0.0.1 sallekhasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Svatthi in Jeta's Grove, Anathapindika's Park. Then in the evening time, the venerable Maha Cunda, having emerged from seclusion, he visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Maha Cunda said this to the Auspicious One:

2. "These various views, O Bhante, which arise in the world in connection with the doctrine of self or in connection with the doctrine of the world, for a bhikkhu who is attending to the very starting point [of wholesome dhammas], does the abandoning of these views come to be thus? Does the relinquishing of these views come to be thus?"

These various views, O Cunda, which arise in the world in connection with the doctrine of self or in connection with the doctrine of the world, if where these views arise, and where they underlie, and where they roam about, that one sees just this with right wisdom as it has come to be: "Not this is mine, not this I am, not this is my self," thus the abandoning of these views comes to be, thus the relinquishing of these views comes to be.

0.0.1 sallekhasuttaṃ

1. evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā mahācundo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahācundo bhagavantaṃ etadavoca:

2. yā imā bhante anekavihitā diṭṭhiyo loke uppajjanti attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā, ādimeva nu kho bhante bhikkhuno manasi karoto evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti? evametāsaṃ diṭṭhīnaṃ paṭinissaggo hotīti?

yā imā cunda anekavihitā diṭṭhiyo loke uppajjanti attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā, yattha cetā diṭṭhiyo uppajjanti, yattha cetā anusenti, yattha cetā samudācaranti, taṃ netaṃ mama, neso'hamasmi, na me'so attāti evametaṃ yathābhūtaṃ sammappaññāya passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti. evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

3. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti, na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete

3. It is possible here, O Cunda, that quite secluded from sense-desires, secluded from unwholesome dhammas, a certain bhikkhu here enters upon and abides in the happiness and pleasure born of seclusion connected with thinking and pondering, the first jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

4. It is possible here, O Cunda, that from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind, without thinking, without pondering, a certain bhikkhu here enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

5. It is possible here, O Cunda, that with the fading away of happiness, a certain bhikkhu here dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: "He is a mindful one who [looks on with] equanimity, one who dwells in pleasure." He enters upon and abides in the third jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda,

ariyassa vinaye vuccanti.

4. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

5. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti, tatiyaṃ jhānaṃ upasampajja vihareyya, tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

6. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajjavihareyya, tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

6. It is possible here, O Cunda, that with the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, a certain bhikkhu here enters upon and abides in the utter purity of mindfulness and equanimity, without pain, without pleasure, the fourth jhana. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called pleasant abidings here and now in the Noble One's Discipline.

7. It is possible here, O Cunda, that from the complete surmounting of perceptions of form, from the extinquishing of perceptions of resistance, from non-attention to perceptions of diversity, "space is infinite," a certain bhikkhu here enters and dwells in the domain of infinite space. It occurs to him thus: "I am abiding in effacement." But these attainments, O Cunda, are not called effacement in the Noble One's Discipline: these are called peaceful abidings here and now in the Noble One's Discipline.

8. It is possible here, O Cunda, that having completely surmounted the domain of infinite space, "consciousness is infinite," a certain bhikkhu here enters and dwells in

7. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

8. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

9. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja vihareyya tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

10. ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja vihareyya. tassa evamassa: sallekhena viharāmīti na kho panete cunda ariyassa vinaye sallekhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

the domain of infinite consciousness. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called peaceful abidings here and now in the Noble One’s Discipline.

9. It is possible here, O Cunda, that having completely surmounted the domain of infinite consciousness, “there is nothing,” a certain bhikkhu here enters and dwells in the domain of nothingness. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called peaceful abidings here and now in the Noble One’s Discipline.

10. It is possible here, O Cunda, that having completely surmounted the domain of nothingness, a certain bhikkhu here enters and dwells in the domain of neither perception nor non-perception. It occurs to him thus: “I am abiding in effacement.” But these attainments, O Cunda, are not called effacement in the Noble One’s Discipline: these are called peaceful abidings here and now in the Noble One’s Discipline.

11. Now here, O Cunda, effacement is to be done by you:“ Others will be harmful; we will not be harmful here”: is effacement to be done.

11. idha kho pana vo cunda sallekho karaṇīyo: pare vihiṃsakā bhavissanti. mayamettha avihiṃsakā bhavissāmāti sallekho karaṇīyo.

12. pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmāti sallekho karaṇīyo.

13. pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmāti sallekho karaṇīyo.

14. pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmāti sallekho karaṇīyo.

15. pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmāti sallekho karaṇīyo.

16. pare pisuṇavācā bhavissanti: mayamettha pisuṇā vācā paṭiviratā bhavissāmāti sallekho karaṇīyo.

17. pare pharusāvācā[1] bhavissanti, mayamettha pharusāvācā[2] paṭiviratā bhavissāmāti sallekho karaṇīyo.

18. pare samphappalāpī[3] bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmāti sallekho karaṇīyo.

