

8

Sevitabbâsevitabba Sutta

The Discourse on What Is To Be Resorted to And What is Not To Be Resorted to | M 114

Theme: Things that are helpful and that are unhelpful in our life

Translated by Piya Tan ©2008, 2012

1 Sutta highlights & related texts**1.1 SUTTA STRUCTURE**

1.1.0 The 3 cycles. The **Sevitabbâsevitabba Sutta** (M 114) is a dialogue between the Buddha and his right-hand monk, Sāriputta, the wisest of the monks after the Buddha.¹ It opens with a brief synoptic teaching by the Buddha, which is then elaborated by Sāriputta, and the Buddha then approves of it by recapitulating the whole exposition. This sequence is applied to three sets of topics, each of which distinguished between what should be resorted to (*sevitabba*) and what should not be resorted to (*asevitabba*). The three areas dealt with by the Sutta are:

The 1 st cycle §§3-21	The 3 types of conduct, thoughts, perceptions, views, selfhood;
The 2 nd cycle §§22-38	The 12 sense-bases (the 6 senses and their 6 sense-objects);
The 3 rd cycle §§39-59	The basic supports (except medicine), 4 kinds of places, persons.

The Sutta is very well-structured into 3 sequences or cycles (see above), each with the Buddha first giving a *synoptic teaching*, then Sāriputta *elaborates* it (that is, explains its meaning in detail), the Buddha *praises* Sāriputta for it, and then *repeats* the whole elaboration. The whole Sutta closes with the Buddha declaring that it is for our lasting good and happiness to understand the meaning of the teachings, and this applies to *anyone* [§§60-64]. This last remark is highly significant, meaning that one is not a “Buddhist” as a statistic,² but by way of understanding and practising the teaching (MA 4:102).

1.1.1 The first cycle [§§3-21]

1.1.1.1 The first cycle deals with the “7 pairs,” that is, moral training of omission and commission, over the widest possible range, covering the body, speech and the mind. First, **the 3 doors of action** —the conduct of the body [§5], of speech [§6], and of mind [§7]—are mentioned and defined.³ These are our “regular” ways of expressing ourselves externally and internally: our way of acting (including speaking) and thinking.

Then the mental aspect is detailed into the categories of thoughts, perceptions, views and selfhood. First, there is “**the arising of thought**” (*citt’uppāda*) [§8], which refers to a kind of “passive thinking,” the flow of thoughts or inner voice whose narrative is still on a very private level, so to speak (that is, not really considered or deliberately acted on). This clearly refers to the latent tendencies (*anusaya*).⁴

1.1.1.2 Secondly, there is “**the gain in perception**” (*saññā,pañilābha*) [§9], which is how we *perceive* or “recognize” our thoughts, that is, how we react or respond to the “arising of thoughts.”⁵ Technically, perception is a mental process of being aware of a mental state before we “act” on it or “value-add” to it, that is, tinge it with the unwholesome roots of greed, hate and delusion.⁶ **The Madhu,piṇḍika Sutta** (M 18) gives some details on the context of perception in our mental process, that is, our perceptual process.⁷

¹ A 1:23. See also (**Sāriputta**) **Paṭisambhidā S** (A 4.173/2:160), SD 28.4(4.5).

² However, we must allow that a “nominal” Buddhist is one who is attracted to or inspired by some aspect of Buddhism, at least on a mental level. His commitment to the Buddhist life deepens through his speech and actions, whether he publicly declares himself a “Buddhist” or not. Being Buddhist is not an affiliation, but a mental state: a positive mind of seeing some level of true reality that moves us to wholesome action, benefitting self, others and the environment. See Reflection on “Be Buddhist, not a Buddhist” (R342) 140430.

³ On the 3 doors of action, see **Sāleyyaka S** (M 41) @ SD 5.7 (2.2.2).

⁴ On latent tendencies, see **Anusaya**, SD 31.3.

⁵ See **Saññā**, SD 17.4.

⁶ On the 3 unwholesome roots, see (**Akusala Mūla**) **Añña Titthiyā S** (A 3.68/1:199-201) + SD 16.4; see also SD 5.7.

⁷ M 18/1:108-114 @ SD 6.14.

Here, “perception,” like the remaining two aspects, is suffixed with *pañilābha*, here translated as “gain,” which entails a cumulative process. This clearly shows that it is a near-synonym of *papañca*, “mental proliferation,” but with a broader sense, that is, including a situation before the proliferation sets it. In other words, as far as *perception* goes, we still have a chance of not allowing ourselves to be carried away into the process, if it is an unwholesome one.⁸ The idea is that we should not accumulate or habituate any negative karmic process: we should work not to build up our bad karma.⁹

1.1.1.3 Thirdly, there is “**the gain in views**” (*diṭṭhi,pañilābha*) [§10]. Once the gain in perception builds up, it degenerates into a view (*diṭṭhi*), that is, a fixed way of looking at things, usually a distorted version of reality, tainted by the biases (*āgati*) of greed, hate, delusion or fear.¹⁰ “Gain in views” has the same sense as “mental proliferation,” that is, an explosion of thoughts, the key of which is a single unwholesome thought that opens the flood-gates of countless other similar thoughts. Such thoughts are unreal because they force us back into our past, a constructed virtual reality, or push us into the future, another non-happening constructed reality. The cost of this is that we simply lose touch with the present, letting all wholesome opportunities pass by.

1.1.1.4 Fourthly, there is “**the gain in selfhood**” (*atta.bhāva,pañilābha*) [§11], which is the ultimate and incessant fruit of the whole negative cycle of thinking, perceiving and viewing—the proliferating of thoughts, perceptions and views—that flood us with visions and mirages propped up by *sense-desire, existence and ignorance*.¹¹ Our life, in short, is physically fed with solid food and mentally fuelled by our sense-experiences, thoughts and consciousness.¹² And it does not end here, but as long as the fuel is there, we are being recycled life after life, with no end in sight, reliving our past and repeating the same mistakes, like an existential Möbius strip.¹³

1.1.1.5 *Apariniṭṭhita,bhāva* [§11.5]. This word, found in the third cycle, seems to be a hapax legomenon, a word that occurs only once in the whole Tipiṭaka, that is, here in the Sevittabbâsevitabba Sutta. It is resolved as *na* (“not”) + *pari* (“all around, complete”) + *ni* (“down”) + √STHĀ, “to stand.”¹⁴ Its positive form is *pariniṭṭhita,bhāva* [§11.6], which is also unique to the same Sutta, and is a past participle, meaning “completed, fulfilled, consummated.”

In simple terms, the Sutta states that any existence (*bhava*) that “has affliction” (*sa,vyābajjha*)—glossed as “with suffering” (*sa,dukkha*, MA 4:101)—does *not* bring about full spiritual awakening. Only an existence that is *without affliction* is one of full spiritual awakening. As we shall see below, this latter state, says the Commentary, is arhathood (id).

The native commentary gives some interesting and colourful details. It glosses *apariniṭṭhita,bhāvāya* as “lacking accomplishment in terms of existences” (*bhavānaṃ apariniṭṭhita,bhāvāya*, MA 4:101). There are 4 such states, that is, those of the worldling, the streamwinner, the once-returned and the non-returned. It is especially difficult for the worldling (*puthujjana*) to reach “accomplishment” (*pariniṭṭhita*, meaning awakening), since from the moment of birth on, unwholesome states increase and wholesome states decrease for him, so that he is generally a person (*atta,bhāva*) having afflictions (attended by suffering).

The same is the case for streamwinners, once-returned and non-returned (that is, they all still have to undergo rebirth or delight in existence). Even the non-returned in the Pure Abodes, looking at their celestial mansions with wish-fulfilling trees, make inspired utterances (*udāna*) of “O what joy! O what joy!” They have still not abandoned their desire for existence. On this account, says the Commentary, their “un-

⁸ See eg *Nimitta & anuvyañjana*, SD 9.14.

⁹ On karma, see *Cūḷa Kamma Vibhaṅga S* (M 135/3:202-206), SD 4.15.

¹⁰ On the biases, see V 1:339; Vism 22.55/683 & *Saṅgha Bala S* (A 9.5.6d/4:364), SD 2.21.

¹¹ These last 3 are the mental influxes (*āsava*): see *Sabb’āsava S* (M 2/1:6-12) + SD 30.3 (1.3).

¹² On the 4 kinds of food (*āhāra*), see (*Nīvaraṇa Bojjhaṅga*) *Āhāra S* (S 46.51/5:102-107), SD 7.15.

¹³ The Möbius strip or Möbius band is a one-sided surface constructed from a rectangle by holding one end fixed, rotating the opposite end through 180°, and joining it to the first end. It has the mathematical property of being non-orientable (ie, without any orientation or direction). See <http://mathworld.wolfram.com/MoebiusStrip.html>.

¹⁴ However, its fem form *apariniṭṭhitā* is found in *Dīgha Comy*, where it is glossed as “imperfectly done, incompletely executed, left unfinished, interrupted” (*vippakatā*, DA 1:49,27), and fem pl qualifying *mālāyo*, “garlands” at DA 2:577,18.

wholesome states increase and wholesome states decrease.” In this sense, they are still spiritually unaccomplished, and still have suffering, albeit in a subtle way.

In the case of those beings whose “selfhood has no affliction” (*avyābajjham...atta,bhāvā*) [§11.6], they are the same 4 kinds of persons when they gain their final existence, that is, on attaining arhathood. Even the worldlying, in his last existence, is able to attain spiritual accomplishment, such as *Āṅguli,māla*.¹⁵ Their existences are said to be fully accomplished. All unwholesomeness have disappeared, and they are said to be seized in the womb of insight.¹⁶ (MA 4:100)

1.1.1.6 *ATTA,PAṬILĀBHA*. The Commentary on **the Poṭṭhapāda Sutta** (D 9), where the term, *atta,-paṭilābha* (“acquired self”) appears,¹⁷ glosses it as *atta.bhāva,paṭilābha*, “gain [acquisition] in selfhood” or “acquired selfhood,” and defines it as referring to rebirth or existence in any of the 3 realms—the 3 kinds of acquired selfhood—that is,

- (1) “the gain in gross selfhood”¹⁸ (*oḷārik’atta,bhāva,paṭilābha*), that is, the existence ranging from *Āvīci* (the lowest hell) up to (and including) the form-state (*rūpa,bhava*) gods who lord over the creation of others (*para,nimmita,vasavatti*);
- (2) “the gain in mind-made selfhood” (*mano.maya,attabhāva,paṭilābha*), that is, the existence ranging from the 1st dhyana to the form-state *Akaniṭṭhā* brahma world (*akaniṭṭha,brahma.loka*); and
- (3) “the gain in formless selfhood” (*arūpa,attabhāva,paṭilābha*), that is, the formless-state (*arūpa,-bhava*) of the base-of-nothingness brahma world (*ākāsānañc’āyatana,brahma.loka*) to the base-of-neither-perception-nor-non-perception brahma world (*n’eva,saññā,nāsaññāyatana,brahma.loka*). (DA 2:380; DhsA 308)

Both the terms *atta,paṭilābha*, “acquired self” and its synonym, *atta.bhāva,paṭilābha*, “acquired selfhood” or “gain in selfhood,” are found in the suttas, although the latter is more common. In the term *atta,-bhāva*, the suffix, *-bhāva* (equivalent of English “-ness,” meaning a “state,” that is, something conditioned) is clearly to highlight the non-self quality that the term refers to.

