0.0.1 To be Associated with.

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's grove, Anathapindika's park. At that place the Auspicious One addressed the bhikkhus. Bhikkhus. "Bhante." those bhikkhus replied to the Auspicious One. The Auspicious One said this:

2. "I will teach you, O bhikkhus, the dhamma exposition on what should be associated with and what should not be associated with. Listen to that and do mind it well. I will speak." "Yes Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this.

3. "Bodily conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and bodily conduct is either one or the other. Verbal conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and verbal conduct is either one or the other. Mental conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and mental conduct is either one or the other. Arousal of mental states, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and arousal of mental states is either one or the other. Acquisition of perception, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of perception is either

0.0.1 sevitabbāsevitabba suttaṃ

1. evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. tatra kho bhagavā bhikkhu āmantesi bhikkhavoti: bhadanteti te bhikkhu bhagavato paccassosuṃ, bhagavā etadavoca:

2. sevitabbāsevitabbaṃ vo bhikkhave, dhammapariyāyaṃ desissāmi. taṃ sunātha sādhukaṃ manasi karotha. bhāsissāmīti. evaṃ bhanteti kho te bhikkhū bhagavato paccassosuṃ, bhagavā etadavoca:

3. kāyasamācārampahaṃ[1] bhikkhave duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ kāyasamācāraṃ. vacīsamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ vacīsamācāraṃ. manosamācārampahaṃ bhikkhave, duvidhena vadāmi:sevitabbampi asevitabbampi. tañca aññamaññaṃ manosamācāraṃ. cittuppādampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ cittuppādaṃ. saññāpaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ saññāpaṭilābhaṃ. diṭṭhipaṭilābhampahaṃ bhikkhave duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ diṭṭhipaṭilābhaṃ. attabhāvapaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitab-

[1] kāyasamācārampahaṃ - sīmu, majasaṃ

one or the other. Acquisition of view, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of view is either one or the other. Acquisition of self-begetting, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of self-begetting is either one or the other."

4. When thus was said, the venerable Sariputta said this to the Auspicious One. I, O Bhante, understand the detailed meaning of this brief statement by the Auspicious One thus.

5. "Bodily conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and bodily conduct is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of bodily conduct, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of bodily conduct should not be associated with. Whichever type of bodily conduct, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of bodily conduct should be associated with.

6. What type of bodily conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? Here, O Bhante,

bampi asevitabbampi. tañca aññamaññaṃ attabhāvapaṭilābha'nti.

4. evaṃ vutte āyasmā sāriputto bhagavantaṃ etadavoca: imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

5. kāyasamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ kāyasamācāranti. iti kho panetaṃ vuttaṃ bhagavatā. kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. evarūpo kāyasamācāro na sevitabbo. yathārūpañca kho bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. evarūpo kāyasamācāro sevitabbo.

6. kathaṃ rūpaṃ bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha bhante, ekacco pāṇātipātī hoti, luddo lohitapāṇī hatapahate niviṭṭho adayāpanno pāṇabhutesu. adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittupakaraṇaṃ gāmagataṃ vā araññagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti. kāmesu micchācārī kho pana hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginī rakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi. tathārūpāsu cārittaṃ āpajjitā hoti. evarūpaṃ bhante kā-

a certain person is a killer of living beings. He is cruel, bloody-handed, violent, merciless towards all living beings. He is a taker of what is not given. Gone to the village or gone to the forest, he takes the belongings and possessions of others, that which is reckoned as theft. He misconducts [himself] in sensual pleasures. He habitually engages [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married. Such type of bodily conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

7. What type of bodily conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante, a certain person, having abandoned the killing of living beings, abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare of all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given. Gone to the village or gone to the forest, he does not take the belongings and possessions of others, that which is reckoned as theft. Having aban-

yasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti.

