sexual intercourse,
I was chaste, spiritual.
We lived in the same village;
in the past I was your comrade.

11 I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

12 “That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga named Ghaṭīkāra.

13 You took care of your parents
as a lay follower of Buddha Kassapa.
You refrained from sexual intercourse,
you were chaste, spiritual.
We lived in the same village;
in the past you were my comrade.”

14 “That’s how it was
when those friends of old met again.
Both of them are evolved,
and bear their final body.”

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SN 2.25 — WITH JANTU

✦

1 So I have heard.

2 At one time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

3 Then on the fifteenth day sabbath the godling Jantu went up to those mendicants and addressed them in verse:

4 "The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

5 But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
passed out in the homes of others.

6 Having raised my cupped palms to the Saṅgha,
I speak here only about certain people.
They're dregs, with no protector,

just like those who have passed away.

7 I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

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SN 2.27 — WITH NANDA

✦

1 Standing to one side, the godling Nanda spoke this verse in the Buddha's presence:

2 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
do good deeds that bring you joy."

3 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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SN 2.28 — WITH NANDIVISĀLA

✦

1 Standing to one side, the godling Nandivisāla addressed the Buddha in verse:

2 “Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how will I keep going?”

3 “Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that’s how you will keep going.”

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SN 2.29 — WITH SUSĪMA

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, do you endorse Sāriputta?"

3 "Sir, who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged? Venerable Sāriputta is astute, he has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. He has few wishes, he's content, secluded, aloof, and energetic.

3.2 He is a preacher, and he accepts advice; he accuses and criticizes wickedness. Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

4 "That's so true, Ānanda! That's so true! Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And the Buddha repeated all of Ānanda's terms of praise.

5 While this praise of Sāriputta was being spoken, the godling Susīma approached the Buddha, escorted by a large assembly of godlings. He bowed, stood to one side, and said to him:

6 "That's so true, Blessed One! That's so true, Holy One! Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And he too repeated all the terms of praise

of Sāriputta, adding, “For I too, sir, whenever I go to an assembly of godlings, frequently hear the same terms of praise.”

7 While this praise of Sāriputta was being spoken, the godlings of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—displayed a rainbow of bright colors.

8 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would sine and glow and dazzle. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

9 Suppose there was a pendant of Black Plum River gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and dazzle. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

10 Suppose that in the autumn the heavens were clear and cloudless. At the crack of dawn, the morning star shines and glows and dazzles. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

11 Suppose that in the autumn the heavens were clear and cloudless. As the sun is rising to the firmament, having dispelled all the darkness of space, shines and glows and dazzles. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

12 Then the godling Susīma spoke this verse about Venerable Sāriputta in the Buddha’s presence:

13 “He’s considered astute,
Sāriputta, free of anger.
Few in wishes, gentle, tamed,
the seer shines in the Teacher’s praise!”

14 Then the Buddha replied to Susîma with this verse about Venerable Sāriputta:

15 “He’s considered astute,
Sāriputta, free of anger.
Few in wishes, gentle, tamed;
developed and well-tamed, he awaits his time.”

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SN 2.30 — THE DISCIPLES OF VARIOUS MONASTICS OF OTHER RELIGIONS

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then, late at night, several glorious godlings lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Akoṭaka, Veṭambarī, and Māṇavagāmiya, and all of them were disciples of various monastics of other religions. They went up to the Buddha, bowed, and stood to one side.

3 Standing to one side, the godling Asama spoke this verse about Pūraṇa Kassapa in the Buddha's presence:

4 "In injuring and killing here,
in beating and extortion,
Kassapa saw no evil,
nor any merit for oneself.
What he taught should truly be trusted,
he's worthy of esteem as Teacher."

5 Then the godling Sahalī spoke this verse about the bamboo-staffed ascetic Gosāla in the Buddha's presence:

6 “Through fervent mortification in disgust of sin he became well restrained.
He gave up quarreling with people.
Refraining from false speech, he spoke the truth.
Surely such a man does no wrong!”

7 Then the godling Niṅka spoke this verse about the Jain ascetic of the Ñātika clan in the Buddha’s presence:

8 “Disgusted at sin, an alert mendicant,
well restrained in the fourfold constraint;
explaining what is seen and heard:
surely he can be no sinner!”

9 Then the godling Akoṭaka spoke this verse about various sectarian teachers in the Buddha’s presence:

10 “Pakudhaka Kātiyāna and the Jain ascetic,
as well as this bamboo-staffed ascetic and Pūraṇa:
Teachers of communities, attained ascetics,
surely they weren’t far from truly good men!”

11 Then the godling Veṭambarī replied to the godling Akoṭaka in verse:

12 “Though the wretched jackal howls along,
it never equals the lion.
A nude liar with suspicious conduct,
though they teach a community, is not like the good.”

13 Then Māra the Wicked took possession of the godling Veṭambarī and spoke this verse in the Buddha’s presence:

14 “Those dedicated to mortification in disgust of sin,
safeguarding their seclusion,
entrenched in form,
they rejoice in the heavenly realm.
Indeed, those mortals give correct instructions
regarding the next world.”

15 Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

16 “Whatever forms there are in this life or the next,
and those of shining beauty in the sky,
all of these you praise, Namuci,
like bait tossed out for catching fish.”

17 Then the godling Māṇavagāmiya spoke this verse about the Buddha in his presence:

18 “Of all the mountains of Rājagaha,
Vepulla’s said to be the best.
Seta is the best of the Himalayan peaks,
and the sun, of travelers in space.

19 The ocean is the best of seas,
and the moon, of lights that shine at night.
But in all the world with its gods,
the Buddha is declared foremost.”

23 The Linked Discourses on Godlings are complete.

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SN 5.1 — WITH ĀḶAVIKĀ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the nun Aḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest seeking seclusion.

3 Then Māra the Wicked, wanting to make the nun Aḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

4 "There's no escape in the world,
so what will seclusion do for you?
Enjoy erotic delights;
don't regret it later."

5 Then the nun Aḷavikā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!"

7 Then Aḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

8 “There is an escape in the world,
and I’ve personally experienced it with wisdom.
O Wicked One, kinsman of the negligent,
you don’t know that state.

9 Sensual pleasures are like swords and spears;
the aggregates are their chopping block.
What you call erotic delight
is now no delight for me.”

10 Then Māra the Wicked, thinking, “The nun Aḷavikā knows me!” miserable and sad, vanished right there.

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AN 1.1–10 — THE CHAPTER ON WHAT OCCUPIES THE MIND

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"
"Venerable sir," they replied. The Buddha said this:
"Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman. The sight of a woman occupies a man's mind."

2 "Mendicants, I do not see a single sound that occupies a man's mind like the sound of a woman. The sound of a woman occupies a man's mind."

3 "Mendicants, I do not see a single smell that occupies a man's mind like the smell of a woman. The smell of a woman occupies a man's mind."

4 "Mendicants, I do not see a single taste that occupies a man's mind like the taste of a woman. The taste of a woman occupies a man's mind."

5 "Mendicants, I do not see a single touch that occupies a man's mind like the touch of a woman. The touch of a woman occupies a man's mind."

6 "Mendicants, I do not see a single sight that occupies a woman's mind like the sight of a man. The sight of a man occupies a woman's mind."

7 "Mendicants, I do not see a single sound that occupies a woman's mind like the sound of a man. The sound of a man occupies a woman's mind."

8 "Mendicants, I do not see a single smell that occupies a woman's mind like the smell of a man. The smell of a man occupies a woman's mind."

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

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

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AN 1.11–20 — THE CHAPTER ON GIVING UP THE HINDRANCES

✦

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

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

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

14 "Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind. When your mind is unsettled, restlessness and remorse arise, and once arisen they increase and grow."

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

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

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

18 “Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor. When you’re energetic, dullness and drowsiness do not arise, or, if they’ve already arisen, they’re given up.”

19 “Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like a settled mind. When the mind is settled, restlessness and remorse do not arise, or, if they’ve already arisen, they’re given up.”

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

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AN 1.82–97 — THE CHAPTER ON NEGLIGENCE

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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AN 1.140–149 — THE CHAPTER ON NOT THE TEACHING

✦

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

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

149 “Those mendicants who explain what is not found in the monastic law as not found in the monastic law … what is found in the monastic law as found in the monastic law … what was not spoken and stated by the Realized One as not spoken and stated by the Realized One … what was spoken and stated by the Realized One as spoken and stated by the Realized One … what was not practiced by the Realized One as not practiced by the Realized One … what was practiced by the Realized One as practiced by the Realized One … what was not prescribed by the Realized One as not prescribed by the Realized One … what was prescribed by the Realized One as prescribed by the Realized One … are acting for the wel-

fare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

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AN 1.150–169 — THE CHAPTER ON NON-OFFENSE

✦

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

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

159 “Those mendicants who explain a light offense as a heavy offense … a heavy offense as a light offense … a grave offense as a minor offense … a minor offense as a grave offense … a curable offense as an incurable offense … an incurable offense as a curable offense … an offense requiring amends as an offense not requiring amends … an offense not requiring amends as an offense requiring amends are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. Those mendicants brim with much wickedness and make the true teaching disappear.”