In **Sevitabbāsevitabba Sutta** [§11], the term *atta.bhāva,paṭilābha* refers to the acquisition or gain of selfhood, that is, as habituality (or, in a positive sense, individuality) in the present, and as a state of rebirth in the future, in one of the 3 states of acquired selfhood. Clearly here, *attā* is used in a Buddhist sense—as a natural adaptation¹⁹ by the Buddha—to refer to *the mind*.²⁰ After all, early Buddhism unequivocally rejects any notion of a permanent self or eternal soul.²¹

1.1.1.7 The same Sutta (M 114) describes 2 kinds of “acquired self” (*atta,paṭilābha*), that is, one that *increases* unwholesome states, and the other *decreases* unwholesome states [§11]. Although the Commentary [1.1.1.6] defines *atta,paṭilābha* or *atta,bhāva,paṭilābha* as the 3 realms of existence in which we can be reborn, it is clear that the Sutta context is the present life. In other words, the “selfhood” (*atta,-bhāva,paṭilābha*) that we should not resort to or cultivate (*asevitabba*) is any kind of action (body, speech or mind) that would build up an unwholesome **habituality**, a person “habituated” or rutted in the 3 unwholesome roots of greed, hate and delusion..

Conversely, the “selfhood” that should be resorted to (*sevitabba*) refers to the cultivation of wholesome actions and habits. On this positive level, this process is our cultivation of true **individuality**, an in-

¹⁵ On *Āṅguli,māla*, see **Āṅguli.māla S** (M 86/2:97-105), SD 5.11.

¹⁶ *Akusalam eva hāyati, vipassanam eva gabbham gaṇhāpeti nāma*.

¹⁷ D 9,39-47/1:195-199 @ SD 7.14.

¹⁸ The 3 terms here can also be tr, technically, as “acquired gross personhood,” “acquired mind-made personhood” and “acquired formless personhood.”

¹⁹ On natural adaptation, see SD 39.3 (3.3.4).

²⁰ On *attā* as “mind,” see eg *bhāvīti’atta*, “of developed mind,” etc: see SD 26.9 (2.1.2).

²¹ See **Is there a self?** SD 2.16.

dividuation process that transforms us into a true individual (*sappurisa*), and on to become a noble individual (*ariya*), one of the saints.²²

Such a self-hood—whether as habituation or as individuation—can arise through our own effort, or on account of others (that is, learning from someone else, or being influenced by another). **The Atta-bhāva,paṭilābha Sutta** (A 4.172) lists 4 types of selfhood, that is, those acquired through our own volition, through another’s volition, through both, or through neither.²³

1.1.1.8 SOMETHING MORE TO BE DONE. If we discount the commentator Buddhaghosa’s scholastic exuberance, it is clear that he is referring to the progressive cultivation of higher stages, ending in arhat-hood itself. The most comprehensive of such a teaching is found in **the Sāmañña,phala Sutta** (D 2), where the Buddha tells rajah Ajāta,sattu of “the fruits of recluseship, visible here and now,” each of which is progressively “more excellent than the previous ones, and more sublime,” until arhat-hood itself, for which “another visible fruit of recluseship, higher and more sublime than this, there is none.”²⁴

The Bahu,vedanīya Sutta (M 59) uses the “9 progressive abidings” (*nava pubba,vihāra*) model, that is, the 4 form dhyanas, the 4 formless attainments, ending in the cessation of perception and feeling. The Buddha declares that these 8 meditative dhyanas are progressively more happy and sublime, but none like the last.²⁵ The highest happiness is not dependent on any feeling, but is joyful in itself.

A related term here is the expression, “progressively higher distinction” (*ulāraṃ pubbenāparaṃ visesam*), which usually refers to the 4 stages of sainthood.²⁶ This is, in fact, the main theme of **the (Sāla,vatīkā) Lohicca Sutta** (D 12)²⁷ and **the Ānāpāna,sati Sutta** (M 118).²⁸ In other words, in the first three stages of sainthood, there is still something more to be done, that is, practice leading to the attaining of the next stage, until that of arhat-hood, when “the work is all done” (*kata,kicca*).²⁹

Another famous text in this connection is **the (Mahā,nāma) Gilayāna Sutta** (S 55.54), where the Buddha instructs Mahānāma regarding how a dying layperson should be counselled, that is, first by weaning him off thoughts about the family, and worldly and heavenly pleasures, even the Brahma world. Finally, the person is instructed to even let go of *self-view*, which leads to the “cessation of self-identity” (*sakkāya,nirodha*). Here, there is no difference between a lay follower who is thus liberated in mind and a monk who has been liberated in mind for a hundred years,³⁰ that is, there is no difference between the one liberation and the other.³¹

²² On the true individual (*sappurisa*), see **Sappurisa S** (M 113), SD 23.7 & **Bāla Paṇḍita S** (M 129,27-50), SD 2.22. On the saints (*ariya*), see **Alagaddūpama S** (M 22,42-47), SD 3.13 & **Ānāpāna,sati S** (M 118,9-12), SD 7.13.

²³ A 4.172/2:159 f @ SD 106.11; **Saṅgīti S** (D 1.11(38)/3:231).

²⁴ D 2,33-100/1:59-86 @ SD 8.10.

²⁵ M 59,7-16/1:398-499 @ SD 30.4.

²⁶ “High distinction,” *ulāraṃ visesam*, which refers to any or all of the stages of sainthood; only so in **Lohicca S** (D 12/1:229-233 passim), SD 34.8. More commonly, we have “progressively higher distinction,” *ulāraṃ pubbenāparaṃ visesam*, which refers to any of (1) the dhyana (*jhāna*) or (2) any of the 4 stages of sainthood: streamwinner (*sot’āpanna*), once-returner (*sākad’āgāmī*), non-returner (*anāgāmī*) and arhat (*arahanta*). Refs for (1): **Dhamma,ce-tiya S** (M 89,12+18/2:121, 124), SD 64.10; **Bhikkhuṇī Vāsaka S** (S 47.3+10/5:154 f×5), SD 24.2. Refs for (2): **Ānāpāna,sati S** (M 118.,2+6/3:79 f), SD 7.13; as *ulāraṃ visesam*, only in **Lohicca S** (D 12/1:229-233 passim), SD 34.8. For defs of the 4 types of saints, see eg **Ānāpāna,sati S** (M 112.912/3:80) & **Mahāli S** (D 6.13/1:156). Cf the story of Sāriputta’s meeting with Assajī: when Sāriputta realizes that he does not attain any “higher [further] excellence” (*upari,visesa*), ie any higher attainment than streamwinning, he decides to meet the Buddha himself (DhA 1:94).

²⁷ D 12,13.2/

²⁸ M 118,2/3:78 @ SD 7.13n.

²⁹ A 1:162,21*; Sn 1105 = Dh 386; Tha 433, 711; Thī 337; Vv 881, 992 = Pv 221; B 1.46.

³⁰ I follow the Thai Pali here. See S:B 1961 n371.

³¹ S 55.54/5:408-410 @ SD 4.10. “Between the one liberation and the other,” *vimuttiyā vimuttiṃ*, as at A 3:34 in ref to arhat-hood. Comy says that when one liberation is compared to the other, there is no difference to be found (SA 3:292). In effect, this is a statement that the dying layman has become an arhat. See Intro.

1.1.2 The second cycle [§§22-38] deals with the internal sources of the first cycle, that is, our 6 sense-bases and the respective sense-objects, sometimes called the 12 sense-bases (*dvādas'āyatana*).³² For some proper understanding of this, it is useful to first look at **the Sabba Sutta** (S 35.23), where the Buddha explains that we are but our sense-faculties and their respective objects. We construct our world from our seeing, hearing, smelling, tasting, touching and thinking.

However, we (the unawakened) rarely, if ever, see these visual forms, sounds, smells, tastes, touches and mind-objects for what they are: impermanent, unsatisfactory and without any abiding entity. We tend to project our biased images of *lust, hate, delusion and fear* onto them, creating virtual realities that we see as comforting and pleasing.

These are only *views and ideas* we have constructed and projected onto our mind's stage, and we move about in this reality. The more we believe all this to be real, the harder it is for us to see the true reality of our being, of others and the world around us.

The unwholesome sense-experiences are those that create and reinforce our wrong views. They keep blowing up our ego balloon, and keep it inflated. We might be so stuck in the rut of such self-notion that we see everything else, even our wholesome sense-experiences as threatening to burst our ego balloon. Yet, it is these wholesome states of non-greed, non-hate and non-delusion that actually give us lasting and true happiness.

Our senses are like *fire*: they are good servants but bad masters. They work best when we are clearly aware of those sensings that induce and promote negative qualities of greed, hate and delusion, so that we avoid them; and those sensings that induce and promote positive qualities of charity, lovingkindness, and wisdom. This is called **sense-restraint** (*indriya,samvara*), that is, the mastering of our body, speech and mind.³³

1.1.3 The third cycle [§§39-59] deals with the external sources of the first cycle (our physical and mental being), that is, our life-supports (clothing, food, health, and shelter), the kinds of places we resort to, and the kind of persons we associate with. The teaching here is very straightforward: *if these things conduce to our spiritual development, we should resort to them, if not we should avoid them*.

The right attitude to our **life supports** is this: we *eat* to live, we *dress* to live, we seek *shelter* to live (and we take *medication* to live).³⁴ And *we live* to *grow up* (not just grow old), that is, evolve in terms of spiritual development. Conversely, if these supports do not conduce to our personal development and spiritual growth, we need to review them and reject those that distract us from the true path.³⁵

Next, the kind of place we choose to dwell in should conduce to our spiritual practice. The ideal place is a natural one, safe and pleasant, and where the life-supports are easily available. The suttas repeatedly remind monastics to avoid crowded or urbanized areas, not only for the sake of space and quiet, but also to avoid socializing with others or living worldly lives. Ideally, the meditator should resort to a solitary dwelling.³⁶ [1.7]

The Sevittabbāsevitabba Sutta finally advises us, as practitioners, to take great care regarding the kind of persons (*puggala*) we associate with. If they, in any way, distract us from our spiritual path, we should simply move away, even without taking leave.³⁷ Even teachings for the laity, like **the Maṅgala Sutta** (Sn 2.4 = Khp 5) opens with the advice, “not to associate with the foolish” (*āsevanā ca bālānam*).³⁸ The aus-

³² See **Sal-āyatana Vibhaṅga S** (M 137/3:216-222), SD 29.5; also Vbh 70.

³³ See **Kuṇḍaliya S** (S 46.6/5:73-78), SD 35.3.

³⁴ This fourth support—support for the sick and medical requisites (*gilāna.paccaya,bhesajja.parikkhāra*)—is not mentioned in this Sutta prob because this was a time when this is simply “medicine” in the form of fermented cow's urine (*pūti,mutta,bhesajja*) (Mv 1.30 @ V 1:58), prepared by the monks themselves. This also hints at the early age of the Sutta. See SD 24.6a (2.3.1.2 (2)).

³⁵ On the 4 supports of life, see **Anaṅgana S** (M 5) @ SD 37.7 (3).

³⁶ **Anagāta Bhaya S 4** (A 5.80), eg warns that some monastic, longing for luxurious robes, food, and lodging, “will move into urban areas and metropolises, and commit many improper and unseemly deeds” for the sake of such luxuries (A 5.80/3:108-110); cf S 16.1/2:194 f. See **The Dharma-ending Age**, SD 1.10 (3.4).

³⁷ See **Vana, patha S** (M 17/1:104-108), SD 52.5 & **Sevanā S** (A 9.6,3/4:367), SD 83.7.

³⁸ **Maṅgala S** (Sn 2.4/258-269/ 46 f) = Khp 5/2 f).

tere **Khagga,visāṇa Sutta** (Sn 1.3) even advises us to “wander [live] alone like a rhinoceros (rhinoceros’ horn)” if we are unable to find spiritually conducive companions and friends.³⁹ Indeed, in our spiritual quest, we must constantly recall the Buddha’s lone bright image, sitting triumphantly under the Bodhi tree, unshaken by the world. In this way, we will soon be ready to shake the world to awake it from its slumber.