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[1] pharusavācā (machasaṃ)
[2] pharusāya vācāya (machasaṃ, syā)
[3] samaphappalāpā (katthaci)

12. “Others will kill living beings; we will abstain from killing living beings here”: is effacement to be done.

13. “Others will take what is not given; we will abstain from taking what is not given here”: is effacement to be done.

14. “Others will be uncelibate; we will be celibate here”: is effacement to be done.

15. “Others will speak falsehood we will abstain from false speech here”: is effacement to be done.

16. “Others will speak maliciously; we will abstain from malicious speech here”: is effacement to be done.

17. “Others will speak harshly; we will abstain from harsh speech here”: is effacement to be done.

18. “Others will gossip; we will abstain from gossip here”: is effacement to be done.

19. “Others will be covetous; we will be uncovetous here”: is effacement to be done.

20. “Others will have ill will; we will be without ill will here”: is effacement to be done.

19. pare abhijjhālu bhavissanti, mayamettha anabhijjhālū bhavissāmāti sallekho karaṇīyo.

20. pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmāti sallekho karaṇīyo.

21. pare micchādiṭṭhī[4] bhavissanti, mayamettha sammādiṭṭhi[5] bhavissāmāti sallekho karaṇīyo

22. pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmāti sallekho karaṇīyo.

23. pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti sallekho karaṇīyo.

24. pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmāti sallekho karaṇīyo.

25. pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmāti sallekho karaṇīyo.

26. pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti sallekho karaṇīyo.

27. pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmāti sallekho karaṇīyo.

[4] micchādiṭṭhikā (syā)
[5] sammādiṭaṭhikā (syā)

21. “Others will be of wrong view; we will be of right view here”: is effacement to be done.

22. “Others will be of wrong intention; we will be of right intention here”: is effacement to be done.

23. “Others will be of wrong speech; we will be of right speech here”: is effacement to be done.

24. “Others will be of wrong action; we will be of right action here”: is effacement to be done.

25. “Others will be of wrong livelihood; we will be of right livelihood here”: is effacement to be done.

26. “Others will be of wrong effort; we will be of right effort here”: is effacement to be done.

27. “Others will be of wrong mindfulness; we will be of right mindfulness here”: is effacement to be done.

28. “Others will be of wrong samadhi; we will be of right samadhi here”: is effacement to be done.

29. “Others will be of wrong knowledge; we will be of right knowledge here”: is effacement to be done.

28. pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti sallekho karaṇīyo.

29. pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmāti sallekho karaṇīyo.

30. pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti sallekho karaṇīyo.

31. pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmāti sallekho karaṇīyo.

32. pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti sallekho karaṇīyo.

33. pare vecikicchī[6] bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmāti sallekho karaṇīyo.

34. pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti sallekho karaṇīyo.

35. pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti sallekho karaṇīyo.

36. pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti sallekho karaṇīyo.

[6] vicikicchī (machasaṃ)

30. “Others will be of wrong liberation; we will be of right liberation here”: is effacement to be done.

31. “Others will be overcome by sloth and torpor; we will be free from sloth and torpor here”: is effacement to be done.

32. “Others will be restless; we will not be restless here”: is effacement to be done.

33. “Others will be doubters; we will cross over doubt here”: is effacement to be done.

34. “Others will be angry; we will not be angry here”: is effacement to be done.

35. “Others will be resentful; we will not be resentful here”: is effacement to be done.

36. “Others will be denigrating; we will not be denigrating here”: is effacement to be done.

37. “Others will be contemptuous; we will not be contemptuous here”: is effacement to be done.

38. “Others will be envious; we will not be envious here”: is effacement to be done.

37. pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmāti sallekho karaṇīyo.

38. pare issukī bhavissanti, mayamettha anissukī bhavissāmāti sallekho karaṇīyo.

39. pare maccharī bhavissanti , mayamettha amaccharī bhavissāmāti sallekho karaṇīyo.

40. pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti sallekho karaṇīyo.

41. pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmāti sallekho karaṇīyo.

42. pare thaddhā bhavissanti, mayamettha atthaddhā[7] bhavissāmāti sallekho karaṇīyo.

43. pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti sallekho karaṇīyo.

44. pare dubbacā bhavissanti, mayamettha subbacā [8] bhavissāmāti sallekho karaṇīyo.

45. pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti sallekho karaṇīyo.

[7] athaddhā (syā)
[8] suvacā (machasaṃ)

39. “Others will be stingy; we will not be stingy here”: is effacement to be done.

40. “Others will be deceitful; we will not be deceitful here”: is effacement to be done.

41. “Others will be fraudulent; we will not be fraudulent here”: is effacement to be done.

42. “Others will be obstinate; we will not be obstinate here”: is effacement to be done.

43. “Others will be arrogant; we will not be arrogant here”: is effacement to be done.

