0.0.1 sallekhasuttaṃ

1. hus 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:

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. "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?"

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?

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.

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. 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

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja

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.

vihareyya. tassa evamassa: sallekhena viharāmīti, na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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.

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

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. 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

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā

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.

adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajjavihareyya, tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

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

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 salle-

Discipline: these are called peaceful abidings here and now in the Noble One's Discipline.

khā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

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 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.

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. 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

ṭhānaṃ kho panetaṃ cunda vijjati - yaṃ idhekacco bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāya-

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.

tanaṃ upasampajja vihareyya tassa evamassa: sallekhena viharāmīti. na kho panete cunda ariyassa vinaye sallekhā vuccanti. santā ete vihārā ariyassa vinaye vuccanti.

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.

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.

11. Now here, O Cunda, effacement is to be done by

idha kho pana vo cunda sallekho kara-

you:“ Others will be harmful; we will not be harmful here”: is effacement to be done.

ṇīyo: pare vihiṃsakā bhavissanti. mayamettha avihiṃsakā bhavissāmāti sallekho karaṇīyo.

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

pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmāti sallekho karaṇīyo.

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

pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmāti sallekho karaṇīyo.

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

pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmāti sallekho karaṇīyo.

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

pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmāti sallekho karaṇīyo.

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

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

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

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

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

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

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

pare abhijjhālu bhavissanti, mayamettha anabhijjhālū bhavissāmāti sallekho karaṇīyo.

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

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

be done.

pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmāti sallekho karaṇīyo.

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

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

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

pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmāti sallekho karaṇīyo.

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

pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti sallekho karaṇīyo.

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

pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissā-

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

	māti sallekho karaṇīyo.
25. “Others will be of wrong livelihood; we will be of right livelihood here”: is effacement to be done.	pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmāti sallekho karaṇīyo.
26. “Others will be of wrong effort; we will be of right effort here”: is effacement to be done.	pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti sallekho karaṇīyo.
27. “Others will be of wrong mindfulness; we will be of right mindfulness here”: is effacement to be done.	pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmāti sallekho karaṇīyo.
28. “Others will be of wrong samadhi; we will be of right samadhi here”: is effacement to be done.	pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti sallekho karaṇīyo.
29. “Others will be of wrong knowledge; we will be of	pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī

right knowledge here": is effacement to be done.

bhavissāmāti sallekho karaṇīyo.

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

pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti sallekho karaṇīyo.

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

pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmāti sallekho karaṇīyo.

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

pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti sallekho karaṇīyo.

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

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

[6] vicikicchī (machasaṃ)

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

pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti sallekho karaṇīyo.

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

pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti sallekho karaṇīyo.

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

pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti sallekho karaṇīyo.

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

pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmāti sallekho karaṇīyo.

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

pare issukī bhavissanti, mayamettha anissukī bhavissāmāti sallekho karaṇīyo.

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

pare maccharī bhavissanti , mayamettha amaccharī bhavissāmāti sallekho karaṇīyo.

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

pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti sallekho karaṇīyo.

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

pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmāti sallekho karaṇīyo.

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

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

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

pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti sallekho karaṇīyo.

[7] athaddhā (syā)

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

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

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

pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti sallekho karaṇīyo.

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

pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti sallekho karaṇīyo.

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

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

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

pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmāti sallekho kara-

[8] suvacā (machasaṃ)
[9] asaddhā (syā)

ṇīyo.

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

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

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

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

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

pare kusītā bhavissanti, mayamettha āraddhaviriyā bhavissāmāti sallekho karaṇīyo.

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

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

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

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

done.

pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti sallekho karaṇīyo.

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.

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

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:

cittuppādampi kho ahaṃ cunda kusalesu dhammesu bahukāraṃ[18] vadāmi. ko pana vādo kāyena vācāya[19] anuvidhī-

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

yanāsu[20] tasmātiha cunda:

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

pare vihiṃsakā bhavissanti, mayamettha avihiṃsakā bhavissāmāti. cittaṃ uppādetabbaṃ.