1.2 THE FIRST CYCLE [§§3-21] has a partial parallel in **the Sakka Pañha Sutta** (D 21), where the first two topics—bodily conduct and verbal conduct—appear as the first two of its triad of topics, the third being that of “(mental) quest” (*pariyesanā*). There, too, the Buddha explains them as being of two kinds (as here) to Sakra, the king of the devas.⁴⁰

1.3 THE SECOND CYCLE [§§22-38] has a parallel in **the Sakka Pañha Sutta** (D 21), where Sakra asks the Buddha the question, “How has a monk practised, sir, so that he is one who has won control of his sense-faculties?”⁴¹ The Buddha answers with a brief synoptic statement on the *only* 6 sense-bases. Sakra then volunteers to elaborate on them. His answer closely parallels the one given here, but put more concisely, filling only about one page of the Pali text.⁴² [2.6]

1.4 THE THIRD CYCLE. The teachings of **the third cycle** [§§39-59] are found in two Āṅguttara suttas and a Chinese Madhyama Āgama version. Here, in the Sevitabbâsevitabba Sutta, the Buddha introduces a synoptic teaching on the first 3 basic supports, dwelling places and persons [§39], which is then elaborated by Sāriputta [§§40-48]. In **the Sevanā Sutta** (A 9.6), the first parallel text, however, it is Sāriputta alone who gives both the synopsis and the exposition.⁴³

1.5 SAMATHA SUTTA. In **the Samatha Sutta** (A 10.54)⁴⁴ and its Madhyama Āgama version,⁴⁵ the Buddha gives both a synopsis and a detailed exposition. Where the Sevitabbâsevitabba Sutta here lists 8 headings—robes, almsfood, lodging, village, market-town, city, country, and person [§§41-48]—**the Samatha Sutta** (A 10.54) has only 6, with the fourth heading as “village and market town” (*gāma,nigāma*), that is, combining (4+5) and omitting (6) “city” (*nagara*).⁴⁶

1.6 THE SEVANĀ SUTTA (A 9.6), too, has only 6 headings, with 4+5 combined as *gāma,nigāma* (as in A 10.54), but it omits (6) “city” (*nagara*), and puts (8) “person” (*puggala*) first.⁴⁷ It has a Chinese version (MĀ 109 @ T1.598b9), which also omits *nagara*, and both texts has the present exposition preceded by examinations of a different topic, namely, the need for a practitioner to cultivate calm and insight.

Furthermore, the Sevanā Sutta examines whether, by living in dependence on a person, a monk’s basic supports (*paccaya*) are easy or hard to obtain, and if his meditation improves or not.⁴⁸ This examination is also found in **the Vana,paṭha Sutta** (M 17)⁴⁹ and its two Madhyama Āgama parallels.⁵⁰

1.7 COMMON THEME. All these four discourses give the same admonition that if our practice does not improve, we should leave the place, even life supports are easily available. On the other hand, if our practice progresses well, even if it is difficult to get life supports, we should remain, and if life supports are easily available, we should remain even for life.⁵¹

All these four texts agree that whatever increases the unwholesome and decreases the wholesome should be avoided (*asevitabba*). On the other hand, whatever decreases the unwholesome and increases

³⁹ **Khagga,visāṇa S** (Sn 1.3/35-75/6-12).

⁴⁰ D 21,2.4/2:279 f @ SD 70.6.

⁴¹ *Katham paṭipanno pana mārisa bhikkhu indriya,samvarāya paṭipanno hotīti.*

⁴² D 21,2.5/2:281 @ SD 70.6.

⁴³ A 9.6/4:365-369 @ SD 83.7. It is understandable that here Sāriputta alone gives the discourse, foll the tradition of the Āṅguttara Reciters (*bhāṇaka*).

⁴⁴ A 10.54.7-13/5:100-102 @ SD 83.8.

⁴⁵ MĀ 109 (T1.598c4-19); similar teachings are at EĀ 29.8 (T2.658b11) & EĀ 47.5 (T2.782a9).

⁴⁶ A 10.54.7-13/5:100-102 @ SD 83.8.

⁴⁷ A 9.6/4:365-369 @ SD 83.7.

⁴⁸ A 9.6.3/4:366 @ SD 83.7.

⁴⁹ **M 17.5+6/1:106 & 25+26/1:107 f @ SD 52.5.**

⁵⁰ MĀ 107 (T1.597c8) & MĀ 108 (T1.598b3).

⁵¹ See eg A 9.6,3/4:367 @ SD 83.7.

the wholesome should be pursued or resorted to (*sevitabba*). It is therefore clear that this teaching model (the *sevitabbāsevitabba* model) is an ancient one. [1.1.3]

1.8 CLOSING. The *Sevitabbāsevitabba* Sutta closes with the Buddha declaring that those, from whichever of the 4 classes of his times, or anyone at all, who understand in detail what has been briefly stated by him here, it would be for their “good and happiness for a long time” [§§60-64]. The Commentary says that those who study this Sutta text and commentary without practising accordingly, cannot be said to “understand the meaning in detail.” Only those who have practised accordingly can be said so. (MA 4:102)

2 Translation issue

2.1 TRANSLATION DIFFICULTY. It is difficult to find a single exact translation (if there is such a universally acceptable thing) for either *sevitabba* or *asevitabba* to fit all their contexts in this Sutta. There are three “cycles” of teachings here and they all centre around the *sevitabbāsevitabba* (“what is to be resorted to and what not to be resorted to”) model.

2.2 THE FIRST AND SECOND CYCLES. The translations “to be cultivated” and “not to be cultivated” might fit well into the the first cycle [§§3-21] as they deal with mental or existential states. But in the second cycle [§§22-38], which deals with the six senses and their objects, the two key Pali words are better rendered as “to attend to” and “not to attend to,” or “to follow through” and “not to follow through.” For example, we can say that we “should attend to” a wholesome *form*, and we “should not attend to an unwholesome *form*,” and so on.

2.3 THE THIRD CYCLE [§§39-59] has a list that includes the first 3 basic supports of monastic life (robes, almsfood and lodging), 4 kinds of places, and “persons”—that is, comprising consumables, living space, and people. Translating *sevitabba* as “to be cultivated” (as M:ÑB has done) clearly does not fit here: it is difficult, for example, to see how we can “cultivate wholesome *robes*” or “not to cultivate an unwholesome *village*.”

The Pali word, *sevati*,⁵² and its various forms have a wide purview of senses, including “to serve, associate with, resort to, to enjoy,” applicable to mental states, physical states, locations, people, and so on. In the third exposition cycles, due to the variety of subjects, the word “resort to” and “not to resort to” would best fit their contexts.

2.4 CONTEXTUAL TRANSLATION? We could, of course, use different English translations of *sevitabba* and *asevitabba* for each of the exposition cycles. However, this would miss out the flavour of the Sutta, which is about how to properly direct our minds to external objects in terms of spiritual cultivation. As such, I think “to resort to” and “not to resort to” works best to reflect the original imports of the Pali compound, *sevitabbāsevitabba*.

2.5 THE BEST TRANSLATION? If there is an *intransitive* English word that works like “cultivate” but reflecting the pregnant senses of the Pali words here, then it would certainly be both more accurate and also aesthetically pleasing. I B Horner, in her translation, uses “to be followed” and “not to be followed” (M:H 3:94 etc) throughout. In their translations of **the Sakka Pañha Sutta** (D 21),⁵³ for example, C A F Rhys Davids uses “follow” and “avoid” respectively [1.2+1.3], while Maurice Walshe, following her, similarly uses “pursue” and “avoid.” These translations may work for the first two exposition cycles, but clearly not in the third.

2.6 A LIVING LANGUAGE. English language purists might comment that the translations “to be resorted to” and “not to be resorted to” seems “truncated” or grammatically or semantically incomplete, and should read as “that which is to be resorted to” and “that which is not to be resorted to.”

Technically, I agree, but the genius and wealth of a living language is its ability, propensity and potential for its words to show “basic” senses, technical usages as well as the sense or senses as demanded by the context or as intended by its creative author (such as a poet) or a translator intends. Otherwise, we have a dead language. — — —

⁵² *Sevati*, “to serve, associate with, resort to, to pursue, to enjoy” (V 2:203; A 1:124 f; Sn 57, 75; Pug 33; It 107; J 3:525; SnA 169).

⁵³ See eg D 21,2.5/2:281: see D:RD 2:315 & D:W 330.

The Discourse on What is to be Resorted to And What is Not to be Resorted to

M 114

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's grove near Sāvathī.

Then the Blessed One addressed the monks, "Bhikshus!"
"Bhante," the monks replied to the Blessed One in assent.

2 The Blessed One said this:

"Bhikshus, I will give you a Dharma exposition on **what is to be resorted to**⁵⁴ **and what is not to be resorted to**.⁵⁵

Listen well, pay close attention, I will speak!"

"Yes, bhante," the monks replied to the Blessed One.

THE 1ST CYCLE:

THE MORALITY OF OMISSION AND COMMISSION

[§§3-21]

The Buddha's first summary: The 7 "pairs"⁵⁶

3 The Blessed One said this:

"(1) Bhikshus, **bodily conduct**, *kāya,samācāra,*
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.⁵⁷

And this bodily conduct is either the one or the other.⁵⁸

(2) Bhikshus, **verbal conduct**, *vacī,samācāra,*
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.

And this verbal conduct is either the one or the other.

(3) Bhikshus, **mental conduct**, *mano,samācāra,*
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.

And this mental conduct is either the one or the other.

(4) Bhikshus, **the arising of thought**, *citt'uppāda,*
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to. [46]

⁵⁴ "To be resorted to," *sevitabba* (pot p) from *sevati*, "to serve, associate with, resort to, to enjoy" (V 2:203; A 1:124 f; Sn 57, 75; Pug 33; It 107; J 3:525; SnA 169). For other meanings of *sevati*, see PED: sevati. On the problem of translating *sevitabba* and *asevitabba*, see Intro (2).

⁵⁵ *Sevitabbāsevitabbaṃ vo bhikkhave dhamma,pariyāyaṃ desessāmi.*

⁵⁶ Topics (1) & (2) here appear in **Sakka Pañha S** (D 21), as the first 2 of its triad of topics, the third being that of "(mental) quest" (*pariyesanā*), and where the Buddha explains them as being of two kinds (as here) to Sakka (D 21.-2.4/2:279 f), SD 70.6. See Intro (1.2, 1.3).

⁵⁷ *Sevitabbam pi asevitabbam pi.* On the problem of tr *sevitabba* and *asevitabba*, see §2 n.

⁵⁸ *Tañ ca aññam-aññam kāya,samācāraṃ.* Comy says that the two are mutually exclusive, and there is no way by which either one can be regarded as the other (MA 4:100). This means that we cannot be both good and evil at the same time (by way of intention and action). This is, in fact, quite clear from the words, "to be resorted to" (*sevitabba*) and "not to be resorted to" (*asevitabba*), which means that we must carefully consider the significance (what it *is* about) and the consequences (what it *brings* about) before we act.

And this arising of thought is either the one or the other.

- (5) Bhikshus, **the gain⁵⁹ in perception**, *saññā,paṭilābha*,
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.

And this gain in perception is either the one or the other.

- (6) Bhikshus, **the gain in views**, *diṭṭhi,paṭilābha*,
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.

And this gain in views is either the one or the other.

- (7) Bhikshus, **the gain in selfhood**,⁶⁰ *atta.bhāva,paṭilābha*,
is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.

And this gain in selfhood is either the one or the other.”

The first elaboration by Sāriputta

4 When this was said, the venerable Sāriputta said this to Blessed One:

“Bhante, what has been briefly spoken by the Blessed One regarding this matter without elaborating its meaning in detail, I understand the meaning in detail, thus:⁶¹

5 (1) BODILY CONDUCT. ‘**Bhikshus, bodily conduct is of two kinds, I say, to be *resorted to* or *not* to be resorted to.**

And this bodily conduct is either the one or the other [is mutually exclusive].’

Thus it has been said by the Blessed One. In what connection has this been said?

5.2 Bhante, as regards such bodily conduct, when resorted to, unwholesome states increase and wholesome states decrease, such bodily conduct should *not* be resorted to.

But, bhante, as regards such bodily conduct, when resorted to, unwholesome states decrease and wholesome states increase, such bodily conduct *should* be resorted to.