44. “Others will be difficult to admonish; we will be easy to admonish here”: is effacement to be done.

45. “Others will have bad friends; we will have good friends here”: is effacement to be done.

46. “Others will be negligent; we will be vigilant here”: is effacement to be done.

47. “Others will lack faith; we will possess faith here”: is effacement to be done.

46. pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti sallekho karaṇīyo.

47. pare assaddhā[9] bhavissanti, mayamettha saddhā bhavissāmāti sallekho karaṇīyo.

48. pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmāti sallekho karaṇīyo.

49. pare anottāpī[10] bhavissanti, mayamettha ottāpī [11] bhavissāmāti sallekho karaṇīyo.

50. pare appassutā[12] bhavissanti, mayamettha bahussutā bhavissāmāti sallekho karaṇīyo.

51. pare kusītā bhavissanti, mayamettha āraddhaviriyā bhavissāmāti sallekho karaṇīyo.

52. pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitasatī[13] bhavissāmāti sallekho karaṇīyo.

53. pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti sallekho karaṇīyo.

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[9] asaddhā (syā)
[10] anottappī (syā)
[11] ottappī (syā)
[12] appasutā (syā)
[13] upaṭṭhitassatī (machasaṃ)

48. “Others will lack moral dignity; we will have moral dignity here”: is effacement to be done.

49. “Others will lack moral dread; we will have moral dread here”: is effacement to be done.

50. “Others will be of little learning; we will be of great learning here”: is effacement to be done.

51. “Others will be lazy; we will be energetic here”: is effacement to be done.

52. “Others will be unmindful; we will be established in mindfulness here”: is effacement to be done.

53. “Others will lack wisdom; we will possess wisdom here”: is effacement to be done.

54. “Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we will not adhere to our own views or hold on to them tenaciously, but will relinquish them easily”: is effacement to be done.

55. O Cunda, I say that even the arousal of a mental state towards wholesome dhammas is of great benefit, so what should be said of bodily and verbal acts conforming to such a state of mind? Therefore, O Cunda:

54. pare sandiṭṭhiparāmāsī[14] ādhānagāhī[15] duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī [16] anādhānagāhī[17] suppaṭinissaggī bhavissāmāti sallekho karaṇīyo.

55. cittuppādampi kho ahaṃ cunda kusalesu dhammesu bahukāraṃ[18] vadāmi. ko pana vādo kāyena vācāya[19] anuvidhīyanāsu[20] tasmātiha cunda:

56. pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmāti. cittaṃ uppādetabbaṃ.

57. pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

58. pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

59. pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmāti cittaṃ uppādetabbaṃ

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[14] sandiṭṭhiparāmāsi (syā, pts)
[15] ādhānagāhī (syā, pts); ādhānaggāhī (machasaṃ)
[16] asandiṭṭhiparāmāsi (syā, pts)
[17] anādhānagāhī (syā)
[18] bahūpakāraṃ (katthaci)
[19] vācā (katthaci)
[20] anuvidhīyamānāsu (katthaci); anuvidhiyanāsu (syā)

56. “Others will be harmful; we will not be harmful here”: is a mental state to be aroused.

57. “Others will kill living beings; we will abstain from killing living beings here”: is a mental state to be aroused.

58. “Others will take what is not given; we will abstain from taking what is not given here”: is a mental state to be aroused.

59. “Others will be uncelibate; we will be celibate here”: is a mental state to be aroused.

60. “Others will speak falsehood; we will abstain from false speech here”: is a mental state to be aroused.

61. “Others will speak maliciously; we will abstain from malicious speech here”: is a mental state to be aroused.

62. “Others will speak harshly; we will abstain from harsh speech here”: is a mental state to be aroused.

63. “Others will gossip; we will abstain from gossip here”: is a mental state to be aroused.

64. “Others will be covetous; we will be uncovetous here”: is a mental state to be aroused.

60. pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

61. pare pisuṇāvācā bhavissanti: mayamettha pisuṇāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

62. pare pharusāvācā bhavissanti, mayamettha pharusāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

63. pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

64. pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmāti cittaṃ uppādetabbaṃ

65. pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmāti cittaṃ uppādetabbaṃ.

66. pare micchādiṭṭhī bhavissanti, mayamettha sammādiṭṭhi bhavissāmāti cittaṃ uppādetabbaṃ

67. pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmāti cittaṃ uppādetabbaṃ.

68. pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti cittaṃ uppādetabbaṃ.

65. “Others will have ill will; we will be without ill will here”: is a mental state to be aroused.

66. “Others will be of wrong view; we will be of right view here”: is a mental state to be aroused.

67. “Others will be of wrong intention; we will be of right intention here”: is a mental state to be aroused.

68. “Others will be of wrong speech; we will be of right speech here”: is a mental state to be aroused.

69. “Others will be of wrong action; we will be of right action here”: is a mental state to be aroused.

70. “Others will be of wrong livelihood; we will be of right livelihood here”: is a mental state to be aroused.