7. kathaṃ rūpaṃ bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti: idha bhante ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti. nihitadaṇḍo nihitasattho lajji dayāpanno sabbapāṇabhūtahitānukampī viharati. adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittupakaraṇaṃ gāmagataṃ vā araññagataṃ vā, taṃ adinnaṃ theyyasaṅkhātaṃ na ādātā hoti kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpitu rakkhitā bhāturakkhitā bhaginīrakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi. tathārūpāsu cārittaṃ na āpajjitā hoti. evarūpaṃ bhante kāyasamācāraṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti.

8. kāyasamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ kāyasamācāranti iti yaṃ taṃ vuttaṃ bhagavatā. idametaṃ paṭicca vuttaṃ.

9. vacīsamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ vacīsamācāranti iti kho panetaṃ vuttaṃ bhagavatā. kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti,

doned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. He does not habitually engage [in misconduct in sensual pleasures] with such [women] as those protected by mother, protected by father, protected by mother and father, protected by brother, protected by sister, protected by relatives, protected by clan, protected by their dhamma, having a husband, [those whose violation] entails punishment, and even those engaged to be married. Such type of bodily conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

8. "Bodily conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and bodily conduct is either one or the other." That which was said by the Auspicious One thus, it is on account of this here that it was said

9. "Verbal conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and verbal conduct is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of verbal conduct, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of verbal conduct should not be associated with. Whichever type of verbal conduct, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dham-

kusalā dhammā parihāyanti. evarūpo vacīsamācāro na sevitabbo. yathārūpañca kho bhante vacīsamācāraṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. evarūpo vacīsamācāro sevitabbo.

10. kathaṃ rūpaṃ bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti. idha bhante ekacco musāvādī hoti. sahaggato [2] vā parisaggato[3] vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho 'ehambho purisa, yaṃ jānāsi taṃ vadehī'ti. so ajānaṃ vā āha 'jānāmī'ti, jānaṃ vā āha 'na jānāmī'ti, apassaṃ vā āha 'passāmīti, passaṃ vā āha 'na passāmī'ti. iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsitā hoti. pisunāvāco[4] kho pana hoti ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhettā[5]4, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganadī vaggakaraṇiṃ vācaṃ bhāsitā hoti. pharusavāco[6] kho pana hoti, yā sā vācā aṇḍakā[7] kakkasā pharusā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsitā hoti. samphappalāpī kho pana hoti akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī anidhānavatiṃ vācaṃ bhāsitā hoti akālena anapadesaṃ

[2] sahāgato - syā
[3] parisagato - sīmu; parisāgato - machasaṃ, pts
[4] pisuṇavāco - machasaṃ, syā; pisuṇāvāco - sīmu, pts
[5] bhedetā - syā
[6] pharusavāco - sīmu, syā
[7] kaṇṇakā - sīmu, machasaṃ

mas to increase while associating with, such type of verbal conduct should be associated with.

10. What type of verbal conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? Here, O Bhante, a certain person is a speaker of falsehood. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], "come good man, tell us what you know." He, either not knowing, says: "I know," or knowing says: "I don't know," or not seeing, says: "I see," or seeing says: "I don't see." Thus he speaks a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain. He is a speaker of divisive speech. Having heard from here, he tells there to divide these [from those], or having heard from there, he tells here to divide those [from these]. Thus is he, a breaker of the united, a destroyer of togetherness. He delights in factions, is delighted with factions, rejoices in factions, utters speech that creates factions. He is a speaker of harsh speech. He utters speech that is harsh, rough, wrathful, offensive to others, bordering on anger, not leading to samadhi. He is a senseless prattler. He speaks at an improper time, [speech that is] false, meaningless, in accordance with what is not Dhamma, in accordance with what is not Vinaya, speech not worth treasuring, at the improper time he utters speech that is unreasonable, speech not worth remembering, speech connected with loss. Such

apariyantavatiṃ anatthasaṃhitaṃ. evarūpaṃ bhante, vacīsamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