160 “Mendicants, those mendicants who explain a non-offense as a non-offense are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim

with much merit and make the true teaching continue."

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

169 "Those mendicants who explain a light offense as a light offense … a heavy offense as a heavy offense … a grave offense as a grave offense … a minor offense as a minor offense … a curable offense as a curable offense … an incurable offense as an incurable offense … an offense requiring amends as an offense requiring amends … an offense not requiring amends as an offense requiring amends are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

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AN 1.170–187 — THE CHAPTER ON ONE INDIVIDUAL

✦

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

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

172 “One individual, mendicants, arises in the world who is an incredible human being. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world who is an incredible human being.”

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

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

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

186.2 This is the one individual whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

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

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AN 1.188–197 — CHAPTER ONE

✦

188 “The foremost of my monk disciples in long standing is Koṇḍañña Who Understood.”

189 “… with great wisdom is Sāriputta.”

190 “… with psychic power is Mahāmoggallāna.”

191 “… who advocate austerities is Mahākassapa.”

192 “… with clairvoyance is Anuruddha.”

193 “… from eminent families is Bhaddiya son of Kāḷīgodhā.”

194 “… with a charming voice is Bhaddiya the Dwarf.”

195 “… with a lion’s roar is Bhāradvāja the Alms-Gatherer.”

196 “… who speak on the teaching is Puṇṇa son of Mantāṇī.”

197 “… who explain in detail the meaning of a brief statement is Mahākaccāna.”

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AN 1.198–208 — CHAPTER TWO

✦

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

199 “… who are skilled in the turning away of the mind is Cūḷapanthaka.”

200 “… who are skilled in the turning away through perception is Mahāpanthaka.”

201 “… who live without strife is Subhūti.”

202 “… who are worthy of a religious donation is Subhūti.”

203 “… who stay in the wilderness is Revata of the Acacia Wood.”

204 “… who practice absorption is Revata the Doubter.”

205 “… who are energetic is Soṇa Koḷivisa.”

206 “… who enunciate well is Soṇa of the Sharp Ears.”

207 “… who receive many possessions is Sīvali.”

208 “… who are committed to faith is Vakkalī.”

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AN 1.209–218 — CHAPTER THREE

✦

209 “The foremost of my monk disciples who want to train is Rāhula.”

210 “… who went forth out of faith is Raṭṭhapāla.”

211 “… who are the first to vote is Kuṇḍadhāna.”

212 “… who are eloquent poets is Vaṅgīsa.”

213 “… who are impressive all around is Upasena son of Vaṅgantā.”

214 “… who assign lodgings is Dabba the Mallian.”

215 “… who are beloved of the deities is Pilindavaccha.”

216 “… with swift insight is Bāhiya of the Bark Cloth.”

217 “… with brilliant speech is Kassapa the Prince.”

218 “… who have attained the methods of textual analysis is Mahākoṭṭhita.”

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AN 1.219–234 — CHAPTER FOUR

✦

219 “The foremost of my monk disciples who are very learned is Ānanda.”

220 “... in memory is Ānanda.”

221 “... in rememberance is Ānanda.”

222 “... in retention is Ānanda.”

223 “... as a personal attendant is Ānanda.”

224 “... with a large congregation is Kassapa of Uruvelā.”

225 “... who impress lay families is Kāḷudāyī.”

226 “... with good health is Bakkula.”

227 “... who recollect past lives is Sobhita.”

228 “... who have memorized the monastic law is Upāli.”

229 “... who advise the nuns is Nandaka.”

230 “... who guard the sense doors is Nanda.”

231 “... who advise the monks is Mahākappina.”

232 “... who are skilled in the fire element is Sāgata.”

233 “... who inspire eloquent teachings is Rādha.”

234 “... who wear coarse robes is Mogharāja.”

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AN 1.235–247 — CHAPTER FIVE

✦

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

236 “… with great wisdom is Khemā.”

237 “… with psychic power is Uppalavaṇṇā.”

238 “… who have memorized the monastic law is Paṭācārā.”

239 “… who speak on the teaching is Dhammadinnā.”

240 “… who practice absorption is Nandā.”

241 “… who are energetic is Soṇā.”

242 “… with clairvoyance is Sakulā.”

243 “… with swift insight is Bhaddā of the Curly Hair.”

244 “… who recollect past lives is Bhaddā daughter of Kapila.”

245 “… who have attained great insight is Bhaddakaccānā.”

246 “… who wear coarse robes is Kisāgotamī.”

247 “… who are committed to faith is Sigālaka’s Mother.”

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AN 1.248–257 — CHAPTER SIX

✦

248 “The foremost of my laymen disciples in first going for refuge are the merchants Tapussa and Bhallika.”

249 “… as a donor is the householder Sudatta Anāthapiṇḍika.”

250 “… who speak on the teaching is the householder Citta of Macchikāsaṇḍika.”

251 “… who attract a congregation by the four ways of being inclusive is Hatthaka of Aḷavī.”

252 “… who donate fine things is Mahānāma the Sakyan.”

253 “… who donate nice things is the householder Ugga of Vesālī.”

254 “… who attend on the Saṅgha is the householder Uggata of Elephant Village.”

255 “… who have experiential confidence is Sūra Ambaṭṭha.”

256 “… who have confidence in an individual is Jīvaka Komārabhacca.”

257 “… who are trusting is the householder Nakula’s father.”

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AN 1.258–267 — CHAPTER SEVEN

✦

258 “The foremost of my laywomen disciples in first going for refuge is Sujātā of the town of Senā.”

259 “… as a donor is Visākhā, Migāra’s mother.”

260 “… who are very learned is Khujjuttarā.”

261 “… who dwell in love is Sāmāvatī.”

262 “… who practice absorption is Uttarā, Nanda’s mother.”

263 “… who give fine things is Suppavāsā the Koliyan.”

264 “… who care for the sick is the laywoman Suppiyā.”

265 “… who have experiential confidence is Kātiyānī.”

266 “… who are trusting is the housewife Nakula’s mother.”

267 “… whose confidence is based on oral transmission is the laywoman Kāḷī of Kuraraghara.”

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AN 1.278–286 — CHAPTER TWO

✦

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

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

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

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

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

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

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AN 1.287–295 — CHAPTER THREE

✦

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

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

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

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

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

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

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AN 1.296–305 — CHAPTER ONE

✦

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

305 “One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the teaching. …”

305.2 “Recollection of the Saṅgha. …” “Recollection of ethical conduct. …” “Recollection of generosity. …” “Recollection of the deities. …” “Mindfulness of breathing. …”

305.3 “Mindfulness of death. …” “Mindfulness of the body. …” “Recollection of peace. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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AN 1.333–377 — CHAPTER FOUR

✦

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

334 “... so too the sentient beings reborn as humans are few, while those not reborn as humans are many.”

335 “... so too the sentient beings reborn in the central countries are few, while those reborn in the borderlands, among uneducated foreigners, are many.”

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

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

338 “... so too the sentient beings who get to see a Realized One are few, while those who don’t get to see a Realized One are many.”

339 “... so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few, while those sentient beings who don’t get to hear the teaching and training proclaimed by a Realized One

are many."

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

341 "... so too the sentient beings who examine the meaning of the teachings they have memorized are few, while those who don't examine the meaning of the teachings are many."

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

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

344 "... so too the sentient beings who, being inspired, strive effectively are few, while those who, even though inspired, don't strive effectively are many."

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

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

347 "... so too the sentient beings who get the taste of the meaning, the taste of the teaching, and the taste of freedom are few, while the sentient beings who don't get the taste of the meaning, the taste of the teaching,

and the taste of freedom are many.
So you should train like this: 'We will get the taste of the meaning, the taste of the teaching, the taste of freedom.' That's how you should train."

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

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

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

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

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

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

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

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

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

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

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AN 1.378–393 — THE CHAPTER ON INSPIRING QUALITIES

✦

378 “Mendicants, this is definitely something worth having, that is, living in the wilderness …

379 eating only almsfood …

380 wearing rag robes …

381 having just three robes …

382 teaching Dhamma …

383 memorizing the monastic law …

384 being very learned …

385 being respected …

386 being well-mannered …

387 having a following …

388 having a large following …

389 coming from a good family …

390 being handsome …

391 being one who enunciates well …

392 having few wishes …

393 being healthy.”

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AN 1.394–574 — ANOTHER CHAPTER ON A FINGER-SNAP

✦

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

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

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

406 “If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger-snap …

406.2 If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and

strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed, even for the time of a finger-snap ..."

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

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

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

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

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

439 "Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' ... Perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' ... Not perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' ... Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' ...

439.2 Not perceiving form internally, they see forms externally that are blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' ... Not perceiving form internally, they see forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' ... Not perceiving form internally, they see forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' ... Not perceiving form internally, they see forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' ..."