71. “Others will be of wrong effort; we will be of right effort here”: is a mental state to be aroused.

72. “Others will be of wrong mindfulness; we will be of right mindfulness here”: is a mental state to be aroused.

73. “Others will be of wrong samadhi; we will be of right samadhi here”: is a mental state to be aroused.

69. pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmāti cittaṃ uppādetabbaṃ.

70. pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmāti cittaṃ uppādetabbaṃ.

71. pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti cittaṃ uppādetabbaṃ.

72. pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmāti cittaṃ uppādetabbaṃ.

73. pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti cittaṃ uppādetabbaṃ.

74. pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmāti cittaṃ uppādetabbaṃ.

75. pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti cittaṃ uppādetabbaṃ.

76. pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmāti cittaṃ uppādetabbaṃ.

77. pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti cittaṃ uppādetabbaṃ.

74. “Others will be of wrong knowledge; we will be of right knowledge here”: is a mental state to be aroused.

75. “Others will be of wrong liberation; we will be of right liberation here”: is a mental state to be aroused.

76. “Others will be overcome by sloth and torpor; we will be free from sloth and torpor here”: is a mental state to be aroused.

77. “Others will be restless; we will not be restless here”: is a mental state to be aroused.

78. “Others will be doubters; we will cross over doubt here”: is a mental state to be aroused.

79. “Others will be angry; we will not be angry here”: is a mental state to be aroused.

80. “Others will be resentful; we will not be resentful here”: is a mental state to be aroused.

81. “Others will be denigrating; we will not be denigrating here”: is a mental state to be aroused.

82. “Others will be contemptuous; we will not be contemptuous here”: is a mental state to be aroused.

78. pare vecikicchī bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmāti cittaṃ uppādetabbaṃ.

79. pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti cittaṃ uppādetabbaṃ.

80. pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti cittaṃ uppādetabbaṃ.

81. pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti cittaṃ uppādetabbaṃ.

82. pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmāti cittaṃ uppādetabbaṃ.

83. pare issukī bhavissanti, mayamettha anissukī bhavissāmāti cittaṃ uppādetabbaṃ.

84. pare maccharī bhavissanti , mayamettha amaccharī bhavissāmāti cittaṃ uppādetabbaṃ.

85. pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti cittaṃ uppādetabbaṃ.

86. pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmāti cittaṃ uppādetabbaṃ.

83. “Others will be envious; we will not be envious here”: is a mental state to be aroused.

84. “Others will be stingy; we will not be stingy here”: is a mental state to be aroused.

85. “Others will be deceitful; we will not be deceitful here”: is a mental state to be aroused.

86. “Others will be fraudulent; we will not be fraudulent here”: is a mental state to be aroused.

87. “Others will be obstinate; we will not be obstinate here”: is a mental state to be aroused.

88. “Others will be arrogant; we will not be arrogant here”: is a mental state to be aroused.

89. “Others will be difficult to admonish; we will be easy to admonish here”: is a mental state to be aroused.

90. “Others will have bad friends; we will have good friends here”: is a mental state to be aroused.

91. “Others will be negligent; we will be vigilant here”: is a mental state to be aroused.

87. pare thaddhā bhavissanti, mayamettha atthaddhā bhavissāmāti cittaṃ uppādetabbaṃ.

88. pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti cittaṃ uppādetabbaṃ.

89. pare dubbacā bhavissanti, mayamettha subbacā bhavissāmāti cittaṃ uppādetabbaṃ.

90. pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti cittaṃ uppādetabbaṃ.

91. pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti cittaṃ uppādetabbaṃ.

92. pare assaddhā bhavissanti, mayamettha saddhā bhavissāmāti cittaṃ uppādetabbaṃ.

93. pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmāti cittaṃ uppādetabbaṃ.

94. pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmāti cittaṃ uppādetabbaṃ.

95. pare appassutā bhavissanti, mayamettha bahussutā bhavissāmāti cittaṃ uppādetabbaṃ.

92. “Others will lack faith; we will possess faith here”: is a mental state to be aroused.

93. “Others will lack moral dignity; we will have moral dignity here”: is a mental state to be aroused.

94. “Others will lack moral dread; we will have moral dread here”: is a mental state to be aroused.

95. “Others will be of little learning; we will be of great learning here”: is a mental state to be aroused.

96. “Others will be lazy; we will be energetic here”: is a mental state to be aroused.

97. “Others will be unmindful; we will be established in mindfulness here”: is a mental state to be aroused.

98. “Others will lack wisdom; we will possess wisdom here”: is a mental state to be aroused.

99. “Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we will not adhere to our own views or hold on to them tenaciously, but will relinquish them easily”: is a mental state to be aroused.

96. pare kusītā bhavissanti, mayamettha āraddhaviriyā bhavissāmāti cittaṃ uppādetabbaṃ.

97. pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitasatī bhavissāmāti cittaṃ uppādetabbaṃ.

98. pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti cittaṃ uppādetabbaṃ.

99. pare sandiṭṭhiparāmāsī ādhānagāhī duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānagāhī suppaṭinissaggī bhavissāmāti cittaṃ uppādetabbaṃ.

100. seyyathāpi cunda visamo[21] maggo, tassāssa[22] añño samo maggo parikkamanāya, seyyathāpi[23] pana cunda visamaṃ titthaṃ[24], tassāssa aññaṃ samaṃ titthaṃ parikkamanāya. evameva kho cunda:

101. vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya.

102. pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya.

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[21] maggo assa (machasaṃ)
[22] tassa (machasaṃ)
[23] seyyathā vā (machasaṃ)
[24] nitthaṃ assa (machasaṃ)

100. O Cunda, suppose there were an uneven path and another even path by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. So too, O Cunda:

101. One given to harmfulness has harmlessness by which to avoid it.

102. One given to killing living beings has abstinence from killing living beings by which to avoid it.

103. One given to taking what is not given has abstinence from taking what is not given by which to avoid it.

104. One given to uncelibacy has celibacy by which to avoid it.

105. One given to false speech has abstinence from false speech by which to avoid it.

106. One given to malicious speech has abstinence from malicious speech by which to avoid it.

107. One given to harsh speech has abstinence from harsh speech by which to avoid it.

103. adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya.

104. abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī[25] hoti parikkamanāya.

105. musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya.

106. pisuṇavācassa[26] purisapuggalassa pisuṇāyavācāya[27] veramaṇī hoti parikkamanāya.

107. pharusavācassa[28] purisapuggalassa pharusāya vācāya[29] veramaṇī hoti parikkamanāya.

108. samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya.

109. abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya.

110. byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya.

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[25] brahmacariyaṃ (sīmu)
[26] pisuṇāvācassa (sīmu)
[27] pisuṇāvācā (sīmu)
[28] pharusāvācassa (sīmu)
[29] pharusāvācā (sīmu)

108. One given to gossip has abstinence from gossip by which to avoid it.

109. One given to covetousness has uncovetousness by which to avoid it.

110. One given to ill will has non-ill will by which to avoid it.

111. One given to wrong view has right view by which to avoid it.

112. One given to wrong intention has right intention by which to avoid it.

113. One given to wrong speech has right speech by which to avoid it.

114. One given to wrong action has right action by which to avoid it.

115. One given to wrong livelihood has right livelihood by which to avoid it.

116. One given to wrong effort has right effort by which to avoid it.

111. micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya.

112. micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya.

113. micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya.

114. micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya.

115. micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya.

116. micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya.

117. micchā satissa purisapuggalassa sammāsati hoti parikkamanāya.

118. micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya.

119. micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya.

117. One given to wrong mindfulness has right mindfulness by which to avoid it.

118. One given to wrong samadhi has right samadhi by which to avoid it.

119. One given to wrong knowledge has right knowledge by which to avoid it.

120. One given to wrong liberation has right liberation by which to avoid it.

121. One given to sloth and torpor has freedom from sloth and torpor by which to avoid it.

122. One given to restlessness has non-restlessness by which to avoid it.

123. One given to doubt has crossing over doubt by which to avoid it.

124. One given to anger has non-anger by which to avoid it.

125. One given to resentment has non-resentment by which to avoid it.

120. micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya.

121. thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parikkamanāya.

122. uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya.

123. vicikicchissa[30] purisapuggalassa tiṇṇavicikicchatā hoti parikkamanāya.

124. kodhanassa purisapuggalassa akkodho hoti parikkamanāya.

125. upanāhissa purisapuggalassa anupanāho hoti parikkamanāya.

126. makkhissa purisapuggalassa amakkho hoti parikkamanāya.

127. paḷāsissa purisapuggalassa apaḷāso hoti parikkamanāya.

128. issukissa purisapuggalassa anissā[31] hoti parikkamanāya.

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[30] vicikicachissa (machasaṃ)

[31] anissukitā (machasaṃ)

126. One given to denigrating has non-denigrating by which to avoid it.

127. One given to contempt has non-contempt by which to avoid it.

128. One given to envy has non-envy by which to avoid it.

129. One given to stinginess has non-stinginess by which to avoid it.

130. One given to deceit has non-deceit by which to avoid it.

131. One given to fraud has non-fraud by which to avoid it.

132. One given to obstinacy has non-obstinacy by which to avoid it.

133. One given to arrogance has non-arrogance by which to avoid it.

134. One given to being difficult to admonish has being easy to admonish by which to avoid it.

129. maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya.

130. saṭhassa purisapuggalassa asāṭheyyaṃ hoti parikkamanāya.

131. māyāvissa purisapuggalassa amāyā hoti parikkamanāya.

132. thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya.

133. atimānissa purisapuggalassa anatimāno hoti parikkamanāya.

134. dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya.

135. pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya.

136. pamattassa purisapuggalassa appamādo hoti parikkamanāya.

137. assaddhassa purisapuggalassa saddhā hoti parikkamanāya.

135. One given to making bad friends has making good friends by which to avoid it.

136. One given to negligence has vigilance by which to avoid it.

137. One given to faithlessness has faith by which to avoid it.

138. One given to lack of moral dignity has moral dignity by which to avoid it.

139. One given to lack of moral dread has moral dread by which to avoid it.

140. One given to little learning has great learning by which to avoid it.

141. One given to laziness has the arousal of energy by which to avoid it.

142. One given to unmindfulness has the establishment of mindfulness by which to avoid it.

143. One given to lack of wisdom has the acquisition of wisdom by which to avoid it.

138. ahirikassa purisapuggalassa hiri[32] hoti parikkamanāya.

139. anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya.

140. appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya.

141. kusītassa purisapuggalassa viriyārambho hoti parikkamanāya.

142. muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parikkamanāya.

143. duppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya.

144. sandiṭṭhiparāmāsiādhānagāhiduppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsianādhānagāhisuppaṭinissaggitā hoti parikkamanāya.

145. seyyathāpi cunda ye keci akusalā dhammā sabbe te adhobhāvaṃ gamanīyā[33] yo keci kusalā dhammā sabbe te uparibhāvaṃ[34] gamanīyā. evameva kho cunda:

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[32] hiri (machasaṃ, pts)
[33] gamaniyā (katthaci)
[34] uparibhāvāya -pe- (machasaṃ)

144. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to avoid it.

145. O Cunda, just as all unwholesome dhammas lead downwards and all wholesome dhammas lead upwards, so too, O Cunda:

146. One given to harmfulness has harmlessness to lead him upwards.

147. One given to killing living beings has abstinence from killing living beings to lead him upwards.

148. One given to taking what is not given has abstinence from taking what is not given to lead him upwards.

149. One given to uncelibacy has celibacy to lead him upwards.

150. One given to false speech has abstinence from false speech to lead him upwards.

151. One given to malicious speech has abstinence from malicious speech to lead him upwards.

146. vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāvāya.

147. pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti uparibhāvāya.

148. adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti uparibhāvāya.

149. abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti uparibhāvāya.

150. musāvādissa purisapuggalassa musāvādā veramaṇī hoti uparibhāvāya.

151. pisuṇavācassa purisapuggalassa pisuṇāyavācāya veramaṇī hoti uparibhāvāya.

152. pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti uparibhāvāya.

153. samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti uparibhāvāya.

154. abhijjhālussa purisapuggalassa anabhijjhā hoti uparibhāvāya.

152. One given to harsh speech has abstinence from harsh speech to lead him upwards.

153. One given to gossip has abstinence from gossip to lead him upwards.

154. One given to covetousness has uncovetousness to lead him upwards.

155. One given to ill will has non-ill will to lead him upwards.

156. One given to wrong view has right view to lead him upwards.

157. One given to wrong intention has right intention to lead him upwards.

158. One given to wrong speech has right speech to lead him upwards.

159. One given to wrong action has right action to lead him upwards.

160. One given to wrong livelihood has right livelihood to lead him upwards.

155. byāpannacittassa purisapuggalassa abyāpādo hoti uparibhāvāya.

156. micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti uparibhāvāya.

157. micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti uparibhāvāya.

158. micchāvācassa purisapuggalassa sammāvācā hoti uparibhāvāya.

159. micchākammantassa purisapuggalassa sammākammanto hoti uparibhāvāya.

160. micchāājīvassa purisapuggalassa sammāājīvo hoti uparibhāvāya.

161. micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti uparibhāvāya.

162. micchā satissa purisapuggalassa sammāsati hoti uparibhāvāya.

163. micchāsamādhissa purisapuggalassa sammāsamādhi hoti uparibhāvāya.

161. One given to wrong effort has right effort to lead him upwards.

162. One given to wrong mindfulness has right mindfulness to lead him upwards.

163. One given to wrong samadhi has right samadhi to lead him upwards.

164. One given to wrong knowledge has right knowledge to lead him upwards.

165. One given to wrong liberation has right liberation to lead him upwards.

166. One given to sloth and torpor has freedom from sloth and torpor to lead him upwards.

167. One given to restlessness has non-restlessness to lead him upwards.

168. One given to doubt has crossing over doubt to lead him upwards.

169. One given to anger has non-anger to lead him upwards.

164. micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti uparibhāvāya.

165. micchāvimuttissa purisapuggalassa sammāvimutti hoti uparibhāvāya.

166. thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti uparibhāvāya.

167. uddhatassa purisapuggalassa anuddhaccaṃ hoti uparibhāvāya.