11. kathaṃ rūpa bhante, vacīsamācaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti: idha bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. sahaggato vā parisaggato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputṭho 'ehambho purisa, yaṃ jānāsi taṃ 'vadehī'ti, so ajānaṃ vā āha 'na jānāmī'ti, apassaṃ vā āha na passāmī'ti iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsitā hoti. pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti ito sutvā na amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganadī samaggakaraṇiṃ vācaṃ bhāsitā hoti. pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitā hoti. samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ evarūpaṃ bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

type of verbal conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

11. What type of bodily conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante, a certain person, having abandoned false speech, he abstains from false speech. Gone amidst a community, or an assembly, or his relations, or a club, or the royal court, being summoned as a witness [thus], "come good man, tell us what you know." He, either not knowing, says: "I don't know," or knowing says: "I know," or not seeing, says: "I don't see," or seeing says: "I see." Thus he does not speak a deliberate lie for his own sake or for the sake of another or for the sake of some trifling worldly gain. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time,

12. vacīsamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ vacīsamācāranti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vuttaṃ.

13. manosamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. taṃ ca aññamaññaṃ manosamācāranti iti kho panetaṃ vuttaṃ bhagavatā. kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo manosamācaro na sevitabbo. yathārūpañca kho bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evarūpo manosamācaro sevitabbo.

14. kathaṃ rūpaṃ bhante, manosamācaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti: idha bhante ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittupakaraṇaṃ, taṃ abhijjhātā[8] hoti: 'aho vata yaṃ parassa, taṃ mama assā'ti. vyāpannavitto kho pana hoti paduṭṭhamanasaṃkappo: ime sattā haññantu vā vajjhantu vā ucchijjantu vā, vinassantu vā, mā vā ahesunti[9]. evarūpaṃ bhante, manosamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

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[8] abhijjhatā - pts.

[9] mā ahesuṃ vāti - syā.

[speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit. Such type of bodily conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

12. "Verbal conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and verbal conduct is either one or the other." That which was said by the Auspicious One thus, it is on account of this here that it was said.

13. "Mental conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and mental conduct is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of mental conduct, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of mental conduct should not be associated with. Whichever type of mental conduct, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of mental conduct should be associated with.

14. What type of mental conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dham-

15. kathaṃ rūpaṃ bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti: idha bhante, ekacco anabhijjhālu hoti: yaṃ taṃ parassa paravittupakaraṇaṃ, taṃ nābhijjhātā hoti: aho vata yaṃ parassa, taṃ mama assā'ti. avyāpannacitto kho pana hoti. appaduṭṭhamanasaṃkappo 'ime sattā averā abyāpajjhā anīghā sukhino attānaṃ[10] pariharantu'ti. evarūpaṃ bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

16. manosamācārampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ manosamācāranti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vuttaṃ.

17. cittuppādampahaṃ[11] bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ cittuppādanti iti kho panetaṃ vuttaṃ bhagavatā, kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo vittuppādo na sevitabbo. yathārūpañca kho bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti, evarūpo cittuppādo sevitabbo.

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[10] sukhī attānaṃ - majasaṃ.

[11] cittuppādampāhaṃ - sīmu, majasaṃ.

mas to diminish while associating with? Here, O Bhante, a certain person is covetous. He harbors a wish for the possessions and belongings of others thus: “O that what belongs to others would be mine.”He has a mind of ill-will. He harbors murderous thoughts in mind thus: “May these beings be killed or captivated or annihilated or destroyed, or made non-existent.” Such type of mental conduct, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

15. What type of mental conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante, a certain person is not covetous. He does not harbor a wish for the possessions and belongings of others thus: “O that what belongs to others would be mine.”He does not have a mind of ill-will. He does not harbor murderous thoughts in mind thus: “May these beings be killed or captivated or annihilated or destroyed, or made non-existent.” Such type of mental conduct, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

16. “Mental conduct, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and mental conduct is either one or the other.” That which was said by the Auspicious One thus, it is on account of this here that it was said.

18. kathaṃ rūpaṃ bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti: idha bhante, ekacco abhijjhālu hoti, abhijjhāsahagatena cetasā viharati. vyāpādavā hoti, vyāpādasahagatena cetasā viharati. vihesavā hoti. vihesā sahagatena cetasā viharati. evarūpaṃ bhante, cittuppādaṃ sevato akusalā dhammā abhivaḍḍhanti. kusalā dhammā parihāyanti.

