### 0.0.1 Well-learned

**0.** Source: Savatthi.

**1.** Then a certain bhikkhu visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, that bhikkhu said this to the Auspicious One:

**2.** “By what, O Bhante, is the world led? By what is the world dragged about? When what has arisen, does it go under its control?”

**3.** Good, good bhikkhu. Your ingenuity, O bhikkhu, is excellent. Your readiness of speech is excellent. Your inquiry is a good one. Because you, bhikkhu, have asked thus:

**4.** “By what, O Bhante, is the world led? By what is the world dragged about? When what has arisen, does it go under its control?”

**5.** Yes, Bhante.

**6.** By states of mind, O bhikkhu, is the world led, by states of mind is it dragged about. When a state of mind has arisen, it goes under its control.

### 0.0.1 bahussutasuttaṃ

**0.** sāvatthinidānaṃ

**1.** atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

**2.** kena nu kho bhante loko nīyati, kena loko parikissati, kassa ca uppannassa vasaṃ gacchatīti?

**3.** sādhu sādhu bhikkhu, bhaddako kho te bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. evaṃ hi tvaṃ bhikkhu paripucchasi:

**4.** kena nu kho bhante loko nīyati, kena loko parikissati, kassa ca uppannassa vasaṃ gacchatīti?

**5.** evaṃ bhante.

**6.** cittena kho bhikkhu loko nīyati, cittena parikissati, cittassa uppannassa vasaṃ gacchati.

**7.** sādhu bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi:

**7.** “Good, O Bhante,” that bhikkhu, having delighted in, having rejoiced in the Auspicious One’s statement, asked the Auspicious One an additional question.

**8.** ““Well-learned, a bearer of the Dhamma, well-learned, a bearer of the Dhamma,” O Bhante, it is said. To what extent, O Bhante, is one well-learned, a bearer of the Dhamma?”

**9.** Good, good bhikkhu. Your ingenuity, O bhikkhu, is excellent. Your readiness of speech is excellent. Your inquiry is a good one. Because you, bhikkhu, have asked thus:

**10.** ““Well-learned, a bearer of the Dhamma, well-learned, a bearer of the Dhamma,” O Bhante, it is said. To what extent, O Bhante, is one well-learned, a bearer of the Dhamma?”

**11.** Yes, Bhante.

**12.** ““Many teachings, O bhikkhu, have been taught by me: the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers. Even if a bhikkhu, having understood the meaning, having understood the Dhamma of a four-line verse, is treading the path of dhamma that accords with the Dhamma, it

**8.** bahussuto dhammadharo, bahussuto dhammadharoti bhante vuccati. kittāvatā nu kho bhante bahussuto dhammadharo hotīti?

**9.** sādhu sādhu bhikkhu, bhaddako kho te bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. evaṃ hi tvaṃ bhikkhu paripucchasi:

**10.** bahussuto dhammadharo, bahussuto dhammadharoti bhante vuccati. kittāvatā nu kho bhante bahussuto dhammadharo hotīti?

**11.** evaṃ bhante.

**12.** bahu kho bhikkhu mayā dhammā desitā: suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ. catuppadāya cepi bhikkhu gāthāya atthamaññāya dhammamaññāya dhammānudhammapaṭipanno hoti bahussuto dhammadharoti alaṃ vacanāyāti.

**13.** sādhu bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi:

**14.** sutavā nibbedhikapañño, sutavā nibbedhikapañño ti bhante vuccati. kittāvatā nu kho bhante sutavā nibbedhikapañño hotīti?

is enough for one to be called, well-learned, a bearer of the Dhamma.""

**13.** "Good, O Bhante," that bhikkhu, having delighted in, having rejoiced in the Auspicious One's statement, asked the Auspicious One an additional question.

**14.** ""A Dhamma-hearer, one of penetrative wisdom, a Dhamma-hearer, one of penetrative wisdom," O Bhante, it is said. To what extent, O Bhante, is one a Dhamma-hearer, one of penetrative wisdom?"

**15.** Good, good bhikkhu. Your ingenuity, O bhikkhu, is excellent. Your readiness of speech is excellent. Your inquiry is a good one. Because you, bhikkhu, have asked thus:

**16.** ""A Dhamma-hearer, one of penetrative wisdom, a Dhamma-hearer, one of penetrative wisdom," O Bhante, it is said. To what extent, O Bhante, is one a Dhamma-hearer, one of penetrative wisdom?"

**17.** Yes, Bhante.

**18.** "Here, O bhikkhu, a for bhikkhu has heard: "This is suffering," and he sees the meaning having penetrated it with his wisdom. He has heard: "This is the origination of suffering," and he sees the meaning having penetrated

**15.** sādhu sādhu bhikkhu, bhaddako kho te bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. evaṃ hi tvaṃ bhikkhu paripucchasi:

**16.** sutavā nibbedhikapañño, sutavā nibbedhikapañño-ti bhante vuccati. kittāvatā nu kho bhante sutavā nibbedhikapañño hotīti?

**17.** evaṃ bhante.

**18.** idha bhikkhu bhikkhuno idaṃ dukkhanti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati. ayaṃ dukkhasamudayo'ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati. ayaṃ dukkhanirodho'ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati. ayaṃ dukkhanirodhagāminī paṭipadā'ti sutaṃ hoti, paññāya cassa atthaṃ ativijjha passati. evaṃ kho bhikkhu sutavā nibbedhikapañño hotīti.

**19.** sādhu bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ apucchi:

**20.** paṇḍito mahāpañño, paṇḍito mahāpañño'ti bhante vuccati. kittāvatā nu kho bhante paṇḍito mahāpañño hotīti?

it with his wisdom. He has heard: “This is the cessation of suffering,” and he sees the meaning having penetrated it with his wisdom. He has heard: “This is the path leading to the cessation of suffering,” and he sees the meaning having penetrated it with his wisdom. Thus, O bhikkhu, is one a Dhamma-hearer, one of penetrative wisdom.”

**19.** “Good, O Bhante,” that bhikkhu, having delighted in, having rejoiced in the Auspicious One’s statement, asked the Auspicious One an additional question.

**20.** ““A wise one, one of great wisdom, a wise one, one of great wisdom,” O Bhante, it is said. To what extent, O Bhante, is one a wise one, one of great wisdom?”

**21.** Good, good bhikkhu. Your ingenuity, O bhikkhu, is excellent. Your readiness of speech is excellent. Your inquiry is a good one. Because you, bhikkhu, have asked thus:

**22.** ““A wise one, one of great wisdom, a wise one, one of great wisdom,” O Bhante, it is said. To what extent, O Bhante, is one a wise one, one of great wisdom?”

**23.** Yes, Bhante.

**21.** sādhu sādhu bhikkhu, bhaddako kho te bhikkhu ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. evaṃ hi tvaṃ bhikkhu paripucchasi:

**22.** paṇḍito mahāpañño, paṇḍito mahāpañño'ti bhante vuccati. kittāvatā nu kho bhante paṇḍito mahāpañño hotīti?

**23.** evaṃ bhante.

**24.** idha bhikkhu paṇḍito mahāpañño nevattavyābādhāya ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti. attahitaṃ parahitaṃ ubhayahitaṃ sabbalokahitameva cintayamāno cinteti. evaṃ kho bhikkhu paṇḍito mahāpañño hotīti.

**24.** “Here, O bhikkhu, a wise one, one of great wisdom neither intends for his own affliction, nor intends for other’s affliction, nor intends for the affliction of both. When intending, he intends only for his own welfare, for the welfare of others, for the welfare of the whole world. Thus, O bhikkhu, is one a wise one, one of great wisdom.”