168. vicikicchissa purisapuggalassa tiṇṇavicikicchatā hoti uparibhāvāya.

169. kodhanassa purisapuggalassa akkodho hoti uparibhāvāya.

170. upanāhissa purisapuggalassa anupanāho hoti uparibhāvāya.

171. makkhissa purisapuggalassa amakkho hoti uparibhāvāya.

172. paḷāsissa purisapuggalassa apaḷāso hoti uparibhāvāya.

170. One given to resentment has non-resentment to lead him upwards.

171. One given to denigrating has non-denigrating to lead him upwards.

172. One given to contempt has non-contempt to lead him upwards.

173. One given to envy has non-envy to lead him upwards.

174. One given to stinginess has non-stinginess to lead him upwards.

175. One given to deceit has non-deceit to lead him upwards.

176. One given to fraud has non-fraud to lead him upwards.

177. One given to obstinacy has non-obstinacy to lead him upwards.

178. One given to arrogance has non-arrogance to lead him upwards.

173. issukissa purisapuggalassa anissā hoti uparibhāvāya.

174. maccharissa purisapuggalassa amacchariyaṃ hoti uparibhāvāya.

175. saṭhassa purisapuggalassa asāṭheyyaṃ hoti uparibhāvāya.

176. māyāvissa purisapuggalassa amāyā hoti uparibhāvāya.

177. thaddhassa purisapuggalassa atthaddhiyaṃ hoti uparibhāvāya.

178. atimānissa purisapuggalassa anatimāno hoti uparibhāvāya.

179. dubbacassa purisapuggalassa sovacassatā hoti uparibhāvāya.

180. pāpamittassa purisapuggalassa kalyāṇamittatā hoti uparibhāvāya.

181. pamattassa purisapuggalassa appamādo hoti uparibhāvāya.

179. One given to being difficult to admonish has being easy to admonish to lead him upwards.

180. One given to making bad friends has making good friends to lead him upwards.

181. One given to negligence has vigilance to lead him upwards.

182. One given to faithlessness has faith to lead him upwards.

183. One given to lack of moral dignity has moral dignity to lead him upwards.

184. One given to lack of moral dread has moral dread to lead him upwards.

185. One given to little learning has great learning to lead him upwards.

186. One given to laziness has the arousal of energy to lead him upwards.

187. One given to unmindfulness has the establishment of mindfulness to lead him upwards.

182. assaddhassa purisapuggalassa saddhā hoti uparibhāvāya.

183. ahirikassa purisapuggalassa hiri hoti uparibhāvāya.

184. anottāpissa purisapuggalassa ottappaṃ hoti uparibhāvāya.

185. appassutassa purisapuggalassa bāhusaccaṃ hoti uparibhāvāya.

186. kusītassa purisapuggalassa viriyārambho hoti uparibhāvāya.

187. muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti uparibhāvāya.

188. duppaññassa purisapuggalassa paññāsampadā hoti uparibhāvāya.

189. sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsī anādhānagāhī suppaṭinissaggitā hoti uparibhāvāya.

190. so vata cunda attanā palipapalipanno paraṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. so

188. One given to lack of wisdom has the acquisition of wisdom to lead him upwards.

189. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, to lead him upwards.

190. "Indeed, O Cunda, that one who is sunk in a mud himself will pull out another who is sunk in a mud," this possibility is not to be found. "Indeed, O Cunda, that one who is not sunk in a mud himself will pull out another who is sunk in a mud," this possibility is to be found. "Indeed, O Cunda, that one who is not tamed, not trained, not fully extinguished himself will tame, train, [help to] fully extinguish another," this possibility is not to be found. "Indeed, O Cunda, that one who is tamed, trained, fully extinguished himself will tame, train, [help to] fully extinguish another," this possibility is to be found. So too, O Cunda:

191. One given to harmfulness has harmlessness by which to extinguish it.

192. One given to killing living beings has abstinence from killing living beings by which to extinguish it.

vata cunda, attanā apalipapalipanno paraṃ palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati. so vata cunda attanā adanto avinīto aparinibbuto paraṃ damessati vinessati parinibbāpessatīti netaṃ ṭhānaṃ vijjati. so vata cunda attanā danto vinīto parinibbuto paraṃ damessati vinessati parinibbāpessatīti ṭhānametaṃ vijjati. evameva kho cunda:

191. vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya.

192. pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya.

193. adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya.

194. abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

195. musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

196. pisuṇavācassa purisapuggalassa pisuṇāyavācāya veramaṇī hoti parinibbānāya.

197. pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya.