447 "Having physical form, they see forms ... not perceiving form internally, they see forms externally ... they're focused only on beauty ... going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space ... going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness ... going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the di-

mension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling …”

455 “They develop the meditation on universal earth … the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness …”

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

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

485 “They develop the recollection of the Buddha … the recollection of the teaching … the recollection of the Saṅgha … the recollection of ethical conduct … the recollection of generosity … the recollection of the deities … mindfulness of breathing … mindfulness of death … mindfulness of the body … the recollection of peace …”

495 “They develop the faculty of faith together with the first absorption … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom together with the first absorption …

514 the second absorption …

524 the third absorption …

534 the fourth absorption …

544 love …

554 compassion …

564 rejoicing …

565 They develop the faculty of faith together with equanimity … They develop the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom.

574 That mendicant is called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who

make much of it!”

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AN 1.575–615 — THE CHAPTER ON MINDFULNESS OF THE BODY

✦

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

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

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

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

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

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

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

595 “When one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the discrimination of many elements. What one thing? Mindfulness of the body. When

this one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements.”

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

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

615.2 This one thing, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom.”

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AN 1.616–627 — THE CHAPTER ON FREEDOM FROM DEATH

✦

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

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

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

619 “Mendicants, those who have missed out on mindfulness of the body have missed out on freedom from death. Those who have undertaken mindfulness of the body have not missed out on freedom from death.”

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

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

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

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

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

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

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

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

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

The Book of the Ones is finished.

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AN 2.1–10 — THE CHAPTER ON PUNISHMENTS

✦

[1] 1. Faults

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

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

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

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

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

What is the fault to do with lives to come? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in the next

life. If I conduct myself badly, then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?' Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fault to do with lives to come.

These are the two faults.

So you should train like this: 'We will fear the fault apparent in this life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.' That's how you should train. If you fear faults, seeing the danger in faults, you can expect to be freed from all faults."

[2] 2. Endeavor

"These two endeavors are challenging in the world. What two? The endeavor of laypeople staying in a home to provide robes, almsfood, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments. These are the two endeavors that are challenging in the world.

The better of these two endeavors is the effort to let go of all attachments.

So you should train like this: 'We shall endeavor to let go of all attachments.' That's how you should train."

[3] 3. Mortifying

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

speech, and mind', they're mortified. Thinking, 'I haven't done good things by way of body, speech, and mind', they're mortified. These are the two things that are mortifying."

[4] 4. Not Mortifying

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

[5] 5. Learned for Myself

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

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

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

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

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

[6] 6. Fetters

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

[7] 7. Dark

"These two things, mendicants, are dark. What two? Lack of conscience and prudence. These are the two things that are dark."

[8] 8. Bright

"These two things, mendicants, are bright. What two? Conscience and prudence. These are the two things that are bright."

[9] 9. Conduct

"These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or

wives and partners of tutors and respected people. The world would become dissolute, like goats and sheep, chickens and pigs, and hounds and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of tutors and respected people."

10 10. Entering the Rainy Season

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

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AN 2.52–63 — THE CHAPTER ON INDIVIDUALS

✦

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

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

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

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

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

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

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

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

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

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

62 “Mendicants, I will teach you about living with bad people and living with good people. Listen and apply your mind well, I will speak.”
“Yes, sir,” they replied. The Buddha said this:
“What is it like living with bad people? How do bad people live together? It’s when a senior mendicant thinks: ‘No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior,

middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

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

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

What is it like living with good people? How do good people live together? It's when a senior mendicant thinks:

'Any mendicant, whether senior, middle, or junior, should admonish me; and I should admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

And a middle or a junior mendicant also thinks: 'Any mendicant, whether senior, middle, or junior, may admonish me; and I'll admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

That's what it's like living with good people; that's how good people live together."

63 “In any disciplinary issue where on both sides the endless talk, contempt for each other’s views, resentment, bitterness, and exasperation is not settled, you can expect that this disciplinary issue will lead to lasting acrimony and enmity, and the mendicants will not live comfortably.

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

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AN 2.77–86 — THE CHAPTER WITH A BASIS

✦

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

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

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

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

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

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

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

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

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

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

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AN 2.87–97 — THE CHAPTER ON TWO THINGS

✦

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

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

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

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

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

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

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

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

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

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

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

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AN 2.98–117 — THE CHAPTER ON FOOLS

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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AN 2.151–162 — THE CHAPTER ON WELCOME

✦

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

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

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

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

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

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

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

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

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

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

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

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

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AN 2.230–279 — THE CHAPTER OF ABBREVIATED TEXTS BEGINNING WITH THE UNSKILLFUL

✦

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

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AN 2.280–309 — THE CHAPTER OF ABBREVIATED TEXTS ON MONASTIC LAW

✦

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

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

309 “For two reasons the Realized One laid down for his disciples the monastic code … the recitation of the monastic code … the suspension of the recitation of the monastic code … the invitation to admonish … the setting aside of the invitation to admonish … the disciplinary act of condem-

nation … placing under dependence … banishment … reconciliation … debarment … probation … being sent back to the beginning … penance … reinstatement … restoration … removal … ordination … an act with a motion … an act with a motion and one announcement … an act with a motion and three announcements … laying down what was not previously laid down … amending what was laid down … the settling of a disciplinary matter by the following methods: face-to-face … through recollection … because of past insanity … acting according to what has been admitted … majority decision … further penalty … covering over as if with grass.

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

These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

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AN 3.1 — PERILS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

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

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

3.2 In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute.

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

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

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AN 3.2 — CHARACTERISTICS

✦

1 “A fool is characterized by their deeds, and an astute person is characterized by their deeds, for wisdom shines in its traces. A fool is known by three things. What three? Bad conduct by way of body, speech, and mind.

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

3 An astute person is known by three things. What three? Good conduct by way of body, speech, and mind.

4 These are the three things by which an astute person is known.

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

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AN 3.3 — THINKING

✦

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

2 There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them: 'This worthy one is astute, a true person'?

2.2 But since an astute person does think well, speak well, and act well, then the astute do know of them: 'This worthy one is astute, a true person'. These are the three characteristics, signs, and manifestations of an astute person. So you should train …"

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AN 3.4 — MISTAKES

✦

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

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

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

4 These are the three things by which an astute person is known. So you should train …”

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AN 3.5 — IRRATIONAL

✦

1 "A fool is known by three things. What three? They ask a question irrationally. They answer a question irrationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

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

3 An astute person is known by three things. What three? They ask a question rationally. They answer a question rationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they agree with it.

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

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AN 3.6 — UNSKILLFUL

✦

1 “A fool is known by three things. What three? Unskillful deeds by way of body, speech, and mind.

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

3 An astute person is known by three things. What three? Skillful deeds by way of body, speech, and mind.

4 These are the three things by which an astute person is known. So you should train …”

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AN 3.7 — BLAMEWORTHY

✦

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

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AN 3.8 — HURTFUL

✦

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

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

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AN 3.9 — BROKEN

✦

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

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

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

4 When an astute, competent true person possesses these three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

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AN 3.10 — STAINS

✦

1 “Anyone who has three qualities, and has not given up three stains, is placed in hell as if delivered there. What three? They’re unethical, and haven’t given up the stain of immorality. They’re jealous, and haven’t given up the stain of jealousy. They’re stingy, and haven’t given up the stain of stinginess.

2 Anyone who possesses these three qualities, and has not given up these three stains, is placed in hell as if delivered there.

3 Anyone who has three qualities, and has given up three stains, is placed in heaven as if delivered there. What three? They’re ethical, and have given up the stain of immorality. They’re not jealous, and have given up the stain of jealousy. They’re not stingy, and have given up the stain of stinginess.

4 Anyone who possesses these three qualities, and has given up these three stains, is placed in heaven as if delivered there.”

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AN 3.11 — WELL-KNOWN

✦

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

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

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

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

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AN 3.12 — COMMEMORATION

✦

1 “An anointed aristocratic king should commemorate three places as long as he lives. What three? The place he was born. This is the first place.

2 The place he was anointed as king. This is the second place.

3 The place where he won victory in battle, establishing himself as foremost in battle. This is the third place. These are the three places an anointed king should commemorate as long as he lives.

4 In the same way, a mendicant should commemorate three places as long as they live. What three? The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. This is the first place.

5 The place where the mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is the second place.

6 The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is the third place. These are the three places a mendicant should commemorate as long as they live.”

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AN 3.13 — HOPES

✦

1 "These three individuals are found in the world. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual? It's when an individual is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

1.2 And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting. They hear this: 'They say the aristocrats have anointed the aristocrat named so-and-so as king.'

1.3 It never occurs to them: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeless individual.

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

3 And what, mendicants, is an individual who has done away with hope? It's when a king has been anointed. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It never oc-

curs to him: ‘Oh, when will the aristocrats anoint me too as king?’ Why is that? Because the former hope he had to be anointed has now died down. This is called an individual who has done away with hope.

4 These are the three individuals found in the world.

5 In the same way, these three individuals are found among the mendicants. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual?

5.2 It’s when an individual is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

5.3 It never occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ This is called a hopeless individual.

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

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

hopeful individual.

7 And what, mendicants, is an individual who has done away with hope? It's when a mendicant is a perfected one, who has ended all defilements. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.'

7.2 It never occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' Why is that? Because the former hope they had to be freed has now died down. This is called an individual who has done away with hope.