19. kathaṃrūpaṃ bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti: idha bhante ekacco anabhijjhālu hoti, abhijjhāsahagatena cetasā viharati. avyāpādavā hoti, avyāpādasahagatena cetasā viharati. avihesavā hoti, avihesāsahagatena cetasā viharati. evarūpaṃ bhante cittuppādaṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti.

20. cittuppādampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi, tañca aññamaññaṃ cittupādanti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vuttaṃ.

21. saññāpaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi, tañca aññamaññaṃ saññāpaṭilābhanti iti kho panetaṃ vuttaṃ bhagavatā, kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo saññāpaṭilābho

17. "Arousal of mental states, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and arousal of mental states is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of arousal of mental states, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of arousal of mental states should not be associated with. Whichever type of arousal of mental states, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of arousal of mental states should be associated with.

18. What type of arousal of mental states, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? Here, O Bhante, a certain person is covetous. He dwells with a mind of covetousness. He is malicious. He dwells with a mind of ill-will. He is harmful. He dwells with a mind of harmfullness. Such type of arousal of mental states, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

19. What type of arousal of mental states, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante, a certain person is not covetous. He dwells with a mind free from covetousness. He is not mali-

na sevitabbo, yathārūpaṃ ca kho bhante saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. evarūpo saññāpaṭilābho sevitabbo.

22. kathaṃrūpaṃ bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti: idha bhante, ekacco abhijjhālu hoti. abhijjhāsahagatāya saññāya viharati. vyāpādavā hoti. vyāpādasahagatāya saññāya viharati. vihesavā hoti. vihesāsahagatāya saññāya viharati. evarūpaṃ bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

23. kathaṃrūpaṃ bhante saññā paṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti: idha bhante ekacco anabhijjhālū hoti, anabhijjhāsahagatāya saññāya viharati. avyāpādavā hoti, avyāpādasahagatāya saññāya viharati. avihesavā avihesāsahagatāya saññāya viharati. avihesavā hoti, avihesāsahagatāya saññāya viharati. evarūpaṃ bhante saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

24. saññāpaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi, taṃ ca aññamaññaṃ saññāpaṭilābhanti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vuttaṃ.

cious. He dwells with a mind free from ill-will. He is not harmful. He dwells with a mind free from harmfullness. Such type of arousal of mental states, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

20. "Arousal of mental states, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and arousal of mental states is either one or the other." That which was said by the Auspicious One thus, it is on account of this here that it was said.

21. "Acquisition of perception, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of perception is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of acquisition of perception, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of acquisition of perception should not be associated with. Whichever type of acquisition of perception, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of acquisition of perception should be associated with.

22. What type of aquisition of perception, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? Here,

25. diṭṭhipaṭilābhampahaṃ[12] bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi, taṃ ca aññamaññaṃ diṭṭhipaṭilābhanti iti kho panetaṃ vuttaṃ bhagavatā, kiñcetaṃ paṭicca vuttaṃ, yathārūpaṃ bhante diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. evarūpo diṭṭhipaṭilābho na sevitabbo, yathārūpañca kho bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo diṭṭhipaṭilābho sevitabbo.

26. kathaṃrūpaṃ bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti: idha bhante, ekacco evaṃdiṭṭhiko hoti: 'natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā , natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī'ti. evarūpaṃ bhante diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

27. kathaṃrūpaṃ bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti? idha bhante, ekacco evaṃ diṭṭhiko hoti: 'atthi dinnaṃ. atthi yiṭṭhaṃ, atthi hutaṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opa-

[12] diṭṭhipaṭilābampāhaṃ - sīmu, majasaṃ

O Bhante, a certain person is covetous. He dwells with a mind of covetousness. He is malicious. He dwells with a mind of ill-will. He is harmful. He dwells with a mind of harmfullness. Such type of aquisition of perception, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

23. What type of acquisition of perception, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante, a certain person is not covetous. He dwells with a mind free from covetousness. He is not malicious. He dwells with a mind free from ill-will. He is not harmful. He dwells with a mind free from harmfullness. Such type of acquisition of perception, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

24. "Acquisition of perception, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of perception is either one or the other." That which was said by the Auspicious One thus, it is on account of this here that it was said.