BODILY CONDUCT *NOT* TO BE RESORTED TO

5.3 What kind of bodily conduct, bhante, when resorted to, **unwholesome states increase and wholesome states decrease?**

5.4 (1) KILLING. Here,⁶² bhante, a certain person is one who destroys living beings, cruel, bloody-handed, given to cruelty and violence, merciless to living beings.

⁵⁹ Here I have followed Ayya Uppalavaṇṇā in her use of a simple word that best reflects *paṭilābha*.

⁶⁰ “Selfhood,” *atta.bhāva*, here refers technically to rebirth (MA 4:101), but see [1.1.1.6+7]. On *atta.bhāva,paṭilābha*, see V 2:185,25 = A 3:122,24 (= *sarīra,paṭilābha*, “the obtaining of a physical body); V 3:105,20 = 107,35 = S 2:225, 19; D 3:231,16 = A 2:159,5; M 3:46,6 = 52,33; S 2:272,4, 283,33, 3:144,12; A 2:188,30. For details, see **The person in Buddhism**: SD 29.6b (1.3).

⁶¹ *Imassa kho aham bhante bhagavatā saṅkhittena bhāsitaṣṣa, vitthārena attham avibhattassa, evam vitthārena attham ājānāmi*. This is stock: **Sevitabbāsevitabba S (M 113,4/3:46 = 12/3:53 = 23/3:56 = 30/3:58)**. **A briefer version**: *Imassa khvāham bhante bhagavatā saṅkhittena bhāsitaṣṣa katham evam vitthārena attho daṭṭhabbo’ti*: **Aññatara Bhikkhu S 1 (S 22.35/3:35); Aññatara Bhikkhu S 2 (S 22.36/3:37); Upādiyamāna S (S 22.63/3:74); Mañña-māna S (S 22.64/3:75); Abhinandamāna S (S 22.65/3:76); Anicca S (S 22.66/3:76); Dukkha S (S 22.67/3:77); Anatta S (S 22.68/3:78); Anattaniya S (S 22.69/3:78); Rajanīya Saṅghita S (S 22.70/3:79); Māluṅkya,putta S (S 35.95/4:73); Kāma Bhūta S 1 (S 41.5/4:292); Cetanā S (A 4.172/2:159); Devatā S (A 6.69/3:424); Sovacassatā S 2 (A 7.34/4:30); Bhariyā S (A 7.59/4:92); Sakkacca S (A 7.66/4:122); Kālī S (A 10.26/5:47, to *bhaginī*); **Mahā Pañha 2 (A 10.28/5:55, to *ayye*)**. On the request for an elaboration on a brief teaching: *Imassa nu kho bhante bhagavatā saṅkhittena bhāsitaṣṣa katham vitthārena attho daṭṭhabbo’ti*: **Hālidikāni S 1 (S 22.3/3:9); Hālidikāni S 2 (S 22.4/3:13); Kālī S (A 10.26/5:48); Mahā Pañha 2 (A 10.28/5:55, to *ayye*)**. *Sādhu me bhante bhagavā tathā bhāsatu yathā’ham imassa bhagavatā saṅkhittena bhāsitaṣṣa vitthārena attham ājāneyyan’ti*: **Susima S (S 12.70/2:124)**. Sāriputta’s exposition starts here and ends at §12.**

(2) STEALING. Furthermore, he takes what is not given: in a village or in a forest,⁶³ he takes by way of theft, others' possessions that are of service to them

(3) SEXUAL MISCONDUCT. Furthermore, he commits sexual misconduct: falling into such a conduct with those protected by their mother, protected by their father, protected by their parents, protected by their brother, protected by their sister, protected by a relative,⁶⁴ protected by the clan, protected by custom,⁶⁵ one with a husband, one betrothed to a younger brother,⁶⁶ even with one with a string of garlands [engaged to another].⁶⁷

5.5 Bhante, such [47] bodily conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

BODILY CONDUCT TO BE RESORTED TO

5.6 What kind of bodily conduct, bhante, when resorted to, **unwholesome states decrease and wholesome states increase**?

5.7 (4) NOT KILLING. Here,⁶⁸ bhante, a certain person, having given up killing living beings, refrains from harming living beings, lays down rod and sword, conscientious, merciful, dwells beneficial and compassionate to all living beings.

(5) NOT STEALING. Having given up taking the not-given, he refrains from taking the not-given—in a village or in a forest, he does not take, by way of theft, others' possessions that are of service to them.

(6) NOT COMMITTING SEXUAL MISCONDUCT. Having given up sexual misconduct, he refrains from sexual misconduct—not falling into such a conduct with those protected by their mother, protected by their father, protected by their parents, protected by their brother, protected by their sister, protected by relatives, protected by the clan, protected by law [dharma], one with a husband, a protected woman, not even with one adorned with a string of garlands [in betrothal to another].

5.8 Bhante, such bodily conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.

5.9 It is in this connection that this has been said by the Blessed One, thus:

⁶² This section recurs at **Sāleyyaka S** (M 41) where it is described as “disharmonious” (*visama, cariya*) (M 41,8/1:286), SD 5.7 (qv); **Verañja S** (M 42/1:291) & **(Kamma,patha) Cunda S** (A 10.176,3/5:264), SD 79.12.

⁶³ “In a village or in a forest,” *gāma, gatam vā arañña'gatam va*, lit “gone to the village or gone to the forest.”

⁶⁴ “Protected by the clan” (*gotta, rakkhita*), as at **Saṁsappaniya Pariyāya S** (A 10.205,4.2/5:288), SD 39.7.

⁶⁵ “Protected by custom [dharma]” (*dhamma, rakkhita*), as at **Saṁsappaniya Pariyāya S** (A 10.205,4/5:288), SD 39.7.

⁶⁶ *Sa, paridaṇḍā*. The conjunctural tr is based on the notion that it is related to the Skt term *paridāyī*, is “a father (or another relation) who marries his daughter or ward to a man whose elder brother is not yet married” (SED). *Sa, paridaṇḍā* then prob refers to such a woman, which is plausible if we consider the above context. Possibly too: “one undergoing punishment.” However, Comy: *Yo itthan, nāmaṁ itthim gacchati, tassa ettako daṇḍo 'ti evaṁ gāmaṁ vā gemaṁ vā vīthim vā uddissa ṭhapita, daṇḍā, pana saparidaṇḍā nāma*, “This penalty is placed in connection with a village, house or street, thus: ‘Whoever goes to such and such a woman gets such a penalty’—this is called *sa, paridaṇḍā*” (MA 2:330). This apparently refers to where prostitution is illegal. Even so, violating such a woman would entail a penalty. In modern terms, this rule also covers “wards of the court,” ie, minors involved in some kind of legal process or adjudication.

⁶⁷ *Kāmesu, micchā. cārī kho pana hoti, yā tā mātu, rakkhitā pitu, rakkhitā mātā, pitu, rakkhitā bhātu, rakkhitā bhagini, rakkhitā nāti, rakkhitā gotta, rakkhitā dhamma, rakkhitā sa-s, sāmikā sa, paridaṇḍā antamaso mālā, guḷa, parikkhitāpi tathā, rūpāsu cāritam āpajjitā hoti*. As at **Sāleyyaka S** (M 41,8(3)/1:286), SD 5.7. These “protected women” are listed as ten in the Vinaya as *mātā, rakkhitā, pitu, rakkhitā, mātā, pitu, rakkhitā, bhātu, rakkhitā, bhagini, rakkhitā, nāti, rakkhitā, gotta, rakkhitā* (those protected by the clan), *dhamma, rakkhitā* (those protected by custom), *sārakkhā* (those “under (natural) protection,” ie the or engaged [*mālā, guḷa, parirakkhitā*] and married women [*sa-s, sāmikā*], incl women of the royal harem), *sa, paridaṇḍā* () (V 3:139). The “one with a husband” and “one who has been garlanded in betrothal to another” of **Sāleyyaka S** come under the category of *sārakkhā* in the Vinaya. On *sa, paridaṇḍā*, see prec n.

⁶⁸ This section as at **Sāleyyaka S** (M 41) where it is described as “Dharmafaring” (*dhamma, cariya*) and “harmonious” (*sama, cariya*) (M 41,12/1:287), SD 5.7 (qv); **Verañja S** (M 42/1:291) & **(Kamma,patha) Cunda S** (A 10.-176,8/5:266), SD 79.12.

‘*Bhikshus, bodily conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this bodily conduct is either the one or the other.*’

6 (2) VERBAL CONDUCT. ‘Bhikshus, verbal conduct is of two kinds, I say to be resorted to or not to be resorted to.

And this verbal conduct is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

6.2 Bhante, as regards such verbal conduct, when resorted to, unwholesome states increase and wholesome states decrease, such verbal conduct should *not* be resorted to.

But, bhante, as regards such verbal conduct, when resorted to, unwholesome states decrease and wholesome states increase, such verbal conduct *should* be resorted to.

VERBAL CONDUCT *NOT* TO BE RESORTED TO

6.3 What kind of verbal conduct, bhante, when resorted to, **unwholesome states increase and wholesome states decrease?**

6.4 (7) SPEAKING FALSEHOOD. Here,⁶⁹ bhante, a certain person speaks falsehood.

When questioned as a witness before a council, before a congregation, [48] in the midst of relatives, in the midst of a guild [a company], in the midst of the royal court [a court of law], and summoned and questioned as a witness,⁷⁰ thus: ‘Come now, man, tell us what you know!’

Not knowing, he says he knows, or knowing, he says he knows not;
having not seen, he says he saw, or having seen, he says he did not see—

consciously lying thus for his own sake, for the sake of others, or for some small material gain.

(8) SLANDERING. Here again, he speaks divisive words:

what he has heard here (from others), he repeats it there (to others) to divide them;
what he has heard there, he repeats it here to divide them—

thus he divides the united, who encourages the divided (to remain so) [rejoicing in division];

being pleased at discord, enjoying discord, delighting in discord, saying words conducive to discord.

(9) SPEAKING HARSH WORDS. Furthermore, he speaks harsh words—

uttering words that are sharp, rough, harsh, hurting to others, offensive to others, connected with anger,⁷¹ inconducive to mental concentration.

(10) SPEAKING FRIVOLOUSLY. Furthermore, he chatters frivolously [utters useless talk]—

he speaks at the wrong time, what is false, what is not connected with the goal [unbeneficial],

what is not the teaching [Dharma], what is not the discipline [Vinaya];

at the wrong time, he speaks words not worth treasuring, baseless, undefined [rambling],

not connected with the goal.

6.5 Bhante, such verbal conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

VERBAL CONDUCT TO BE *RESORTED* TO

6.6 What kind of verbal conduct, bhante, when resorted to, **unwholesome states decrease and wholesome states increase?**

6.7 (11) NOT SPEAKING FALSEHOOD. Here,⁷² bhante, a certain person, having given up speaking falsehood, refrains from speaking falsehood—

⁶⁹ This section is, with slight variations, at **Sāleyyaka S** (M 41) where it is described as “disharmonious” (*visama,-cariya*) (M 41,9/1:286 f), SD 5.7 (qv); **Verañja S** (M 42/1:291) & **(Kamma,patha) Cunda S** (A 10.176,4/5:264 f), SD 79.12.

⁷⁰ *Abhinīto sakkhi,puṭṭho.*

⁷¹ *Pharusa,vāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā pharusā para,kaṭukā parābhisajjanī kodha,sāmantā.*

⁷² This section is, with slight variations, at **Sāleyyaka S** (M 41) where it is described as “Dharmafaring” (*dhamma,cariya*) and “harmonious” (*sama,cariya*) (M 41,12/1:287), SD 5.7 (qv); **Verañja S** (M 42/1:291) & **(Kamma,-patha) Cunda S** (A 10.176,9/5:267), SD 79.12.

when questioned as a witness before a council, before a congregation, in the midst of relatives, in the midst of a guild [a company], in the midst of the royal court [a court of law], and summoned and questioned as a witness, thus: ‘Come now, man, tell us what you know!’