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

pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

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.

pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

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

pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmāti cittaṃ uppādetabbaṃ

[20] anuvidhīyamānāsu (katthaci); anuvidhiyanāsu (syā)

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

pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

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

pare pisuṇāvācā bhavissanti: mayamettha pisuṇāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

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

pare pharusāvācā bhavissanti, mayamettha pharusāvācā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

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

pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmāti cittaṃ uppādetabbaṃ

pare abhijjhālū bhavissanti, mayamet-

64. “Others will be covetous; we will be uncovetous here”: is a mental state to be aroused.	tha anabhijjhālū bhavissāmāti cittaṃ uppādetabbaṃ
65. “Others will have ill will; we will be without ill will here”: is a mental state to be aroused.	pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmāti cittaṃ uppādetabbaṃ.
66. “Others will be of wrong view; we will be of right view here”: is a mental state to be aroused.	pare micchādiṭṭhī bhavissanti, mayamettha sammādiṭṭhi bhavissāmāti cittaṃ uppādetabbaṃ
67. “Others will be of wrong intention; we will be of right intention here”: is a mental state to be aroused.	pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmāti cittaṃ uppādetabbaṃ.
68. “Others will be of wrong speech; we will be of right speech here”: is a mental state to be aroused.	pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāsatī bhavissanti, mayamettha sammāsatī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmāti cit-

state to be aroused.

taṃ uppādetabbaṃ.

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

pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmāti cittaṃ uppādetabbaṃ.

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.

pare thīnamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathīnamiddhā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmāti cittaṃ uppādetabbaṃ.

pare vecikicchī bhavissanti, mayamet-

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

tha tiṇṇavicikicchā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare makkhī bhavissanti, mayamettha amakkhī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmāti cittaṃ uppādetabbaṃ.

83. “Others will be envious; we will not be envious here”: is a mental state to be aroused.	pare issukī bhavissanti, mayamettha anissukī bhavissāmāti cittaṃ uppādetabbaṃ.
84. “Others will be stingy; we will not be stingy here”: is a mental state to be aroused.	pare maccharī bhavissanti , mayamettha amaccharī bhavissāmāti cittaṃ uppādetabbaṃ.
85. “Others will be deceitful; we will not be deceitful here”: is a mental state to be aroused.	pare saṭhā bhavissanti, mayamettha asaṭhā bhavissāmāti cittaṃ uppādetabbaṃ.
86. “Others will be fraudulent; we will not be fraudulent here”: is a mental state to be aroused.	pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmāti cittaṃ uppādetabbaṃ.
87. “Others will be obstinate; we will not be obstinate here”: is a mental state to be aroused.	pare thaddhā bhavissanti, mayamettha atthaddhā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare atimānī bhavissanti, mayamettha anatimānī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare dubbacā bhavissanti, mayamettha subbacā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare pāpamittā bhavissanti, mayamettha kalyāṇamittā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare pamattā bhavissanti, mayamettha appamattā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare assaddhā bhavissanti, mayamettha saddhā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare appassutā bhavissanti, mayamettha bahussutā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare kusītā bhavissanti, mayamettha āraddhaviriyā bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitasatī bhavissāmāti cittaṃ uppādetabbaṃ.

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

pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmāti cittaṃ uppādetabbaṃ.

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.

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

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:

seyyathāpi cunda visamo[21] maggo, tassāssa[22] añño samo maggo parikkamanāya, seyyathāpi [23] pana cunda visamaṃ titthaṃ[24], tassāssa aññaṃ samaṃ titthaṃ parikkama-

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

nāya. evameva kho cunda:

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

vihiṃsakassa purisapuggalassa avihiṃsā hoti parikkamanāya.

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

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya.

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

adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya.

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

abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī[25] hoti parikkamanāya.

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

musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya.

[25] brahmacariyaṃ (sīmu)

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

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

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

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

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

samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya.

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

abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya.

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

byāpannacittassa purisapuggalassa abyāpādo hoti parikkamanāya.

---

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

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

micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parikkamanāya.

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

micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parikkamanāya.

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

micchāvācassa purisapuggalassa sammāvācā hoti parikkamanāya.

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

micchākammantassa purisapuggalassa sammākammanto hoti parikkamanāya.

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

micchāājīvassa purisapuggalassa sammāājīvo hoti parikkamanāya.

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

micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya.

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

micchā satissa purisapuggalassa sammāsati hoti parikkamanāya.

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

micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya.

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

micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parikkamanāya.

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

micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya.

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

thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parikkamanāya.

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

uddhatassa purisapuggalassa anuddhaccaṃ hoti parikkamanāya.

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

vicikicchissa[30] purisapuggalassa tiṇṇavicikicchatā hoti parikkamanāya.

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

kodhanassa purisapuggalassa akkodho hoti parikkamanāya.