25. "Acquisition of view, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of view is either one or the other." Yet the Auspicious One has said thus. On account of what was this said? Whichever type of acquisition of view,

pātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī'ti. evarūpaṃ bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti.

28. diṭṭhipaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ diṭṭhipaṭilābhanti. iti yaṃ taṃ vuttaṃ bhagavatā,idametaṃ paṭicca vuttaṃ.

29. attabhāvapaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ attabhāvapaṭilābhanti iti kho panetaṃ vuttaṃ bhagavatā kiñcetaṃ paṭicca vuttaṃ: yathārūpaṃ bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo attabhāvapaṭilābho na sevitabbo. yathārūpaṃ ca kho bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti, evarūpo attabhāvapaṭilābho sevitabbo.

30. kathaṃrūpaṃ bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti: sabyāpajjhaṃ bhante, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of acquisition of view should not be associated with. Whichever type of acquisition of view, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of acquisition of view should be associated with.

26. What type of aquisition of view, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? Here, O Bhante, a certain person is of such view: "There is not what is offered, there is not what is given, there is not what is sacrificed. There are no fruits and results of kamma, of what is well done and badly done. There is not this world, there is not another world, there is not mother, there is not father, there are no beings from spontaneous birth, there is not in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known." Such type of aquisition of view, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with.

27. What type of acquisition of view, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? Here, O Bhante,

31. kathaṃrūpaṃ bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. abyāpajjhaṃ bhante, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti,

32. attabhāvapaṭilābhampahaṃ bhikkhave, duvidhena vadāmi: sevitabbampi asevitabbampi. tañca aññamaññaṃ attabhāvapaṭilābha'nti iti yaṃ taṃ vuttaṃ bhagavatā, idametaṃ paṭicca vuttaṃ.

33. imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ajānāmīti.

34. sādhu sādhu sāriputta, sādhu kho tvaṃ sāriputta, imassa mayā saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāsi.

a certain person is of such view: “There is what is offered, there is what is given, there is what is sacrificed. There are fruits and results of kamma, of what is well done and badly done. There is this world, there is another world, there is mother, there is father, there are beings from spontaneous birth, there is in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.” Such type of acquisition of view, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with.

28. “Acquisition of view, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of view is either one or the other.” That which was said by the Auspicious One thus, it is on account of this here that it was said.

29. “Acquisition of self-begetting, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of self-begetting is either one or the other.” Yet the Auspicious One has said thus. On account of what was this said? Whichever type of acquisition of self-begetting, O Bhante, [causes] unwholesome dhammas to increase and wholesome dhammas to diminish while associating with, such type of acquisition of self-begetting should not be associated

with. Whichever type of acquisition of self-begetting, O Bhante, [causes] unwholesome dhammas to diminish and wholesome dhammas to increase while associating with, such type of acquisition of self-begetting should be associated with.

30. What type of aquisition of self-begetting, O Bhante, causes unwholesome dhammas to increase and wholesome dhammas to diminish while associating with? While actualizing an afflictive acquisition of self-begetting [leading] to non-consummation, O Bhante, unwholesome dhammas increase and wholesome dhammas diminish.

31. What type of aquisition of self-begetting, O Bhante, causes unwholesome dhammas to diminish and wholesome dhammas to increase while associating with? While actualizing an unafflictive acquisition of self-begetting [leading] to consummation, O Bhante, unwholesome dhammas diminish and wholesome dhammas increase.

32. "Acquisition of self-begetting, O bhikkhus, is of two types, I say. To be associated with and not to be associated with, and acquisition of self-begetting is either one or the other." That which was said by the Auspicious One thus, it is on account of this here that it was said.

33. "I, O Bhante, understand the detailed meaning of this brief statement by the Auspicious One thus."

34. Good, good Sariputta, it is good, O sariputta, that you understand the detailed meaning of this brief statement by me thus.