8 These are the three individuals found among the mendicants."

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AN 3.14 — THE WHEEL-TURNING MONARCH

✦

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

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

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

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

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

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

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

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

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AN 3.17 — HURTING YOURSELF

✦

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

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

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

4 These are three things that don't lead to hurting yourself, hurting others, or hurting both."

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AN 3.21 — WITH SAVIṬṬHA

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

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

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

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

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

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

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

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

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

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

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

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

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

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

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AN 3.24 — VERY HELPFUL

✦

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

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

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

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

5 These are the three individuals who are very helpful to another individual.

6 And I say that there is no one more helpful to another than these three individuals. And I also say that it’s not easy to repay these three individuals by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.”

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AN 3.26 — ASSOCIATES

✦

1 "These three individuals are found in the world. What three? There is an individual you shouldn't associate with, accompany, or attend. There is an individual you should associate with, accompany, and attend. There is an individual you should associate with, accompany, and attend with honor and respect.

2 Who is the individual you shouldn't associate with, accompany, or attend? It's an individual who is inferior in terms of ethics, immersion, and wisdom. You shouldn't associate with, accompany, or attend such an individual, except out of kindness and sympathy.

3 Who is the individual you should associate with, accompany, and attend? It's an individual who is similar in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such an individual. Why is that? Thinking, 'Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we'll both be at ease.

3.2 Since our immersion is similar, we can discuss immersion, the conversation will flow, and we'll both be at ease. Since our wisdom is similar, we can discuss wisdom, the conversation will flow, and we'll both be at ease.' That's why you should associate with, accompany, and attend such an individual.

4 Who is the individual you should associate with, accompany, and attend with honor and respect? It's an individual who is superior in terms of ethics, immersion, and wisdom. You should associate with, accompany,

and attend such an individual with honor and respect. Why is that?

4.2 Thinking, 'I'll fulfill the entire spectrum of ethical conduct I haven't yet fulfilled, or support with wisdom in every situation the ethical conduct I've already fulfilled. I'll fulfill the entire spectrum of immersion I haven't yet fulfilled, or support with wisdom in every situation the immersion I've already fulfilled.

4.3 I'll fulfill the entire spectrum of wisdom I haven't yet fulfilled, or support with wisdom in every situation the wisdom I've already fulfilled.' That's why you should associate with, accompany, and attend this individual with honor and respect.

5 These are the three individuals found in the world.

6 A man who associates with an inferior goes downhill,
but associating with an equal, you'll never decline;
following the best, you'll quickly rise up,
so you should keep company <j>with people better than you."

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AN 3.27 — YOU SHOULD BE DISGUSTED

✦

1 "These three individuals are found in the world. What three? There is an individual you should be disgusted by, and you shouldn't associate with, accompany, or attend them. There is an individual you should regard with equanimity, and you shouldn't associate with, accompany, or attend them. There is an individual you should associate with, accompany, and attend.

2 Who is the individual you should be disgusted by, and not associate with, accompany, or attend? It's an individual who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved.

2.2 You should be disgusted by such an individual, and you shouldn't associate with, accompany, or attend them. Why is that? Even if you don't follow the example of such an individual, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' They're like a snake that's been living in a pile of dung.

2.3 Even if it doesn't bite, it'll still rub off on you. In the same way, even if you don't follow the example of such an individual, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' That's why you should be disgusted by such an individual, and you shouldn't associate with, accompany, or attend them.

3 Who is the individual you should regard with equanimity, and not associate with, accompany, or attend? It's an individual who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

3.2 They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. They're like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more. In the same way, someone is irritable and bad-tempered.

3.3 They're like a sewer, which, when you stir it with a stick or a stone, stinks even more. In the same way, an individual is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

3.4 You should regard such an individual with equanimity, and you shouldn't associate with, accompany, or attend them. Why is that? Thinking, 'They might abuse or insult me, or do me harm.' That's why you should regard such an individual with equanimity, and you shouldn't associate with, accompany, or attend them.

4 Who is the individual you should associate with, accompany, and attend? It's an individual who is ethical, of good character. You should associate with, accompany, and attend such an individual. Why is that? Even if you don't follow the example of such an individual, you still get a good

reputation: ‘That individual has good friends, companions, and associates.’ That’s why you should associate with, accompany, and attend such an individual.

5 These are the three individuals found in the world.

6 A man who associates with an inferior goes downhill,
but associating with an equal, you’ll never decline;
following the best, you’ll quickly rise up,
so you should keep company <j>with people better than you.”

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AN 3.31 — WITH DIVINITY

✦

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

2 ‘Divinity’ is a term for your parents.

3 ‘First tutors’ is a term for your parents.

4 ‘Worthy of offerings dedicated to the gods’ is a term for your parents.

5 Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

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

7 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.

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

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AN 3.33 — WITH SĀRIPUTTA

✦

1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Maybe I’ll teach Dhamma in brief, maybe in detail, maybe both in brief and in detail. But it’s hard to find anyone who understands.”

2 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail. There will be those who understand the teaching!”

3 “So, Sāriputta, you should train like this: ‘There’ll be no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit externally for all signs; and we’ll live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.’ That’s how you should train.

4 When a mendicant has no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit externally for all signs; and they live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more— they’re called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 And Sāriputta, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Udaya’ when I said:

6 ‘The giving up of both
sensual desires and displeasures,
the casting aside of dullness,
and the prevention of remorse;

7 pure equanimity and mindfulness,
preceded by investigation of principles—
this, I declare, is liberation by enlightenment,
the smashing of ignorance.’”

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AN 3.36 — MESSENGERS OF THE GODS

✦

1 “There are, mendicants, these three messengers of the gods. What three?

2 Firstly, someone does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. The wardens of hell take them by the arms and present them to King Yama, saying, ‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!’

3 King Yama pursues, presses, and grills them about the first messenger of the gods: ‘My man, did you not see the first messenger of the gods that appeared among human beings?’

4 They say, ‘I saw nothing, sir.’

5 King Yama says to them, ‘My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

6 They say, ‘I saw that, sir.’

7 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

8 They say, ‘I couldn’t, sir. I was negligent.’

9 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

10 King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’

11 They say, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

12 They say, ‘I saw that, sir.’

13 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’

14 They say, ‘I couldn’t, sir. I was negligent.’

15 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your

mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

16 King Yama grills them about the third messenger of the gods: 'My man, did you not see the third messenger of the gods that appeared among human beings?'

17 They say, 'I saw nothing, sir.'

18 King Yama says to them, 'My man, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'

19 They say, 'I saw that, sir.'

20 King Yama says to them, 'My man, did it not occur to you—being sensible and mature— "I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?'

21 They say, 'I couldn't, sir. I was negligent.'

22 King Yama says to them, 'My man, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.'

23 After grilling them about the third messenger of the gods, King Yama falls silent. The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the

middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

24 The wardens of hell throw them down and hack them with axes. …

25 They hang them upside-down and hack them with hatchets. …

26 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

27 They make them climb up and down a big mountain of burning coals, blazing and glowing. …

28 The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated. The wardens of hell toss them into the Great Hell.

29 Now, about that Great Hell:

30 'Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

31 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.'

32 Once upon a time, King Yama thought, ‘Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!’

33 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.

34 When warned by the gods’ messengers,
those sons of Manu who are negligent
sorrow for a long time
when they go to that wretched place.

35 When warned by the gods’ messengers,
the good and true persons here
never neglect
the teaching of the Noble One.

36 Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death.

37 Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering."

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AN 3.37 — THE FOUR GREAT KINGS (1ST)

✦

1 “On the eighth day of the fortnight, mendicants, the ministers and councillors of the four great kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing and keeping vigil on the sabbath, and making merit.’

2 And on the fourteenth day of the fortnight, the sons of the four great kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

3 And on the fifteenth day sabbath, the four great kings themselves wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

4 If only a few humans are paying due respect to their parents … and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Only a few humans are paying due respect to their parents … and making merit.’ Then the gods of the thirty-three are disappointed, thinking, ‘The heavenly hosts will dwindle, while the titan hosts will swell!’

5 But if many humans are paying due respect to their parents … and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Many humans are paying due respect

to their parents … and making merit.' Then the gods of the thirty-three are pleased, thinking, 'The heavenly hosts will swell, while the titan hosts will dwindle!'

6 Once upon a time, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

7 'Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

8 But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not free of greed, hate, and delusion.

9 But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

10 'Whoever wants to be like me
would observe the sabbath,
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

11 Why is that? Because that mendicant is free of greed, hate, and delusion.”

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AN 3.38 — THE FOUR GREAT KINGS (2ND)

✦

1 “Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

2 ‘Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.’

3 But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.

4 But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

5 ‘Whoever wants to be like me
would observe the sabbath,
complete in all eight factors,

on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

6 Why is that? Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say."

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AN 3.40 — IN CHARGE

✦

1 "There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

2 And what, mendicants, is putting oneself in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

2.2 But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.'

2.3 Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge.

3 And what, mendicants, is putting the world in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

3.2 But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." And now, since I've now gone forth, I might have sensual, malicious, or cruel thoughts.