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

upanāhissa purisapuggalassa anupanāho hoti parikkamanāya.

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

makkhissa purisapuggalassa amakkho hoti parikkamanāya.

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

paḷāsissa purisapuggalassa apaḷāso hoti parikkamanāya.

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

issukissa purisapuggalassa anissā[31] hoti parikkamanāya.

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

[30] vicikicachissa (machasaṃ)
[31] anissukitā (machasaṃ)

to avoid it.

maccharissa purisapuggalassa amacchariyaṃ hoti parikkamanāya.

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

saṭhassa purisapuggalassa asāṭheyyaṃ hoti parikkamanāya.

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

māyāvissa purisapuggalassa amāyā hoti parikkamanāya.

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

thaddhassa purisapuggalassa atthaddhiyaṃ hoti parikkamanāya.

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

atimānissa purisapuggalassa anatimāno hoti parikkamanāya.

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

dubbacassa purisapuggalassa sovacassatā hoti parikkamanāya.

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

pāpamittassa purisapuggalassa kalyāṇamittatā hoti parikkamanāya.

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

pamattassa purisapuggalassa appamādo hoti parikkamanāya.

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

assaddhassa purisapuggalassa saddhā hoti parikkamanāya.

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

ahirikassa purisapuggalassa hiri[32] hoti parikkamanāya.

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

anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya.

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

appassutassa purisapuggalassa bāhusaccaṃ hoti parikkamanāya.

[32] hiri (machasaṃ, pts)

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

kusītassa purisapuggalassa viriyārambho hoti parikkamanāya.

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

muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parikkamanāya.

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

duppaññassa purisapuggalassa paññāsampadā hoti parikkamanāya.

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.

sandiṭṭhiparāmāsiādhānagāhiduppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsianādhānagāhisuppaṭinissaggitā hoti parikkamanāya.

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

seyyathāpi cunda ye keci akusalā dhammā sabbe te adhobhā-

so too, O Cunda:

vaṃ gamanīyā[33] yo keci kusalā dhammā sabbe te uparibhāvaṃ[34] gamanīyā. evameva kho cunda:

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

vihiṃsakassa purisapuggalassa avihiṃsā hoti uparibhāvāya.

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

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti uparibhāvāya.

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

adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti uparibhāvāya.

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

abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti uparibhāvāya.

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

[33] gamaniyā (katthaci)
[34] uparibhāvāya -pe- (machasaṃ)

wards.

musāvādissa purisapuggalassa musāvādā veramaṇī hoti uparibhāvāya.

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

pisuṇavācassa purisapuggalassa pisuṇāyavācāya veramaṇī hoti uparibhāvāya.

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

pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti uparibhāvāya.

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

samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti uparibhāvāya.

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

abhijjhālussa purisapuggalassa anabhijjhā hoti uparibhāvāya.

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

byāpannacittassa purisapuggalassa abyā-

upwards.

pādo hoti uparibhāvāya.

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

micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti uparibhāvāya.

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

micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti uparibhāvāya.

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

micchāvācassa purisapuggalassa sammāvācā hoti uparibhāvāya.

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

micchākammantassa purisapuggalassa sammākammanto hoti uparibhāvāya.

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

micchāājīvassa purisapuggalassa sammāājīvo hoti uparibhāvāya.

micchāvāyāmassa purisapuggalassa

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

sammāvāyāmo hoti uparibhāvāya.

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

micchā satissa purisapuggalassa sammāsati hoti uparibhāvāya.

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

micchāsamādhissa purisapuggalassa sammāsamādhi hoti uparibhāvāya.

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

micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti uparibhāvāya.

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

micchāvimuttissa purisapuggalassa sammāvimutti hoti uparibhāvāya.

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

thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti uparibhāvāya.

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

uddhatassa purisapuggalassa anuddhaccaṃ hoti uparibhāvāya.

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

vicikicchissa purisapuggalassa tiṇṇavicikicchatā hoti uparibhāvāya.

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

kodhanassa purisapuggalassa akkodho hoti uparibhāvāya.

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

upanāhissa purisapuggalassa anupanāho hoti uparibhāvāya.

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

makkhissa purisapuggalassa amakkho hoti uparibhāvāya.

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

paḷāsissa purisapuggalassa apaḷāso hoti uparibhāvāya.

issukissa purisapuggalassa anissā hoti

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

uparibhāvāya.