193. One given to taking what is not given has abstinence from taking what is not given by which to extinguish it.

194. One given to uncelibacy has celibacy by which to extinguish it.

195. One given to false speech has abstinence from false speech by which to extinguish it.

196. One given to malicious speech has abstinence from malicious speech by which to extinguish it.

197. One given to harsh speech has abstinence from harsh speech by which to extinguish it.

198. One given to gossip has abstinence from gossip by which to extinguish it.

199. One given to covetousness has uncovetousness by which to extinguish it.

200. One given to ill will has non-ill will by which to extinguish it.

201. One given to wrong view has right view by which to extinguish it.

198. samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya.

199. abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

200. byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya.

201. micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parinibbānāya.

202. micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

203. micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

204. micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

205. micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

206. micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

202. One given to wrong intention has right intention by which to extinguish it.

203. One given to wrong speech has right speech by which to extinguish it.

204. One given to wrong action has right action by which to extinguish it.

205. One given to wrong livelihood has right livelihood by which to extinguish it.

206. One given to wrong effort has right effort by which to extinguish it.

207. One given to wrong mindfulness has right mindfulness by which to extinguish it.

208. One given to wrong samadhi has right samadhi by which to extinguish it.

209. One given to wrong knowledge has right knowledge by which to extinguish it.

210. One given to wrong liberation has right liberation by which to extinguish it.

207. micchā satissa purisapuggalassa sammāsati hoti parinibbānāya.

208. micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya.

209. micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

210. micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

211. thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parinibbānāya.

212. uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.

213. vecikicchissa purisapuggalassa tiṇṇavicikicchatā hoti parinibbānāya.

214. kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

215. upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

211. One given to sloth and torpor has freedom from sloth and torpor by which to extinguish it.

212. One given to restlessness has non-restlessness by which to extinguish it.

213. One given to doubt has crossing over doubt by which to extinguish it.

214. One given to anger has non-anger by which to extinguish it.

215. One given to resentment has non-resentment by which to extinguish it.

216. One given to denigrating has non-denigrating by which to extinguish it.

217. One given to contempt has non-contempt by which to extinguish it.

218. One given to envy has non-envy by which to extinguish it.

219. One given to stinginess has non-stinginess by which to extinguish it.

216. makkhissa purisapuggalassa amakkho hoti parinibbānāya.

217. paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

218. issukissa purisapuggalassa anissā hoti parinibbānāya.

219. maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

220. saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya.

221. māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

222. thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

223. atimānissa purisapuggalassa anatimāno hoti parinibbānāya.

224. dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

220. One given to deceit has non-deceit by which to extinguish it.

221. One given to fraud has non-fraud by which to extinguish it.

222. One given to obstinacy has non-obstinacy by which to extinguish it.

223. One given to arrogance has non-arrogance by which to extinguish it.

224. One given to being difficult to admonish has being easy to admonish by which to extinguish it.

225. One given to making bad friends has making good friends by which to extinguish it.

226. One given to negligence has vigilance by which to extinguish it.

227. One given to faithlessness has faith by which to extinguish it.

228. One given to lack of moral dignity has moral dignity by which to extinguish it.

225. pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

226. pamattassa purisapuggalassa appamādo hoti parinibbānāya.

227. assaddhassa purisapuggalassa saddhā hoti parinibbānāya.

228. ahirikassa purisapuggalassa hiri hoti parinibbānāya.

229. anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

230. appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

231. kusītassa purisapuggalassa viriyārambho hoti parinibbānāya.

232. muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parinibbānāya.

233. duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

229. One given to lack of moral dread has moral dread by which to extinguish it.

230. One given to little learning has great learning by which to extinguish it.

231. One given to laziness has the arousal of energy by which to extinguish it.

232. One given to unmindfulness has the establishment of mindfulness by which to extinguish it.

233. One given to lack of wisdom has the acquisition of wisdom by which to extinguish it.

234. One given to adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to extinguish it.

235. "Thus, O Cunda, the course of effacement has been taught by me, the course of inclining the mind has been taught by me, the course of avoidance has been taught by me, the course leading upwards has been taught by me, and the course of extinguishing has been taught by me. Whatever should be done, O Cunda, by a teacher for his disciples, desiring their welfare, having

234. sandiṭṭhiparāmāsiādhānagāhiduppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsianādhānagāhisuppaṭinissaggitā hoti parinibbānāya.

235. iti kho cunda desito mayā sallekhapariyāyo. desito cittuppādapariyāyo. desito parikkamanapariyāyo. desito uparibhāvapariyāyo. desito parinibbānapariyāyo. yaṃ kho cunda satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā. etāni cunda rukkhamūlāni, etāni suññāgārāni. jhāyatha cunda mā pamādattha. mā pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsanī "ti.

236. idamavoca bhagavā. attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandī "ti.

sympathy for them, that has been done for you by me, out of compassion. These are the feet of trees, O Cunda, these are empty huts. Meditate, O Cunda, do not be negligent, lest you regret it later. This is our instructions to you."

236. That is what the Auspicious One said. The venerable Maha Cunda was satisfied and delighted in the Auspicious One's words.