Not knowing, he says he knows not, or knowing, he says he knows;

having not seen, he says he did not see, or having seen, [49] he says he saw—

not consciously telling a lie thus for his own sake, for the sake of others, or (even) for some small material gain.

(12) NOT SLANDERING. Having given up divisive speech, he refrains from divisive speech— what he has heard here (from others), he does not repeat it there (to others) to divide them; what he has heard there, he does not repeat it here to divide them—

thus he is one who unites the disunited, or who discourages the divided (from remaining so) [not rejoicing in division];

he is pleased at concord, enjoying concord, delighting in concord, saying words conducive to concord.

(13) NOT USING HARSH SPEECH. Having given up harsh speech, he refrains from harsh speech— he utters words that are gentle, pleasant to the ear, loving, touching the heart, urbane [refined], delighting to the multitude, pleasing to the multitude.⁷³

(14) NOT SPEAKING FRIVOLOUSLY. Having given up frivolous chatter, he refrains from frivolous chatter—

he speaks at the right time, what is true, what is connected with the goal [beneficial], what is the teaching, what is the discipline;

he speaks words worth treasuring, at the right time, well-founded, well-defined [not rambling], connected with the goal.

6.8 Bhante, such verbal conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.

6.9 It is in this connection that this has been said by the Blessed One, thus:

‘Bhikshus, verbal conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this bodily conduct is either the one or the other.’

7 (3) MENTAL CONDUCT. ‘Bhikshus, mental conduct is of two kinds, I say, to be resorted to or not to be resorted to.

And this mental conduct is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

7.2 Bhante, as regards such mental conduct, when resorted to, unwholesome states increase and wholesome states decrease, such mental conduct should *not* be resorted to.

But, bhante, as regards such mental conduct, when resorted to, unwholesome states decrease and wholesome states increase, such mental conduct *should* be resorted to.

MENTAL CONDUCT *NOT* TO BE RESORTED TO

7.3 What kind of mental conduct, bhante, when resorted to, **unwholesome states increase and wholesome states decrease**?

7.4 (15) COVETOUSNESS.⁷⁴ Here,⁷⁵ bhante, a certain person is covetous—he covets the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

⁷³ *Yā sā vācā nelā kaṇṇa, sukhā pemaṇīyā hadayaṇ, gamā porī bahu.jana, kantā bahu.jana, manāpā tathā, rūpim vācam bhāsītā hoti. Neḷa (na + eḷa = Skt anenas, opp of enas, “fault, bad”), (of speech) gentle, humane. As in **Danta, bhūmi S** (M 125, 12.6), SD 46.3, except that *tathā, rūpim vācam bhāsītā hoti* here is replaced by *tathā, rūpāhi vācāhi samudācarati*, “he addresses...with such words...”.*

⁷⁴ Covetousness (*abhijjhā*) and ill will (*vyāpāda*) are usu incl under “mental conduct,” but are here shown *separately* in §10. As described here, have the full strength of an “karmic course” (*kamma, patha*), but below [§8.4], as “arising of thought” (*citt’uppāda*), they are still only nascent inclination or latent tendency (*anusaya*)* that are not fully expressed as deliberate thoughts or obsessive intentions. In fact, the foll 2 sections [§§9+10] detail how such lurking thoughts develop, first into a perception (*saññā*) and then into a view (*ditṭhi*), that then leads on to contribute

(16) ILL WILL. Furthermore, he is one with a heart of ill will, a mind of wicked thoughts, [50] thinking, ‘May these beings be killed, or slaughtered, or wiped out, or destroyed, or not exist!’

7.5 Bhante, such mental conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

MENTAL CONDUCT TO BE *RESORTED TO*

7.6 What kind of mental conduct, bhante, when resorted to, **unwholesome states decrease and wholesome states increase**?

7.7 (17) NON-COVETOUSNESS. Here,⁷⁶ bhante, a certain person is not covetous—he covets not the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

(18) NON-ILL WILL. Here, bhante, a certain person is one with a heart free of ill will, a mind without wicked thoughts, thinking, ‘May these beings be free from hate! May they be free from suffering! May they be free from bad!’⁷⁷ May they continue to be happy!’

7.8 Bhante, such mental conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.⁷⁸

7.9 It is in this connection that this has been said by the Blessed One, thus:

‘Bhikshus, mental conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this mental conduct is either the one or the other.’

8 (4) THE ARISING OF THOUGHT. ‘Bhikshus, the arising of thought is of two kinds, I say, to be resorted to or not to be resorted to.

And this arising of thought is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

8.2 Bhante, as regards such arising of thought, when resorted to, unwholesome states increase and wholesome states decrease, such arising of thought should *not* be resorted to.

But, bhante, as regards such arising of thought, when resorted to, unwholesome states decrease and wholesome states increase, such arising of thought *should* be resorted to.

THOUGHTS *NOT* TO BE RESORTED TO

8.3 What kind of arising of thought, bhante, when resorted to, **unwholesome states increase and wholesome states decrease**?

8.4 (19)⁷⁹ COVETOUSNESS.⁸⁰ Here, bhante, a certain person is covetous. He dwells with a mind attended by covetousness.⁸¹

to personhood (*atta, bhāva*) [§11], here simply referring to rebirth. See Intro (1.1). On latent tendencies, see *Anusaya*, SD 31.3.

⁷⁵ This section as at *Sāleyyaka S* (M 41) where it is described as “disharmonious” (*visama, cariya*) (M 41.10/1:-287), SD 5.7 (qv); *Verañja S* (M 42/1:291) & (*Kamma, patha*) *Cunda S* (A 10.176.5/5:265), SD 79.12.

⁷⁶ This section as at *Sāleyyaka S* (M 41) where it is described as “Dharmafaring” (*dhamma, cariya*) and “harmonious” (*sama, cariya*) (M 41.14/1:288), SD 5.7 (qv); *Verañja S* (M 42/1:291) & (*Kamma, patha*) *Cunda S* (A 10.-176.10/5:267), SD 79.12.

⁷⁷ “Be free from evil,” *anīgha*, resolved as *an + īgha*, instead of *a + nigha* (affliction, trouble, woe). The ideas connoted by *a-nigha* overlap with the preceding “free from hate, free from suffering.”

⁷⁸ Wrong views (*micchā, diṭṭhi*) and right views (*sammā, diṭṭhi*) are usually included under “mental conduct,” but is here treated separately as “the gain in views” [§10.7].

⁷⁹ This *italicized* and (parenthesized) number and the foll do not exactly form a sequence with the broken series of the 10 unwholesome path of action (*akusala kamma, patha*): the numberings merely helps in identifying it as the main idea/s in the section.

⁸⁰ Covetousness (*abhijjhā*) and ill will (*vyāpāda*) as described in §7.4 have the full strength of an “action course” (*kamma, patha*), but here, as “arising of thought” (*citt’uppāda*), they are still only nascent or latent inclination that are not fully expressed as obsessive volitions or deliberate thoughts. In fact, the next 2 sections [§§9+10] detail how such lurking thoughts develop, first into a perception (*saññā*) and then into a view (*diṭṭhi*), that then lead on to contribute to personhood (*atta, bhāva*) [§11], here simply referring to rebirth.

(20) ILL WILL. He is one with ill will. He dwells with a mind attended by ill will.⁸²

He is one who is vexed [annoyed]. He dwells with a mind attended by vexation [annoyance].⁸³

8.5 Bhante, such arising of thought, when resorted to, *unwholesome states increase and wholesome states decrease*.

THOUGHTS TO BE *RESORTED TO*

8.6 What kind of arising of thought, bhante, when resorted to, **unwholesome states decrease [51] and wholesome states increase?**

8.7 (21) NON-COVETOUSNESS. Here,⁸⁴ bhante, a certain person is not covetous. He dwells with a heart *unattended* by covetousness.⁸⁵

(22) NON-ILL WILL. He is one with a heart free of ill will. He dwells with a heart unattended by ill will.

8.8 Bhante, such arising of thought, when resorted to, *unwholesome states decrease and wholesome states increase*.⁸⁶

8.9 It is in this connection that this has been said by the Blessed One, thus:

‘*Bhikshus, arising of thought, is of two kinds, I say, to be resorted to or not to be resorted to. And this arising of thought is either the one or the other.*’

9 (5) GAIN IN PERCEPTION. ‘Bhikshus, a gain in perception⁸⁷ is of two kinds, I say, to be resorted to or not to be resorted to.

And this gain in perception is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

9.2 Bhante, as regards such gain in perception, when resorted to, unwholesome states increase and wholesome states decrease, such gain in perception should *not* be resorted to.

But, bhante, as regards such gain in perception, when resorted to, unwholesome states decrease and wholesome states increase, such gain in perception *should* be resorted to.

PERCEPTIONS *NOT* TO BE RESORTED TO

9.3 What kind of gain in perception, bhante, when resorted to, **unwholesome states increase and wholesome states decrease?**

9.4 (23)⁸⁸ COVETOUSNESS.⁸⁹ Here, bhante, a certain person is covetous. He *dwells* with a mind attended by the perceiving of covetousness.⁹⁰

⁸¹ *Idha, bhante, ekacco abhijjhālu hoti, abhijjhā, saḥagatena cetasā viharati*. The word *saha, gata* here means “co-nascent,” arising at the same time, simultaneous.

⁸² *Vyāpādavā hoti, vyāpāda, saḥagatena cetasā viharati*.

⁸³ *Vihesavā hoti, vihesā, saḥagatena cetasā viharati*.

⁸⁴ This section is unique to this Sutta.

⁸⁵ *Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhā, saḥagatena cetasā viharati*. The word *saha, gata* here means “co-nascent,” arising at the same time, simultaneous.

⁸⁶ Wrong views (*micchā, diṭṭhi*) and right views (*sammā, diṭṭhi*) are usually included under “mental conduct,” but is here treated separately as “the gain in views” [§10].

⁸⁷ *Saññā, paṭilābha*, ie, being conscious of our thoughts, and so reinforcing them..

⁸⁸ The *italicized* and (parenthesized) numbers here do not exactly form a sequence with the broken series of the 10 unwholesome path of action (*akusala kamma, patha*): the numberings merely helps in identifying the main idea/s in this section.

⁸⁹ Covetousness (*abhijjhā*) and ill will (*vyāpāda*), as described in §7.4, have the full strength of an “action course” (*kamma, patha*), but here, as “arising of thought” (*citt’uppāda*), they are still only nascent or latent inclination that are not fully expressed as obsessive volitions or deliberate thoughts. In fact, the next 2 sections [§§9+10] detail how such lurking thoughts develop, first into perception (*saññā*) and then into a view (*diṭṭhi*), that lead on to contribute to personhood (*atta, bhāva*) [§11], here simply referring to rebirth, when we *become* what we have thought, perceived, and viewed.

⁹⁰ *Idha bhante ekacco abhijjhālu hoti, abhijjhā, saḥagatāya saññāya viharati*. The word *saha, gata* here means “co-nascent,” arising at the same time, simultaneous. Simply, it means that the moment the thought arises, he follows through with thinking covetously.

(24) ILL WILL. He is one with ill will. He *dwells* with a mind attended by the perceiving of ill will.⁹¹ He is one who is vexed [annoyed]. He *dwells* with a mind attended by the perceiving of vexation [annoyance].⁹²

9.5 Bhante, such gain in perception, when resorted to, *unwholesome states increase and wholesome states decrease*.

PERCEPTIONS TO BE *RESORTED TO*

9.6 What kind of gain in perception, bhante, when resorted to, **unwholesome states decrease and wholesome states increase?**

9.7 (25) NON-COVETOUSNESS. Here, bhante, a certain person is not covetous. He dwells with a mind unattended by the perceiving of covetousness.⁹³

(26) NON-ILL WILL. He is one without ill will. He dwells with a mind unattended by the perceiving of ill will.⁹⁴

He is one who is not vexed [unannoyed]. He dwells with a mind unattended by the perceiving of vexation [annoyance].⁹⁵

9.8 Bhante, such gain in perception, when resorted to, *unwholesome states decrease and wholesome states increase*.

9.9 It is in this connection that this has been said by the Blessed One, thus:

‘Bhikshus, gain in perception, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in perception is either the one or the other.’ [52]

10 (6) GAIN IN VIEWS. ‘Bhikshus, a gain in views⁹⁶ is of two kinds, I say, to be resorted to or not to be resorted to.