3.3 But the population of the world is large, and there are ascetics and brahmins who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

4 "Look at this gentleman; he's gone forth out of faith from the lay life to homelessness, but he's living mixed up with bad, unskillful qualities." And there are deities, too, who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

5 "Look at this gentleman; he's gone forth out of faith from the lay life to homelessness, but he's living mixed up with bad, unskillful qualities."' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.'

5.2 Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

6 And what, mendicants, is putting the teaching in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homeless-

ness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

6.2 But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering."

6.3 The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.'

6.4 Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

7 These are the three things to put in charge.

8 There's no privacy in the world,
for someone who does bad deeds.
You'll know for yourself,
whether you've lied or told the truth.

9 When you witness your good self,
you despise it;
while you disguise

your bad self inside yourself.

10 The gods and the Realized One see
the fool who lives unjustly in the world.
So with yourself in charge, live mindfully;
with the world in charge, <j>be alert and practice absorption;
with the teaching in charge, <j>live in line with that teaching:
a sage who tries for the truth doesn't deteriorate.

11 Māra's conquered; the terminator's overcome:
one who strives reaches the end of rebirth.
Unaffected, intelligent, knowing the world—
that sage is determined by nothing at all."

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AN 3.41 — PRESENT

✦

1 “Mendicants, when three things are present, a faithful gentleman brims with much merit. What three? When faith is present, when a gift to give is present, and when those worthy of a religious donation are present. When these three things are present, a faithful gentleman brims with much merit.”

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AN 3.43 — GOOD REASONS

✦

1 “Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching.

2 Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another.”

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AN 3.44 — WHEN CONVERSATION FLOWS

✦

1 “In three situations, mendicants, conversation flows. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching. These are the three situations in which conversation flows.”

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AN 3.46 — ETHICAL

✦

1 “Mendicants, when ethical renunciates are supported by a town or village, the people there brim with much merit in three ways. What three? By way of body, speech, and mind. When ethical renunciates are supported by a town or village, the people there brim with much merit in these three ways.”

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AN 3.49 — KEEN

✦

1 “In three situations, mendicants, you should be keen. What three? You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. In these three situations, you should be keen.

2 It’s a mendicant who is keen to prevent bad, unskillful qualities from arising. They’re keen to give rise to skillful qualities. And they’re keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of suffering.”

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AN 3.50 — A MASTER THIEF

✦

1 “Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What three?

2 A master thief relies on uneven ground, on thick cover, and on the powerful. And how does a master thief rely on uneven ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on uneven ground.

3 And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a blind spot, or a large forest grove. That’s how a master thief relies on thick cover.

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

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

6 In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What three?

7 A bad mendicant relies on uneven ground, on thick cover, and on the powerful.

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

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

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

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

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AN 3.51 — TWO BRAHMINS (1ST)

✦

1 Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha:

2 "We brahmins, worthy Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness."

3 "Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is led onward by old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed.

4 This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you joy.

5 The restraint practiced here—
of body, speech, and mind—
leads the departed to happiness,

as the good deeds done while living.”

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AN 3.52 — TWO BRAHMINS (2ND)

✦

1 Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to him:

2 "We brahmins, worthy Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness."

3 "Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is burning with old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed.

4 When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

5 And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

6 The restraint practiced here—
of body, speech, and mind—
leads the departed to happiness,
as the good deeds done while living.”

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AN 3.56 — BREAKING APART

✦

1 Then a certain well-to-do brahmin went up to the Buddha, and seated to one side he said to him:

2 "Worthy Gotama, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'In the old days this world was so full of humans you'd think they were squashed together. The villages, towns, and capital cities were no more than a chicken's flight apart.' What is the cause, worthy Gotama, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?"

3 "These days, brahmin, humans just love illicit desire. They're overcome by immoral greed, and mired in wrong religious teachings. Taking up sharp knives, they murder each other. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

4 Furthermore, because these days humans just love illicit desire … the heavens don't provide enough rain, so there's famine, a bad harvest, with crops blighted and turned to straw. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

5 Furthermore, because these days humans just love illicit desire … native spirits let vicious monsters loose. And so many humans perish. This is the cause, this is the reason why these days human numbers have dwindled."

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

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AN 3.58 — WITH TIKAṆṆA

✦

1 Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas, "Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!"

2 "But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?"

3 "Worthy Gotama, it's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

3.2 He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is master of the three Vedic knowledges."

4 "Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One."

5 "But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this."

6 "Well then, brahmin, listen and apply your mind well, I will speak."

7 "Yes, worthy sir," Tikaṇṇa replied. The Buddha said this:

8 "Brahmin, it's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

8.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

8.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

8.4 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

9 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

9.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was

how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

9.3 When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

10 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

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

10.3 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.'

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

10.5 Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

11 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

11.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

11.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

12 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

13 For someone whose ethical conduct doesn't waver,
who is alert, practicing absorption;
whose mind is mastered,
unified, serene.

14 That attentive one dispels the darkness,
master of the three knowledges, conqueror of death.
For the welfare of gods and humans,
he has given up everything, they say.

15 Accomplished in the three knowledges,
living without confusion,
bearing the final body,
they revere the awakened Gotama.

16 One who knows their past lives,
sees heaven and places of loss,
and has attained the ending of rebirth,
a sage of perfect insight—

17 it's because of these three knowledges
that 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.

18 This, brahmin, is a master of the three knowledges in the training of the Noble One."

19 "Worthy Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges

according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

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

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AN 3.59 — WITH JĀNUSSOṆI

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

2 "Worthy Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges."

3 "But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?"

4 "Worthy Gotama, it's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

4.2 He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is proficient in the three Vedic knowledges."

5 "Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One."

6 "But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this."

7 "Well then, brahmin, listen and apply your mind well, I will speak."

8 "Yes, worthy sir," Jānussoṇi replied. The Buddha said this:

9 "Brahmin, it's when a mendicant, quite secluded from sensual pleasures … enters and remains in the fourth absorption.

10 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

11 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds.

11.2 This is the second knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

12 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

They truly understand: ‘This is suffering’ …

12.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ …

12.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

13 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

14 One who is perfect in precepts and observances,
resolute and serene,
whose mind is mastered,
unified, serene;

15 who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth,
such a sage has perfect insight.

16 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.

17 This, brahmin, is a master of the three knowledges in the training of the Noble One."

18 "Worthy Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

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

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AN 3.60 — WITH SAṄGĀRAVA

✦

1 Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, we who are called brahmins make sacrifices and encourage others to make sacrifices. Now, worthy Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice. But, worthy Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth."

3 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? 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.

3.2 He says, 'Come, this is the path, this is the practice. Practicing like this, I realized the supreme objective of the spiritual life with my own insight, and I make it known. Please, all of you, practice like this, and you too will realize the supreme objective of the spiritual life, and will live having realized it with your own insight.'

3.3 So the Teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.

4 What do you think, brahmin? This being so, are they doing good for just one person or for many people on account of going forth?"

5 "This being so, worthy Gotama, they are doing good for many people on account of going forth."

6 When he said this, Venerable Ānanda said to Saṅgārava, "Brahmin, which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

7 Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

8 For a second time, Ānanda said to Saṅgārava, "Brahmin, I didn't ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

9 For a second time Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

10 For a third time, Ānanda said to Saṅgārava, "Brahmin, I didn't ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

11 For a third time Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

12 Then it occurred to the Buddha, "Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering. Why don't I give him a way out?"

13 So the Buddha said to Saṅgārava, “Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

14 “Worthy Gotama, this came up: ‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power; while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.’ This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

15 “Brahmin, there are three kinds of demonstration. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

16 And what is the demonstration of psychic power? It’s when someone wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful.

16.2 They control the body as far as the realm of divinity. This is called the demonstration of psychic power.

17 And what is the demonstration of revealing? In one case, someone reveals by means of a sign: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

18 In another case, someone reveals after hearing it from humans or non-humans or deities: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

19 In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

20 In another case, someone comprehends the mind of one who has attained the immersion that’s free of placing the mind and keeping it connected. They understand: ‘Judging by the way this worthy’s intentions are directed, immediately after this mind state, they’ll think this thought.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is called the demonstration of revealing.

21 And what is a demonstration of instruction? It’s when someone instructs others like this: ‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’ This is called a demonstration of instruction.

22 These are the three kinds of demonstration. Of these three kinds of demonstration, which do you consider to be the finest?”

23 “Regarding this, worthy Gotama, a demonstration of psychic power is experienced only by the one who performs it, occurring only to them. This seems to me like an illusion.

24 And the demonstration where someone reveals something by means of a sign, or after hearing it from humans, non-humans, or deities, or by hearing the sound of thought spreading as someone thinks and considers, or by comprehending the mind of another, is also experienced only by the one who performs it, occurring only to them. This also seems to me like an illusion.

25 But as to the demonstration where someone instructs others: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' I prefer this demonstration, worthy Gotama. It's the finest of the three kinds of demonstration.

26 It's incredible, worthy Gotama, it's amazing, how well this was said by the worthy Gotama. We regard the worthy Gotama as someone who possesses these three kinds of demonstration. For the worthy Gotama wields the many kinds of psychic power … controlling the body as far as the realm of divinity.