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

maccharissa purisapuggalassa amacchariyaṃ hoti uparibhāvāya.

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

saṭhassa purisapuggalassa asāṭheyyaṃ hoti uparibhāvāya.

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

māyāvissa purisapuggalassa amāyā hoti uparibhāvāya.

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

thaddhassa purisapuggalassa atthaddhiyaṃ hoti uparibhāvāya.

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

atimānissa purisapuggalassa anatimāno hoti uparibhāvāya.

179. One given to being difficult to admonish has

dubbacassa purisapuggalassa sovacas-

being easy to admonish to lead him upwards.	satā hoti uparibhāvāya.
180. One given to making bad friends has making good friends to lead him upwards.	pāpamittassa purisapuggalassa kalyāṇamittatā hoti uparibhāvāya.
181. One given to negligence has vigilance to lead him upwards.	pamattassa purisapuggalassa appamādo hoti uparibhāvāya.
182. One given to faithlessness has faith to lead him upwards.	assaddhassa purisapuggalassa saddhā hoti uparibhāvāya.
183. One given to lack of moral dignity has moral dignity to lead him upwards.	ahirikassa purisapuggalassa hiri hoti uparibhāvāya.
184. One given to lack of moral dread has moral dread to lead him upwards.	anottāpissa purisapuggalassa ottappaṃ hoti uparibhāvāya.
185. One given to little learning has great learning to lead him upwards.	appassutassa purisapuggalassa bāhusaccaṃ hoti uparibhā-

vāya.

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

kusītassa purisapuggalassa viriyārambho hoti uparibhāvāya.

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

muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti uparibhāvāya.

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

duppaññassa purisapuggalassa paññāsampadā hoti uparibhāvāya.

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.

sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsī anādhānagāhī suppaṭinissaggitā hoti uparibhāvāya.

190. “Indeed, O Cunda, that one who is sunk in a mud

so vata cunda attanā palipapalipanno pa-

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:

raṃ palipapalipannaṃ uddharissatīti netaṃ ṭhānaṃ vijjati. so 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. One given to harmfulness has harmlessness by which to extinguish it.

vihiṃsakassa purisapuggalassa avihiṃsā hoti parinibbānāya.

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

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti

which to extinguish it.

parinibbānāya.

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

adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya.

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

abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

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

musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

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

pisuṇavācassa purisapuggalassa pisuṇāyavācāya veramaṇī hoti parinibbānāya.

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

pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya.

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

samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya.

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

abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

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

byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya.

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

micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parinibbānāya.

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

micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

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

micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

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

micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

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

micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

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

micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

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

micchā satissa purisapuggalassa sammāsati hoti parinibbānāya.

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

micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya.

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

micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

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

micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya.

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

thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parinibbānāya.

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

uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.

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

vecikicchissa purisapuggalassa tiṇṇavicikicchatā hoti parinibbānāya.

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

kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

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

upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

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

makkhissa purisapuggalassa amakkho hoti parinibbānāya.

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

paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

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

issukissa purisapuggalassa anissā hoti parinibbānāya.

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

maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

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

saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya.

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

māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

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

thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinib-

	bānāya.
223. One given to arrogance has non-arrogance by which to extinguish it.	atimānissa purisapuggalassa anatimāno hoti parinibbānāya.
224. One given to being difficult to admonish has being easy to admonish by which to extinguish it.	dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.
225. One given to making bad friends has making good friends by which to extinguish it.	pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.
226. One given to negligence has vigilance by which to extinguish it.	pamattassa purisapuggalassa appamādo hoti parinibbānāya.
227. One given to faithlessness has faith by which to extinguish it.	assaddhassa purisapuggalassa saddhā hoti parinibbānāya.
228. One given to lack of moral dignity has moral dig-	ahirikassa purisapuggalassa hiri hoti parinibbānāya.

nity by which to extinguish it.

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

anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

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

appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

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

kusītassa purisapuggalassa viriyārambho hoti parinibbānāya.

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

muṭṭhassatissa purisapuggalassa upaṭṭhitasatitā hoti parinibbānāya.

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

duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

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.

sandiṭṭhiparāmāsiādhānagāhiduppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsianādhānagāhisuppaṭinissaggitā hoti parinibbānāya.

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 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

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

Cunda, do not be negligent, lest you regret it later. This is our instructions to you."

ahuvattha. ayaṃ vo amhākaṃ anusāsanī "ti.

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

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