And this gain in views is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

10.2 Bhante, as regards such gain in views, when resorted to, unwholesome states increase and wholesome states decrease, such gain in views should *not* be resorted to.

10.3 But, bhante, as regards such gain in views, when resorted to, unwholesome states decrease and wholesome states increase, such gain in views *should* be resorted to.

VIEWS *NOT* TO BE RESORTED TO

10.4 What kind of gain in views, bhante, when resorted to, **unwholesome states increase and wholesome states decrease?**

10.5 (27)⁹⁷ WRONG VIEWS. Here,⁹⁸ bhante, a certain person holds such views, thinking:⁹⁹

⁹¹ *Vyāpādavā hoti, vyāpāda, saḥagatāya saññāya viharati.* Simply, it means that the moment the thought arises, he follows through with a mind of ill will.

⁹² *Vihesavā hoti, vihesā, saḥagatāya saññāya viharati.* Simply, it means that the moment the thought arises, he harps on the thought of vexation.

⁹³ *Idha bhante ekacco anabhijjhālu hoti, anabhijjhā, saḥagatāya saññāya viharati.* The word *saha, gata* here means “co-nascent,” arising at the same time, simultaneous. Simply, here it means that the moment the thought arises, he does not follow it through.

⁹⁴ *Vyāpādavā hoti, vyāpāda, saḥagatāya saññāya viharati.* Simply, here it means that the moment the thought arises, he does not follow it through.

⁹⁵ *Vihesavā hoti, vihesā, saḥagatāya saññāya viharati.* Simply, here it means that the moment the thought arises, he does not follow it through.

⁹⁶ *Diṭṭhi, paṭilābha*, ie, the formation of views.

⁹⁷ This *italicized* and (parenthesized) numbers do not exactly form a sequence with the broken series of the 10 unwholesome path of action (*akusala kamma, patha*): the numberings merely help in identifying the main idea/s in this section.

⁹⁸ This section as at **Sāleyyaka S** (M 41) where it is described as “disharmonious” (*visama, cariya*) (M 41, 10/-1:287), SD 5.7 (qv); **Verañja S** (M 42/1:291) & (**Kamma, patha**) **Cunda S** (A 10.176, 5/5:266), SD 79.12.

⁹⁹ In **Sāmañña, phala S**, this view is attr to Ajita Kesakambalī, the hair-blanket ascetic (D 2, 23/1:55). He wore a cloak of human hair. His materialist view is answered in **Apannaṅka S** (M 60, 5-12 = 1:401-404). Medhātithi, defin-

‘There is nothing given,¹⁰⁰ nothing offered, nothing sacrificed.

There is no fruit or result of good actions or bad actions.¹⁰¹

There is no this world, there is no next world.¹⁰²

There is no mother, no father.¹⁰³

There are no spontaneously born beings.¹⁰⁴

There are no recluses or brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’¹⁰⁵

10.6 Bhante, such gain in views, when resorted to, *unwholesome states increase and wholesome states decrease*.

VIEWS TO BE *RESORTED TO*

10.7 What kind of gain in views, bhante, when resorted to, **unwholesome states decrease and wholesome states increase?**

10.8 (28) RIGHT VIEWS. Here,¹⁰⁶ bhante, a certain person holds such views, thinking:

‘There is what is given, what is offered, what is sacrificed.

There is fruit or result of good actions or bad actions.

There is this world, there is the next world.

There is mother, there is father.

There are beings that are reborn.

There are recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’

10.9 Bhante, such gain in views, when resorted to, *unwholesome states decrease and wholesome states increase*.

10.10 It is in this connection that this has been said by the Blessed One, thus:

‘*Bhikshus, gain in views, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in views is either the one or the other.*’

11 (7) GAIN IN SELFHOOD. ‘**Bhikshus, a gain in selfhood¹⁰⁷ is of two kinds, I say,**

ing *haitukāḥ* at Manu 4.30 (*The Principal Upaniṣads*, ed S Radhakrishnan, 1:243) asserts that the *nāstikas* (who reject the established brahminical system) upheld the doctrines of *nāsti para, loko nāsti dattaṃ nāsti hutam iti* (“there is no hereafter [next world], no value in giving, no value in sacrifice”), which does not have *n’atthi ayam loko*, as in the Buddhist formula. For a discussion, see **Brahma, jāla S** (D 1), SD 25.1(VII) n on “no next world” in qu on Ajita Kesambala (from *Sāmañña, phala S*). For comys on such wrong views, see Bodhi 1989:69-86 (on *Sāmañña, phala S*, D 2).

¹⁰⁰ “There is nothing given,” *n’atthi dinnam*. MA 2:332 = DA 165 says that this means there is no fruit of (or no value in) giving. Cf D 1:55; M 1:401, 515; S 3:206.

¹⁰¹ This is essentially a rejection of karma or accountability for our actions (*akiriya, vāda*), implying antinomianism and amorality, as in the ideas of Pūraṇa Kassapa: see **Sāmañña, phala S** (D 2.16/1:52), SD 8.10.

¹⁰² “There is no this world, there is no next world.” On the problem of associating these two differing views to Ajita Kesambala, see **Sāmañña, phala S** (D 2.22-24/1:55 f), SD 8. See Jayatilleke 1963:79 f, 91 f. Comys explain that “(a) ‘there is no this world’ means that when one is established in the next world, this world does not exist; (b) ‘there is no next world’ means that when one is established in this world, the next world does not exist.” (MA 2:332 = DA 1:165). Deeds done in such a deterministic system would not carry over into the afterlife, even if this view concedes to a hereafter.

¹⁰³ “There is no father, no mother.” Comys explain “there is no fruit of good or of bad behaviour (towards them)” (MA 2:332 = DA 1:165).

¹⁰⁴ *Opapātika*, said of the rebirth of a non-returner, but here also refers to all divine and hell beings. This is essentially a rejection of rebirth, implying that this is our only life, a kind of materialism. See **Mahāli S** (D 1:27, 156).

¹⁰⁵ Comy: This last statement is made regarding the non-existence of “all-knowing” (*sabbaññū*) Buddhas (MA 2:322), in other words, awakening is impossible.

¹⁰⁶ This section as at **Sāleyyaka S** (M 41) where it is described as “Dharmafaring” (*dhamma, cariya*) and “harmonious” (*sama, cariya*) (M 41.14/1:288), SD 5.7 (qv); **Verañja S** (M 42/1:291) & (**Kamma, patha**) **Cunda S** (A 10.-176.10/5:267 f), SD 79.12.

to be resorted to or not to be resorted to.

And this gain in selfhood is either the one or the other.’

Thus it has been said by the Blessed One. In what connection has this been said?

11.2 Bhante, as regards such gain in [53] selfhood, when resorted to, unwholesome states increase and wholesome states decrease, such a gain in selfhood should *not* be resorted to.

11.3 But, bhante, as regards such gain in selfhood, when resorted to, unwholesome states decrease and wholesome states increase, such gain in selfhood *should* be resorted to.

SELFHOOD *NOT* TO BE RESORTED TO: ONE WITH AFFLICTION

11.4 What kind of gain in selfhood, bhante, when resorted to,

unwholesome states increase and wholesome states decrease?

11.5 (29) Bhante,¹⁰⁸ when a person generates a gain in selfhood that *has* affliction,¹⁰⁹ *not* bringing about spiritual accomplishment,¹¹⁰

unwholesome states increase and wholesome states decrease.

SELFHOOD TO BE *RESORTED* TO: ONE WITHOUT AFFLICTION

11.6 (30) Bhante,¹¹¹ when a person generates a gain in selfhood that has *no* affliction, *bringing about* spiritual accomplishment,¹¹²

unwholesome states decrease and wholesome states increase.

11.7 It is in this connection that this has been said by the Blessed One, thus:

‘Bhikshus, gain in selfhood, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in selfhood is either the one or the other.’

The Buddha approves of Sāriputta’s exposition

12 Bhante, what has been briefly spoken by the Blessed One of this matter without elaborating its meaning in detail, *thus* I understand the meaning in detail.”¹¹³

13 “Sadhu, sadhu, Sāriputta! It is good, Sāriputta, that in what has been briefly spoken by me of this matter without elaborating its meaning in detail, you thus understand the meaning in detail:

The Buddha’s reprise of Sāriputta’s first exposition¹¹⁴

14 [=§5] (1) **BODILY CONDUCT. ‘Bhikshus, bodily conduct is of two kinds, I say, to be resorted to or not to be resorted to.**

And this bodily conduct is either the one or the other [mutually exclusive].’

Thus it has been said by me. In what connection has this been said?

14.2 Sāriputta, as regards such bodily conduct, when resorted to, unwholesome states increase and wholesome states decrease, such bodily conduct should *not* be resorted to.

¹⁰⁷ “Gain in selfhood,” *atta.bhāva,paṭilābhā* = *atta,paṭilābha* (DhsA 308), where Comy says it refers to the 3 realms of existence (DA 2:380). See (1.1.1.6).

¹⁰⁸ This section is unique to the Sutta.

¹⁰⁹ Ie “bound in, burdened with, attended by affliction.”

¹¹⁰ This line and the foll: *Sa,vyābajjham bhante atta.bhāva,paṭilābham abhinibbattayato apariniṭṭhita,bhāvāya | akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. On apariniṭṭhita,bhāva, see Intro (1.1.1.5).*

¹¹¹ This section is unique to the Sutta.

¹¹² This line and the foll: *Avyābajjham bhante atta.bhāva,paṭilābham abhinibbattayato pariniṭṭhita,bhāvāya | akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. On pariniṭṭhita,bhāva, see Intro (1.1.1.5).*

¹¹³ Sāriputta’s exposition ends here; it begins at §4.

¹¹⁴ This whole section is a repeat of §§5-11, where “bhante” is substituted with “Sāriputta,” and “the Blessed One” with “by me.” This repetition is valuable as a reinforcement of the truths that the Sutta is teaching: the Dharma is better *heard* than read. During Sutta class, the “Buddha’s endorsement” could be read as “Sutta Puja” by the class. A variation of the reading could be to divide the class into two groups (A & B): group A reads one section, and group B the next, alternately.

But, Sāriputta, as regards such bodily conduct, when resorted to, unwholesome states decrease and wholesome states increase, such bodily conduct *should* be resorted to.

14.3 What kind of **bodily conduct**, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease**?

14.4 (1) KILLING. Here, Sāriputta, a certain person is one who destroys living beings, cruel, bloody-handed, given to cruelty and violence, merciless to living beings.

(2) STEALING. Furthermore, he takes what is not given: in a village or in a forest, he takes by way of theft, others' possessions that are of service to them

(3) SEXUAL MISCONDUCT. Furthermore, he commits sexual misconduct: falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,] protected by their brother, protected by their sister, protected by a relative, protected by the clan, protected by law [dharma], one with a husband, a protected woman, even with one adorned with a string of garlands [in betrothal to another].

14.5 Sāriputta, such [47]¹¹⁵ bodily conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

14.6 What kind of **bodily conduct**, Sāriputta, when resorted to, **unwholesome decrease and wholesome states increase**?

14.7 (4) NOT KILLING. Here, Sāriputta, a certain person, having given up killing living beings, refrains from harming living beings, lays down rod and sword, conscientious, merciful, dwells beneficial and compassionate to all living beings.

(5) NOT STEALING. Having given up taking the not-given, he refrains from taking the not-given—in a village or in a forest, he does not take, by way of theft, others' possessions that are of service to them.

(6) NOT COMMITTING SEXUAL MISCONDUCT. Having given up sexual misconduct, he refrains from sexual misconduct—not falling into such a conduct with those protected by their mother, protected by their father, [protected by their parents,] protected by their brother, protected by their sister, protected by relatives, one with a husband, one protected by the law, not even with one adorned with a string of garlands [in betrothal to another].