26.2 And Worthy Gotama comprehends the mind of another who has attained the immersion that is free of placing the mind and keeping it connected. He understands: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.' And the worthy Gotama instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

27 "Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do wield the many kinds of psychic power … controlling the body as far as the realm of divinity. And I do comprehend the mind of another individual who has attained the immersion that is free of

placing the mind and keeping it connected. I understand: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.'

27.2 And I do instruct others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

28 "But worthy Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from the worthy Gotama?"

29 "There's not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that."

30 "But where are these mendicants now staying?"

31 "Right here, brahmin, in this Saṅgha of mendicants."

32 "Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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AN 3.62 — PERILS

✦

1 “Mendicants, an unlearned ordinary person speaks of three perils that tear mothers and children apart. What three?

2 There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the first peril that tears mothers and children apart.

3 Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the second peril that tears mothers and children apart.

4 Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the third peril that tears mothers and children apart.

5 These are the three perils an unlearned ordinary person speaks of that tear mothers and children apart.

6 Mendicants, an unlearned ordinary person speaks of three perils that don’t tear mothers and children apart. What three?

7 There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the first peril that doesn’t

tear mothers and children apart.

8 Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the second peril that doesn't tear mothers and children apart.

9 Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the third peril that doesn't tear mothers and children apart.

10 These are the three perils an unlearned ordinary person speaks of that don't tear mothers and children apart.

11 There are three perils that tear mothers and children apart. What three?

12 The perils of old age, sickness, and death. When a child is growing old, a mother doesn't get her wish: 'Let me grow old, may my child not grow old!' When a mother is growing old, a child doesn't get their wish: 'Let me grow old, may my mother not grow old!'

13 When a child is sick, a mother doesn't get her wish: 'Let me be sick, may my child not be sick!' When a mother is sick, a child doesn't get their wish: 'Let me be sick, may my mother not be sick!'

14 When a child is dying, a mother doesn't get her wish: 'Let me die, may my child not die!' When a mother is dying, a child doesn't get their wish: 'Let me die, may my mother not die!' These are the three perils that tear

mothers and children apart.

15 There is a path and a practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart. What is that path and practice?

15.2 It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart."

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AN 3.63 — AT VENĀGAPURA

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1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura. The brahmins and householders of Venāgapura heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased.

2.2 And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:

4 “It’s incredible, worthy Gotama, it’s amazing, how your faculties are so very clear, and the complexion of your skin is pure and bright. It’s like a golden brown jujube in the autumn, or a ripe palmyra fruit freshly plucked from the stalk, or a pendant of Black Plum River gold, fashioned by a deft smith, well-wrought in the forge, and placed on a cream rug where it shines and glows and dazzles. In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.

5 Surely the worthy Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as: sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, wollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.”

6 “Brahmin, these various kinds of high and luxurious bedding are hard for renunciates to find. And even if they do get them, they’re not allowed.

7 There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty. What three? The heavenly high and luxurious bed, the divine high and luxurious bed, and the noble high and luxurious bed. These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty.”

8 “But what, worthy Gotama, is the heavenly high and luxurious bed?”

9 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

9.2 As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

9.3 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When I'm practicing like this, if I walk, at that time my walking is heavenly. When I'm practicing like this, if I stand, at that time my standing is heavenly.

9.4 When I'm practicing like this, if I sit, at that time my sitting is heavenly. When I'm practicing like this, if I lie down, at that time my lying is heavenly. This is the heavenly high and luxurious bed that I get these days when I want, without trouble or difficulty."

10 "It's incredible, worthy Gotama, it's amazing! Who but the worthy Gotama could get such a heavenly high and luxurious bed when he wants, without trouble or difficulty?

11 But what, worthy Gotama, is the divine high and luxurious bed?"

12 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. I meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.2 I meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.3 I meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of equa-

nimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When I'm practicing like this, if I walk, at that time my walking is divine. … my standing is divine. … my sitting is divine.

12.4 When I'm practicing like this, if I lie down, at that time my lying is divine. This is the divine high and luxurious bed that I get these days when I want, without trouble or difficulty."

13 "It's incredible, worthy Gotama, it's amazing! Who but the worthy Gotama could get such a divine high and luxurious bed when he wants, without trouble or difficulty?

14 But what, worthy Gotama, is the noble high and luxurious bed?"

15 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. I know this: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

15.2 When I'm practicing like this, if I walk, at that time my walking is noble. … my standing is noble. … my sitting is noble. When I'm practicing like this, if I lie down, at that time my lying is noble. This is the noble high and luxurious bed that I get these days when I want, without trouble or difficulty."

16 “It’s incredible, worthy Gotama, it’s amazing! Who but the worthy Gotama could get such a noble high and luxurious bed when he wants, without trouble or difficulty?

17 Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

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AN 3.64 — WITH SARABHA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time a wanderer named Sarabha had recently left this teaching and training. He was telling a crowd in Rājagaha, "I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training."

3 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. They heard what Sarabha was saying.

4 Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and said to him, "The wanderer named Sarabha has recently left this teaching and training. He was telling a crowd in Rājagaha: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.' Worthy sir, please go to the wanderers' monastery on the bank of the Serpentine River to see Sarabha the wanderer out of sympathy." The Buddha consented with silence.

5 Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the bank of the Serpentine River to visit Sarabha the wanderer. He sat down on the seat spread out and said to the

wanderer Sarabha, “Is it really true, Sarabha, that you’ve been saying: ‘I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.’” When he said this, Sarabha kept silent.

6 For a second time, the Buddha said to Sarabha, “Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if you have learned it fully, I’ll agree.” For a second time, Sarabha kept silent.

7 For a third time, the Buddha said to Sarabha, “Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if you have learned it fully, I’ll agree.” For a third time, Sarabha kept silent.

8 Then those wanderers said to Sarabha, “The ascetic Gotama has offered to tell you anything you ask for. Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, he’ll fill you in. But if you have learned it fully, he’ll agree.” When this was said, Sarabha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

9 Knowing this, the Buddha said to the wanderers:

10 “Wanderers, someone might say to me: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d

display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

11 Wanderers, someone might say to me: 'You claim to have ended all defilements, but you still have these defilements.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

12 Wanderers, someone might say to me: 'Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories.

12.2 They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha."

13 Then the Buddha, having roared his lion's roar three times in the monastery for the wanderers on the bank of the Serpentine River, rose into the air and flew away.

14 Soon after the Buddha left, those wanderers beset Sarabha on all sides with sneering and jeering. "Reverend Sarabha, you're just like an old jackal in the formidable wilderness who thinks, 'I'll roar a lion's roar!' but they

still only manage to squeal and yelp like a jackal. In the same way, when the ascetic Gotama wasn't here you said 'I'll roar a lion's roar!' but you only managed to squeal and yelp like a jackal.

15 You're just like a marsh hen who thinks, 'I'll cry like a cuckoo!' but they still only manage to cry like a marsh hen. In the same way, when the ascetic Gotama wasn't here you said 'I'll cry like a cuckoo!' but you still only managed to cry like a marsh hen.

16 You're just like a bull that thinks to bellow only when the cowstall is empty. In the same way, you only thought to bellow when the ascetic Gotama wasn't here." That's how those wanderers beset Sarabha on all sides with sneering and jeering.

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AN 3.69 — UNSKILLFUL ROOTS

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1 “Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion.

2 Greed is a root of the unskillful. When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful. When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by greed.

3 Hate is a root of the unskillful. When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful. When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by hate.

4 Delusion is a root of the unskillful. When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful. When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.

4.2 And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by delusion. Such an individual is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

5 Why is this? This individual causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they're scornful and admit nothing.

5.2 When someone makes a baseless criticism, they make no effort to explain, 'This is why that's untrue, this is why that's false.' That's why such an individual is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

6 Such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

7 Suppose a sal, axlewood, or sandan tree was choked and enveloped by three camel's foot creepers. It would fall to ruin and disaster. In the same way, such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

8 These are the three unskillful roots.

9 There are these three skillful roots. What three? Contentment, love, and understanding.

10 Contentment is a root of the skillful. When a contented person chooses to act by way of body, speech, or mind, that too is skillful. When a contented person, not overcome by greed, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by contentment.

11 Love is a root of the skillful. When a loving person chooses to act by way of body, speech, or mind, that too is skillful. When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext —by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by love.

12 Understanding is a root of the skillful. When an understanding person chooses to act by way of body, speech, or mind, that too is skillful. When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.

12.2 And so these many skillful things are produced in them, born, sourced, originated, and conditioned by understanding. Such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

13 Why is this? This individual doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they admit it and aren't scornful.

13.2 When someone makes a baseless criticism, they make an effort to explain, 'This is why that's untrue, this is why that's false.' That's why such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

14 For such an individual, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life they're happy, free of distress, anguish, and fever, and they're also extinguished in this very life.

15 Suppose a sal, axlewood, or sandan tree was choked and enveloped by three camel's foot creepers. Then along comes a person with a spade and basket. They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the creeper apart, cut up the parts, and chop it into splinters.