14.8 Sāriputta, such bodily conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.

14.9 It is in this connection that this has been said by me, thus:

'Bhikshus, bodily conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this bodily conduct is either the one or the other.'

15 [= §6] (2) VERBAL CONDUCT. 'Bhikshus, verbal conduct is of two kinds, I say to be resorted to or not to be resorted to.

And this verbal conduct is either the one or the other.'

Thus it has been said by me. In what connection has this been said?

15.2 Sāriputta, as regards such verbal conduct, when resorted to, unwholesome states increase and wholesome states decrease, such bodily conduct should *not* be resorted to.

But, Sāriputta, as regards such verbal conduct, when resorted to, unwholesome states decrease and wholesome states increase, such verbal conduct *should* be resorted to.

15.3 What kind of **verbal conduct**, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease**?

15.4 (7) SPEAKING FALSEHOOD. Here, Sāriputta, a certain person speaks falsehood.

When questioned as a witness before a council, before a congregation, [48] in the midst of relatives, in the midst of a guild [a company], in the midst of the royal court [a court of law],

and summoned and questioned as a witness, thus: 'Come now, man, tell us what you know!'

Not knowing, he says he knows, or knowing, he says he knows not;

¹¹⁵ This paging (italicized), and those that follow here [§§14-20], cross-refers to Sāriputta's original passage.

having not seen, he says he saw, or having seen, he says he did not see—
consciously lying thus for his own sake, for the sake of others, or for some small material gain.

(8) Here again, he speaks divisive words:

what he has heard here (from others), he repeats it there (to others) to divide them;

what he has heard there, he repeats it here to divide them—

thus he divides the united, who encourages the divided (to remain so) [rejoicing in division];

being pleased at discord, enjoying discord, delighting in discord, saying words conducive to discord.

(9) Furthermore, he speaks harsh words—

uttering words that are sharp, rough, harsh, hurting to others, offensive to others, connected with anger,

inconducive to mental concentration.

(10) Furthermore, he chatters frivolously [utters useless talk]—

he speaks at the wrong time, what is false, what is not connected with the goal [unbeneficial],

what is not the Teaching [Dharma], what is not the Discipline [Vinaya];

at the wrong time, he speaks words not worth treasuring, baseless, undefined [rambling],

not connected with the goal.

15.5 Sāriputta, such verbal conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

15.6 What kind of **verbal conduct**, Sāriputta, when resorted to, **unwholesome states decrease and wholesome states increase**?

15.7 (11) NOT SPEAKING FALSEHOOD. Here, Sāriputta, a certain person, having given up speaking falsehood, refrains from speaking falsehood—

when questioned as a witness before a council, before a congregation, in the midst of relatives, in the midst of a guild [a company], in the midst of the royal court [a court of law],

and summoned and questioned as a witness, thus: ‘Come now, man, tell us what you know!’

Not knowing, he says he knows not, or knowing, he says he knows;

having not seen, he says he did not see, or having seen, [49] he says he saw—

not consciously telling a lie thus for his own sake, for the sake of others, or for some small material gain.

(12) NOT SLANDERING. Having given up divisive speech, he refrains from divisive speech—

what he has heard here (from others), he does not repeat it there (to others) to divide them;

what he has heard there, he does not repeat it here to divide them—

thus he is one who unites the disunited, or who discourages the divided (from remaining so) [not rejoicing in division];

he is pleased at concord, enjoying concord, delighting in concord, saying words conducive to concord.

(13) NOT USING HARSH SPEECH. Having given up harsh speech, he refrains from harsh speech—

he utters words that are gentle, pleasant to the ear, loving, touching the heart, urbane [refined], delighting to the multitude, pleasing to the multitude.

(14) NOT SPEAKING FRIVOLOUSLY. Having given up frivolous chatter, he refrains from frivolous chatter—

he speaks at the right time, what is true, what is connected with the goal [beneficial],

what is the Teaching, what is the Discipline;

he speaks words worth treasuring, at the right time, well-founded, well-defined [not rambling],

connected with the goal.

15.8 Sāriputta, such verbal conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.

15.9 It is in this connection that this has been said by me, thus:

‘Bhikshus, verbal conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this bodily conduct is either the one or the other.’

16 [= §7] (3) MENTAL CONDUCT. ‘Bhikshus, mental conduct is of two kinds, I say, to be resorted to or not to be resorted to.

And this mental conduct is either the one or the other.’

Thus it has been said by me. In what connection has this been said?

16.2 Sāriputta, as regards such mental conduct, when resorted to, unwholesome states increase and wholesome states decrease, such mental conduct should *not* be resorted to.

But, Sāriputta, as regards such mental conduct, when resorted to, unwholesome states decrease and wholesome states increase, such mental conduct *should* be resorted to.

16.3 What kind of mental conduct, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease**?

16.4 (15) COVETOUSNESS. Here, Sāriputta, a certain person is covetous—he covets the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

(16) ILL WILL. Furthermore, he is one with a heart of ill will, a mind of wicked thoughts, [50] thinking, ‘May these beings be killed, or slaughtered, or wiped out, or destroyed, or not exist!’

16.5 Sāriputta, such mental conduct, when resorted to, *unwholesome states increase and wholesome states decrease*.

16.6 What kind of mental conduct, Sāriputta, when resorted to, **unwholesome states decrease and wholesome states increase**?

16.7 (17) NON-COVETOUSNESS. Here, Sāriputta, a certain person is not covetous—he covets *not* the possessions of others that are of service to them, thinking, ‘Oh, may what belongs to others become mine!’

(18) NON-ILL WILL. Here, Sāriputta, a certain person is one with a heart free of ill will, a mind without wicked thoughts, thinking, ‘May these beings be free from hate; may they be free from suffering; may they be free from bad; may they continue to be happy!’

16.8 Sāriputta, such mental conduct, when resorted to, *unwholesome states decrease and wholesome states increase*.

16.9 It is in this connection that this has been said by me, thus:

‘Bhikshus, mental conduct, is of two kinds, I say, to be resorted to or not to be resorted to. And this mental conduct is either the one or the other.’

17 [= §8] (4) THE ARISING OF THOUGHT. ‘Bhikshus, the arising of thought is of two kinds, I say, to be resorted to or not to be resorted to.

And this arising of thought is either the one or the other.’

Thus it has been said by me. In what connection has this been said?

17.2 Sāriputta, as regards such arising of thought, when resorted to, unwholesome states increase and wholesome states decrease, such arising of thought should *not* be resorted to.

But, Sāriputta, as regards such arising of thought, when resorted to, unwholesome states decrease and wholesome states increase, such arising of thought *should* be resorted to.

17.3 What kind of arising of thought, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease**?

17.4 (19) COVETOUSNESS. Here, Sāriputta, a certain person is covetous. He dwells with a mind attended by covetousness.

(20) ILL WILL. He is one with ill will. He dwells with a mind attended by ill will.

He is one who is vexed [annoyed]. He dwells with a mind attended by vexation [annoyance].

17.5 Sāriputta, such arising of thought, when resorted to, *unwholesome states increase and wholesome states decrease*.

17.6 What kind of arising of thought, Sāriputta, when resorted to, **unwholesome states decrease [51] and wholesome states increase**?

17.7 (21) NON-COVETOUSNESS. Here, Sāriputta, a certain person is *not* covetous. He dwells with a heart *unattended* by covetousness.

(22) NON-ILL WILL. He is one with a heart free of ill-will. He dwells with a heart unattended by ill will.

17.8 Sāriputta, such arising of thought, when resorted to, *unwholesome states decrease and wholesome states increase*.

17.9 It is in this connection that this has been said by me, thus:

‘Bhikshus, arising of thought, is of two kinds, I say, to be resorted to or not to be resorted to. And this arising of thought is either the one or the other.’

18 [=§9] (5) GAIN IN PERCEPTION. ‘Bhikshus, a gain in perception is of two kinds, I say, to be resorted to or not to be resorted to.

And this gain in perception is either the one or the other.’

Thus it has been said by me. In what connection has this been said?

18.2 Sāriputta, as regards such gain in perception, when resorted to, unwholesome states increase and wholesome states decrease, such gain in perception should *not* be resorted to.

But, Sāriputta, as regards such gain in perception, when resorted to, unwholesome states decrease and wholesome states increase, such gain in perception *should* be resorted to.

18.3 What kind of gain in perception, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease?**

18.4 (23) COVETOUSNESS. Here, Sāriputta, a certain person is covetous. He dwells with a mind attended by the perceiving of covetousness.

(24) ILL WILL. He is one with ill will. He dwells with a mind attended by the perceiving of ill will.

He is one who is vexed [annoyed]. He dwells with a mind attended by the perceiving of vexation [annoyance].

18.5 Sāriputta, such gain in perception, when resorted to, *unwholesome states increase and wholesome states decrease*.

18.6 What kind of gain in perception, Sāriputta, when resorted to, **unwholesome states decrease and wholesome states increase?**

18.7 (25) NON-COVETOUSNESS. Here, Sāriputta, a certain person is not covetous. He dwells with a mind unattended by the perceiving of covetousness.

(26) NON-ILL WILL. He is one without ill will. He dwells with a mind unattended by the perceiving of ill will.

He is one who is not vexed [unannoyed]. He dwells with a mind unattended by the perceiving of vexation [annoyance].

18.8 Sāriputta, such gain in perception, when resorted to, *unwholesome states decrease and wholesome states increase*.

18.9 It is in this connection that this has been said by me, thus:

‘Bhikshus, gain in perception, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in perception is either the one or the other.’ [52]

19 [= §10] (6) GAIN IN VIEWS. ‘Bhikshus, a gain in views is of two kinds, I say, to be resorted to or not to be resorted to.

And this gain in views is either the one or the other.’

Thus it has been said by me. In what connection has this been said?

19.2 Sāriputta, as regards such gain in views, when resorted to, unwholesome states increase and wholesome states decrease, such gain in views should *not* be resorted to.

19.3 But, Sāriputta, as regards such gain in views, when resorted to, unwholesome states decrease and wholesome states increase, such gain in views *should* be resorted to.

19.4 What kind of gain in views, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease?**

19.5 (27) WRONG VIEWS. Here, Sāriputta, a certain person holds such views, thinking:

‘There is nothing given, nothing offered, nothing sacrificed.’

There is no fruit or result of good actions or bad actions.

There is no this world, there is no next world.

There is no mother, no father.

There are no spontaneously born beings.

There are no recluses or brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’

19.6 Sāriputta, such gain in views, when resorted to, *unwholesome states increase and wholesome states decrease*.

19.7 What kind of **gain in views**, Sāriputta, when resorted to, **unwholesome states decrease and wholesome states increase**?

19.8 (28) RIGHT VIEWS. Here, Sāriputta, a certain person holds such views, thinking:

‘There is what is given, what is offered, what is sacrificed.

There is fruit or result of good actions or bad actions.

There is this world, there is the next world.

There is mother, there is father.

There are beings that are reborn.

There are recluses and brahmins who, living rightly and practising rightly, having directly known and realized for themselves this world and the hereafter, proclaim them.’

19.9 Sāriputta, such gain in views, when resorted to, *unwholesome states decrease and wholesome states increase*.

19.10 It is in this connection that this has been said by me, thus:

‘Bhikshus, *gain in views*, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in views is either the one or the other.’

20 [=§11] (7) GAIN IN SELFHOOD. ‘Bhikshus, **gain in selfhood** is of two kinds, I say, to be resorted to or not to be resorted to.

And this gain in selfhood is either the one or the other.’

Thus it has been said by me. In what connection has this been said?

20.2 Sāriputta, as regards such gain in [53] selfhood, when resorted to, unwholesome states increase and wholesome states decrease, such gain in selfhood should *not* be resorted to.