15.2 They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd whisk away the ashes in a strong wind, or glide them down a swift stream. So those camel's foot creepers would be cut off at the root, made like a palm stump, and obliterated, unable to arise in the future.

15.3 In the same way, for such an individual, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life

they’re happy, free of distress, anguish, and fever, and they’re also extinguished in this very life.

16 These are the three skillful roots.”

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AN 3.70 — SABBATH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her, "So, Visākhā, where are you coming from in the middle of the day?"

3 "Today, sir, I'm observing the sabbath."

4 "There are, Visākhā, these three sabbaths. What three? The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

5 And what is the sabbath of the cowherds? It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect: 'Today the cows grazed in this spot and that, and they drank in this spot and that. Tomorrow the cows will graze in this spot and that, and drink in this spot and that.'

5.2 In the same way, someone keeping the sabbath reflects: 'Today I ate this and that, and had a meal of this and that. Tomorrow I'll eat this and that, and have a meal of this and that.' And so they spend their day with a mind full of covetousness. That's the sabbath of the cowherds.

5.3 When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or brilliant or bountiful.

6 And what is the sabbath of the Jains? There's a kind of ascetic belonging to a group called the Jains. They encourage their disciple: 'Please, my man, don't hurt any living creatures more than a hundred leagues away to the east. Don't hurt any living creatures more than a hundred leagues away to the west.

6.2 Don't hurt any living creatures more than a hundred leagues away to the north. Don't hurt any living creatures more than a hundred leagues away to the south.' So they encourage kindness and sympathy for some creatures and not others. On the sabbath, they encourage their disciple: 'Please, my man, take off all your clothes and say: "I don't belong to anyone anywhere! And nothing belongs to me anywhere!"'

6.3 But their mother and father still know, 'This is our child.' And they know, 'This is my mother and father.' Partner and child still know, 'This is our supporter.' And they know, 'This is my partner and child.' Bondservants, workers, and staff still know: 'This is our master.' And they know, 'These are my bondservants, workers, and staff.'

6.4 So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie. This, I say, is lying. When the night has passed they use their possessions once more, though they've not been given back to them. This, I say, is stealing. That's the sabbath of the Jains.

6.5 When the Jain's sabbath is observed like this it's not very fruitful or beneficial or brilliant or bountiful.

7 And what is the sabbath of the noble ones? A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a

fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

7.2 As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty head by exertion.

8 And how is a dirty head cleaned by exertion? With cleansing paste, clay, and water, and by applying the appropriate effort. In the same way, a corrupt mind is cleaned by exertion.

9 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

9.2 As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the divinity, living together with the divinity. And because they think of the divinity their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

10 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible

people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by exertion.

11 And how is a dirty body cleaned by exertion? With cleanser and powder, water, and by applying the appropriate effort. That's how a dirty body is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

12 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha —apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

12.2 As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

13 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

13.2 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of

merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by exertion.

14 And how is a dirty cloth cleaned by applying effort? With salt, lye, cow dung, and water, and by applying the appropriate effort. That's how a dirty cloth is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

15 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

15.2 This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with cupped palms. It is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up.

15.3 This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

16 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As

they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by exertion.

17 And how is a dirty mirror cleaned by exertion? With oil, ash, a rolled-up cloth, and by applying the appropriate effort. That's how a dirty mirror is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

18 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up.

18.2 This is called: 'A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

19 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these.

19.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

19.3 As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleansing corrupt native gold by exertion.

20 And how is corrupt native gold cleansed by applying effort? With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort. That's how corrupt native gold is cleansed by exertion. In the same way, a corrupt mind is cleaned by applying effort.

21 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to imagine, the gods who control what is imagined by others, the gods of the Divinity's host, and gods even higher than these.

21.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

21.3 As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the deities their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

22 Then that noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living be-

ings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.

23 As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.

24 As long as they live, the perfected ones give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. I, too, for this day and night will give up unchastity. I will be chaste, set apart, refraining from the vulgar act of sex. I will observe the sabbath by doing as the perfected ones do in this respect.

25 As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and dependable, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.

26 As long as they live, the perfected ones give up intoxicants of beer, wine, and liquor. I, too, for this day and night will give up intoxicants of beer, wine, and liquor. I will observe the sabbath by doing as the perfected ones do in this respect.

27 As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.

28 As long as they live, the perfected ones refrain from seeing shows of dancing, singing, and music; and attiring and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will refrain from seeing shows of dancing, singing, and music; and attiring and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.

29 As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.'

30 That's the sabbath of the noble ones. When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and brilliant and bountiful.

31 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetî, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Persia—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

32 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years.

32.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

33 A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these heavenly years.

33.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

34 Two hundred years in the human realm is one day and night for the gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of Yama is two thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

35 Four hundred years in the human realm is one day and night for the joyful gods. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the joyful gods is four thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the joyful gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

36 Eight hundred years in the human realm is one day and night for the gods who love to create. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who love to create is eight thousand of these heavenly years.

36.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who love to create. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

37 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is created by others is sixteen thousand of these heavenly years.

37.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is

what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

38 You shouldn’t kill living creatures, or steal,
or lie, or drink liquor.
Be chaste, refraining from sex,
and don’t eat at night, the wrong time.

39 Not wearing garlands or applying fragrance,
you should sleep on a low bed, <j>or a mat on the ground.
This is the eight-factored sabbath, they say,
revealed by the Buddha, <j>who has gone to suffering’s end.

40 The moon and sun are both fair to see,
radiating as far as they revolve.
Those dispellers of darkness, travelers in midair,
shine in the firmament, dazzling the quarters.

41 All of the wealth that’s found in this realm—
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called ‘coruscant’—

42 they’re not worth a sixteenth part
of the sabbath with its eight factors,
as starlight cannot rival the moon.

43 So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place.”

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AN 3.72 — A DISCIPLE OF THE ĀJĪVAKAS

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then a householder who was a disciple of the Ājīvaka ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:

2 "Honorable Ānanda, whose teaching is well explained? Who in the world is practicing well? Who in the world has done well?"

3 "Well then, householder, I'll ask you about this in return, and you can answer as you like. What do you think, householder? Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not? Or how do you see this?"

4 "The teaching of those who teach for giving up greed, hate, and delusion is well explained. That's how I see it."

5 "What do you think, householder? Are those who practice for giving up greed, hate, and delusion practicing well or not? Or how do you see this?"

6 "Those who practice for giving up greed, hate, and delusion are practicing well. That's how I see it."

7 "What do you think, householder? Have those who've given up greed, hate, and delusion—so they're cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not? Or how do you see this?"

8 “Those who’ve given up greed, hate, and delusion have done well in the world. That’s how I see it.”

9 “So, householder, you’ve declared: ‘The teaching of those who teach for giving up greed, hate, and delusion is well explained.’ And you’ve declared: ‘Those who practice for giving up greed, hate, and delusion are practicing well.’ And you’ve declared: ‘Those who’ve given up greed, hate, and delusion have done well in the world.’”

10 “It’s incredible, sir, it’s amazing! There’s no acclaiming your own teaching or disrespecting someone else’s, just teaching what’s relevant in that context. The goal is spoken of, but the self is not involved. You, sir, teach Dhamma for giving up greed, hate, and delusion. Your teaching is well explained. You, sir, practice for giving up greed, hate, and delusion. You in the world are practicing well. You’ve given up greed, hate, and delusion. You in the world have done well.

11 Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Master Ānanda has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

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AN 3.73 — WITH MAHĀNĀMA THE SAKYAN

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time the Buddha had recently recovered from an illness. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "For a long time, sir, I have understood your teaching like this: 'Knowledge is for those with immersion, not those without immersion.' But, sir, does immersion come first, then knowledge? Or does knowledge come first, then immersion?"

3 Then Venerable Ānanda thought, "The Buddha has recently recovered from an illness, and this Mahānāma asks him a question that's too deep. Why don't I take him off to one side and teach him the Dhamma?"

4 Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him, "Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept. What is the ethics of a trainee? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the ethics of a trainee.

5 And what is the immersion of a trainee? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the immersion of a trainee.

6 And what is the wisdom of a trainee? They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called the wisdom of a trainee.

7 Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

8 In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept."

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AN 3.74 — JAINS

✦

1 At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

2 "Sir, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He advocates the elimination of past deeds by fervent mortification, and breaking the bridge by not doing any new deeds. So with the ending of deeds, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away. This is how to go beyond suffering by means of this purification by wearing away in the present life. What, sir, does the Buddha say about this?"

3 "Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What three?

4 It's when, Abhaya, 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 under-

taken. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

5 Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

6 Then a mendicant accomplished in immersion 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. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

7 These are the three kinds of purification by wearing away that have been rightly explained by the Buddha … in order to realize extinguishment."

8 When he said this, Paṇḍitakumāra said to Abhaya, "Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?"

9 “How could I not agree with what was said so well by Ānanda? If anyone didn’t agree with him, their head would explode!”

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AN 3.75 — SUPPORT

✦

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

2 "Ānanda, those who you have sympathy for, and those worth listening to —friends and colleagues, relatives and family—should be encouraged, supported, and established in three things. What three?

3 Experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

4 Experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

5 Experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

6 There might be change in the four principal states— earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

7 There might be change in the four principal states— earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching … or the Saṅgha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

8 Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established by you in these three things."

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AN 3.79 — FRAGRANCES

✦

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

2 "Sir, there are these three kinds of fragrance that spread only with the wind, not against it. What three? The fragrance of roots, heartwood, and flowers. These are the three kinds of fragrance that spread only with the wind, not against it. Is there a kind of fragrance that spreads with the wind, and against it, and both ways?"

3 "There is, Ānanda, such a kind of fragrance."

4 "So what, sir, is that kind of fragrance?"

5 "It's when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. They live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

6 Ascetics and brahmins everywhere praise them for these good qualities; even the deities praise them. This is the kind of fragrance that spreads with the wind, and against it, and both.

7 The fragrance of flowers <j>doesn't spread against the wind,
nor sandalwood, pinwheel flowers, or jasmine;
but the fragrance of the good <j>spreads against the wind;

a true person’s virtue spreads in every direction.”

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AN 3.80 — LESSER

✦

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

2 "Sir, I have heard and learned this in the presence of the Buddha: 'Ānanda, the Buddha Sikhī had a disciple named Abhibhū. Standing in the realm of divinity, he could make his voice heard throughout the thousandfold galaxy.' I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

3 "He was a disciple, Ānanda. Realized Ones are immeasurable."

4 For a second time ...

5 For a third time, Ānanda said to the Buddha: "... I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

6 "Ānanda, have you heard of a thousandfold lesser world system, a galaxy?"

7 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak. The mendicants will listen and remember it."

8 "Well then, Ānanda, listen and apply your mind well, I will speak."

9 "Yes, sir," Ānanda replied. The Buddha said this:

10 “Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the dazzling ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Black Plum Tree Lands, a thousand lands west of Godāvarī, a thousand lands north of Kuru, a thousand lands east of Videha, four thousand oceans, four thousand great kings, a thousand realms of the gods of the four great kings, a thousand realms of the gods of the thirty-three, of the gods of Yama, of the joyful gods, of the gods who love to create, of the gods who control what is created by others, and a thousand realms of divinity. This is called a thousandfold lesser world system, a ‘galaxy’.

11 A world system that extends for a thousand galaxies is called a millionfold middling world system, a ‘galactic cluster’.

12 A world system that extends for a thousand galactic clusters is called a billionfold great world system, a ‘galactic supercluster’.

13 If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

14 “But how would the Buddha make his voice heard so far?”

15 “First, Ānanda, a Realized One would fill the galactic supercluster with light. When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound. That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

16 When he said this, Venerable Ānanda said, “I’m so fortunate, so very fortunate, to have a teacher with such power and might!”

17 When he said this, Venerable Udāyī said to Venerable Ānanda, “What is it to you, Reverend Ānanda, if your teacher has such power and might?”

18 When he said this, the Buddha said to Venerable Udāyī, “Not so, Udāyī, not so! If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, or as king of the Black Plum Tree Land for seven lifetimes, because of the confidence of his heart. However, Ānanda will be fully extinguished in this very life.”

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AN 4.82 — LYING

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They use speech that’s false, backbiting, harsh, or nonsensical. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They don’t use speech that’s false, backbiting, harsh, or nonsensical. Someone with these four qualities is placed in heaven as if delivered there.”

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AN 4.106 — MANGOES (2ND)

✦

[1] (This is a ghost sutta: there is no text for it in any available editions.)

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AN 4.188 — WITH UPAKA

✦

1 Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, this is my doctrine and view: 'Whoever goes on complaining about others without giving any reasons is reprehensible and at fault.'"

3 "Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault. But that's what you do, so you're reprehensible and at fault!"

4 "Sir, like a fish caught in a big trap just as it rises, so the Buddha caught me in a big trap of words just as I rose up."

5 "Upaka, I've declared: 'This is unskillful.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that this is unskillful.' I've declared: 'The unskillful should be given up.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that the unskillful should be given up.'

6 I've declared that: 'This is skillful.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that this is skillful.' I've declared: 'The skillful should be devel-

oped.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that the skillful should be developed.'"

7 And then Upaka son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu of Magadha, son of the princess of Videha. He told the King of all they had discussed.

8 But Ajātasattu became angry and upset, and said to Upaka, "How rude of this salt-maker's boy! How scurrilous and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha! Get out, Upaka, go away! Don't let me see you again."

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AN 5.206 — SHACKLES

✦

1 "Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart.

2 Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

2.2 They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart. These are the five shackles of the heart."

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AN 5.207 — PORRIDGE

✦

1 “Mendicants, there are these five benefits of porridge. What five? It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion. These are the five benefits of porridge.”

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AN 5.208 — CHEW STICKS

✦

1 “Mendicants, there are these five drawbacks of not using chew sticks. What five? It’s not good for your eyes, you get bad breath, your taste-buds aren’t cleaned, bile and phlegm cover your food, and you lose your appetite. These are the five drawbacks of not using chew sticks.

2 There are these five benefits of using chew sticks. What five? It’s good for your eyes, you don’t get bad breath, your taste-buds are cleaned, bile and phlegm don’t cover your food, and food agrees with you. These are the five benefits of using chew sticks.”

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AN 5.209 — THE SOUND OF SINGING

✦

1 “Mendicants, there are these five drawbacks in reciting with a drawn-out singing voice. What five? You relish the sound of your own voice. Others relish the sound of your voice. Householders complain: ‘These ascetics who follow the Sakyan, sing just like us!’ When you’re enjoying the melody, your immersion breaks up. Those who come after follow your example. These are the five drawbacks in reciting with a drawn-out singing voice.”

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AN 7.71 — COMMITTED TO DEVELOPMENT

✦

1 “Mendicants, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

2 Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. Even if that chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can’t break out and hatch safely. Why is that? Because she has not properly sat on them to keep them warm and incubated.

3 In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

4 When a mendicant is committed to development, they might not wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

5 Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn’t wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can break out and hatch safely. Why is that? Because she properly sat on them to keep them warm and incubated.

6 In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

7 Suppose a mason or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away. In the same way, when a mendi-

cant is committed to development, they don't know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

[8] Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the monsoon clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away."

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SNP 5.19 — PRESERVING THE WAY TO THE FAR SHORE

✦

1 “I shall keep reciting the Way to the Far Shore,”
said Venerable Piṅgiya, “which was taught as it was seen
by the immaculate one of vast intelligence.
He is desireless, unentangled, a spiritual giant:
why would he speak falsely?

2 Come, let me extol
in sweet words of praise
the one who’s given up stains and delusions,
conceit and contempt.

3 The Buddha, All-seer, dispeller of darkness,
has gone to world’s end, beyond all rebirths;
he is free of defilements, <j>and has given up all suffering,
the rightly-named one, brahmin, is revered by me.

4 Like a bird that flees a little copse,
to roost in a forest abounding in fruit,
I’ve left the near-sighted behind,
like a swan come to a great river.

5 Those who explained to me previously,
before Gotama’s teaching,
said ‘thus it was’ or ‘so it shall be’.

All that was just the testament of hearsay;
all that just fostered speculation.

6 Alone, the dispeller of darkness
is brilliant, a beacon:
Gotama, vast in wisdom,
Gotama, vast in intelligence.

7 He is the one who taught me Dhamma,
apparent in the present life, immediately effective,
the untroubled, the end of craving,
to which there is no compare."

8 "Why would you dwell apart from him
even for an hour, Piṅgiya?
From Gotama, vast in wisdom,
from Gotama, vast in intelligence?

9 He is the one who taught you Dhamma,
apparent in the present life, immediately effective,
the untroubled, the end of craving,
to which there is no compare."

10 "I never dwell apart from him,
not even for an hour, brahmin.
From Gotama, vast in wisdom,
from Gotama, vast in intelligence.

11 He is the one who taught me Dhamma,
apparent in the present life, immediately effective,
the untroubled, the end of craving,

to which there is no compare.

12 Being diligent, I see him
in my mind's eye day and night.
I spend the night in homage to him,
hence I think I dwell with him.

13 My faith and joy and intent and mindfulness
never stray from Gotama's teaching.
I bow to whatever direction
the one of vast wisdom heads.

14 I'm old and feeble,
so my body cannot go there,
but I always travel in my thoughts,
for my mind, brahmin, is bound to him.

15 Lying floundering in the mud,
I drifted from island to island.
Then I saw the Buddha,
the undefiled one who has crossed the flood."

16 "Just as Vakkali was committed to faith—
Bhadrāvudha and Gotama of Aḷavī too—
so too you should commit to faith.
You will go, Piṅgiya, beyond the domain of death."

17 "My confidence grows
as I hear the word of the sage,
the Buddha with veil cast off,
so kind and eloquent.

18 Having directly known all about the gods,
he understands all top to bottom,
the Teacher who settles all questions
for those who admit their doubts.

19 The unfaltering, the unshakable:
that to which there is no compare.
For sure I will go there, I have no doubt of that.
Remember me as one whose mind is made up.”

43 The Anthology of Discourses is completed.

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