20.3 But, Sāriputta, as regards such gain in selfhood, when resorted to, unwholesome states decrease and wholesome states increase, such gain in selfhood *should* be resorted to.

20.4 What kind of **gain in selfhood**, Sāriputta, when resorted to, **unwholesome states increase and wholesome states decrease**?

20.5 (29) REBIRTH WITH AFFLICTION. Sāriputta, when a person generates a gain in selfhood that has affliction, *not* bringing about spiritual accomplishment, *unwholesome states increase and wholesome states decrease*.

20.6 (30) REBIRTH WITHOUT AFFLICTION. Sāriputta, when a person generates a gain in selfhood the has no affliction, *bringing about* spiritual accomplishment, **unwholesome states decrease and wholesome states increase**.

20.7 It is in this connection that this has been said by me, thus:

‘Bhikshus, *gain in selfhood*, is of two kinds, I say, to be resorted to or not to be resorted to. And this gain in selfhood is either the one or the other.’

21 Sāriputta, what has been briefly spoken by me of this, the meaning should be thus seen in detail.¹¹⁶

¹¹⁶ *Imassa kho sāriputta mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.*

THE 2ND CYCLE: THE 12 SENSE-BASES [§§22-38]

The Buddha's second summary: The 12 sense-bases

22 THE 6 SENSE-FACULTIES AND THEIR SENSE-OBJECTS

Sāriputta,¹¹⁷

a form cognizable by **[56]** the eye
is of two kinds, I say, to be resorted to or not to be resorted to.¹¹⁸

Sāriputta,

a sound cognizable by the ear
is of two kinds, I say, to be resorted to or not to be resorted to.

Sāriputta,

a smell cognizable by the nose
is of two kinds, I say, to be resorted to or not to be resorted to.

Sāriputta,

a taste cognizable by the tongue
is of two kinds, I say, to be resorted to or not to be resorted to.

Sāriputta,

a touch cognizable by the body
is of two kinds, I say, to be resorted to or not to be resorted to.

Sāriputta,

a mind-object cognizable by the mind
is of two kinds, I say, to be resorted to or not to be resorted to.”

Sāriputta's second exposition: The 12 sense-bases

23 When this was said, the venerable Sāriputta said this to Blessed One:

“Bhante, what has been briefly spoken by the Blessed One regarding this matter without elaborating its meaning in detail, I understand the meaning in detail, thus:¹¹⁹

24 (1) **‘Form, Sāriputta, cognizable by *the eye* is of two kinds, I say, to be resorted to or not to be resorted to.’**

So it is said by the Blessed One. In what connection is this said?

24.2 Whatever kind of form, bhante, cognizable by the eye, when resorted to, unwholesome states increase, wholesome states decrease—such a form is *not* to be resorted to.

But whatever kind of form, bhante, cognizable by the eye, when resorted to, unwholesome states decrease, wholesome states increase—such a form is to be *resorted to*.

24.3 So it is said:

‘Form, Sāriputta, cognizable by the eye is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

25 (2) **‘Sound, Sāriputta, cognizable by *the ear* is of two kinds, I say, to be resorted to or not to be resorted to.’**

So it is said by the Blessed One. In what connection is this said?

¹¹⁷ This passage has a parallel in **Sakka Pañha S** (D 21), where it is Sakra who elaborates on the Buddha's summary (D 21,2.5/2:281), SD 70.6.

¹¹⁸ Comy says that in this section (on the sense-bases), the phrase, “either the one or the other” (*aññam-añña*), is omitted because the distinction is not in the object but in how we regard it. For one person, for example, lust, etc, arise towards a particular form, etc, but another person, on the other hand, developing disgust and dispassion, attains nirvana (*nibbuti*) on account of the same form, etc (MA 4:102).

¹¹⁹ *Imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsitaṃ, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi*. For details, see §4 n. Sāriputta's 2nd exposition starts here and ends at §30.

25.2 Whatever kind of sound, bhante, cognizable by the ear, when resorted to, unwholesome states increase, wholesome states decrease—such a sound is *not* to be resorted to.

But whatever kind of sound, bhante, cognizable by the ear, when resorted to, unwholesome states decrease, wholesome states increase—such a sound is to be *resorted to*.

25.3 So it is said:

‘Sound, Sāriputta, cognizable by the ear is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

26 (3) ‘Smell, Sāriputta, cognizable by the nose is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

26.2 Whatever kind of smell, bhante, cognizable by the nose, when resorted to, unwholesome states increase, wholesome states decrease—[57] such a smell is *not* to be resorted to.

But whatever kind of smell, bhante, cognizable by the nose, when resorted to, unwholesome states decrease, wholesome states increase—such a smell is to be *resorted to*.

26.3 So it is said:

‘Smell, Sāriputta, cognizable by the nose is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

27 (4) ‘Taste, Sāriputta, cognizable by the tongue is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

27.2 Whatever kind of taste, bhante, cognizable by the tongue, when resorted to, unwholesome states increase, wholesome states decrease—such a taste is *not* to be resorted to.

But whatever kind of taste, bhante, cognizable by the tongue, when resorted to, unwholesome states decrease, wholesome states increase—such a taste is to be *resorted to*.

27.3 So it is said:

‘Taste, Sāriputta, cognizable by the tongue is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

28 (5) ‘Touch, Sāriputta, cognizable by the body is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

28.2 Whatever kind of touch, bhante, cognizable by the body, when resorted to, unwholesome states increase, wholesome states decrease—such a touch is *not* to be resorted to.

But whatever kind of touch, bhante, cognizable by the body, when resorted to, unwholesome states decrease, wholesome states increase—such a touch is to be *resorted to*.

28.3 So it is said:

‘Touch, Sāriputta, cognizable by the body is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

29 (6) ‘Mind-object, Sāriputta, cognizable by the mind is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

29.2 Whatever kind of mind-object, bhante, cognizable by the mind, when resorted to, unwholesome states increase, wholesome states decrease—such a mind-object is *not* to be resorted to. [56]

But whatever kind of mind-object, bhante, cognizable by the mind, when resorted to, unwholesome states decrease, wholesome states increase—such a mind-object is to be *resorted to*.

29.3 So it is said:

‘Mind-object, Sāriputta, cognizable by the mind is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by the Blessed One.

The Buddha's approval of Sāriputta's second exposition¹²⁰

30 Bhante, what has been briefly spoken by the Blessed One of this matter without elaborating its meaning in detail, *thus* I understand the meaning in detail.”¹²¹

31 “Sadhu, sadhu, Sāriputta! It is good, Sāriputta, that in what has been briefly spoken by me of this matter without elaborating its meaning in detail, you thus understand the meaning in detail:

The Buddha reprise of Sāriputta's second exposition

32 [=§24] (1) ‘**A form, Sāriputta, cognizable by the eye is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

32.2 Whatever kind of form, Sāriputta, cognizable by the eye, when resorted to, unwholesome states increase, wholesome states decrease—such a form is *not* to be resorted to.

But whatever kind of form, Sāriputta, cognizable by the eye, when resorted to, unwholesome states decrease, wholesome states increase—such a form is to be *resorted to*.

32.3 So it is said:

‘*A form, Sāriputta, cognizable by the eye is of two kinds, I say, to be resorted to or not to be resorted to.*’

It is in this connection that this has been said by me.

33 [=§25] (2) ‘**A sound, Sāriputta, cognizable by the ear is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

33.2 Whatever kind of sound, Sāriputta, cognizable by the ear, when resorted to, unwholesome states increase, wholesome states decrease—such a sound is *not* to be resorted to.

But whatever kind of sound, Sāriputta, cognizable by the ear, when resorted to, unwholesome states decrease, wholesome states increase—such a sound is to be *resorted to*.

33.3 So it is said:

‘*A sound, Sāriputta, cognizable by the ear is of two kinds, I say, to be resorted to or not to be resorted to.*’

It is in this connection that this has been said by me.

34 [=§26] (3) ‘**A smell, Sāriputta, cognizable by the nose is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

34.2 Whatever kind of smell, Sāriputta, cognizable by the nose, when resorted to, unwholesome states increase, wholesome states decrease—such a smell is *not* to be resorted to.

But whatever kind of smell, Sāriputta, cognizable by the nose, when resorted to, unwholesome states decrease, wholesome states increase—such a smell is to be *resorted to*.

34.3 So it is said:

‘*A smell, Sāriputta, cognizable by the nose is of two kinds, I say, to be resorted to or not to be resorted to.*’

¹²⁰ This whole section is a repeat of §§24-39, where “bhante” is substituted with “Sāriputta,” and “the Blessed One” with “by me.” Ee reading of *bhagavatā* should be corrected to *mayā* (as in Se) throughout the *peyyāla*. This repetition is valuable as a reinforcement of the truths that the Sutta is teaching: the Dharma is better *heard* than read. During Sutta class, the “Buddha's endorsement” could be read as “Sutta Puja” by the class. A variation of the reading could be to divide the class into two groups (A & B): group A reads one section, and group B the next, alternately.

¹²¹ Sāriputta's exposition ends here; it begins at §23.

It is in this connection that this has been said by me.

35 [=§27] (4) ‘A **taste**, Sāriputta, cognizable by the tongue is of two kinds, I say, **to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

35.2 Whatever kind of taste, Sāriputta, cognizable by the tongue, when resorted to, unwholesome states increase, wholesome states decrease—such a taste is *not* to be resorted to.

But whatever kind of taste, Sāriputta, cognizable by the tongue, when resorted to, unwholesome states decrease, wholesome states increase—such a taste is to be *resorted to*.

35.3 So it is said:

‘A taste, Sāriputta, cognizable by the tongue is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

36 [=§28] (5) ‘A **touch**, Sāriputta, cognizable by the body is of two kinds, I say, **to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

36.2 Whatever kind of touch, Sāriputta, cognizable by the body, when resorted to, unwholesome states increase, wholesome states decrease—such a touch is *not* to be resorted to.

But whatever kind of touch, Sāriputta, cognizable by the body, when resorted to, unwholesome states decrease, wholesome states increase—such a touch is to be *resorted to*.

36.3 So it is said:

‘Touch, Sāriputta, cognizable by the body is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

37 [=§29] (6) ‘A **mind-object**, Sāriputta, cognizable by the mind is of two kinds, I say, **to be resorted to or not to be resorted to.**’

So it is said by me. In what connection is this said?

37.2 Whatever kind of mind-object, Sāriputta, cognizable by the mind, when resorted to, unwholesome states increase, wholesome states decrease—such a mind-object is *not* to be resorted to.

But whatever kind of mind-object, Sāriputta, cognizable by the mind, when resorted to, unwholesome states decrease, wholesome states increase—such a mind-object is to be *resorted to*.

37.3 So it is said::

‘A mind-object, Sāriputta, cognizable by the mind is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

38 Sāriputta, what has been briefly spoken by me of this, the meaning should be thus seen in detail.

THE 3RD CYCLE: PROPER RESORTS

[§§39-59]

The Buddha’s third summary: Proper resorts¹²²

39 THE 8 PROPER RESORTS¹²³

(1) Sāriputta, **the robe** *cīvara* is of two kinds, I say,
to be *resorted to* or *not* to be resorted to.¹²⁴

¹²² See n at “Resort cycle” (header).

¹²³ This whole section has a partial parallels in **Samatha S** (A 10.54.7-13/5:100-102), SD 83.8, **Sevanā S** (A 9.6/-4:365-369), SD 83.7 and the Chinese Āgamas (MĀ 109 @ T1.598c4-19; EĀ 29.8 @ T2.658b11; EĀ 47.5 @ T2.-782a9). See Intro (1).

¹²⁴ *Sevitabbam pi asevitabbam pi*. See Intro (2).

(2) Sāriputta, almsfood	<i>piṇḍapāta</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(3) Sāriputta, lodging	<i>sen'āsana</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(4) Sāriputta, a village	<i>gāma</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(5) Sāriputta, a market town	<i>nigāma</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(6) Sāriputta, a city	<i>nagara</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(7) Sāriputta, the country ¹²⁵	<i>janapada</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to.
(8) Sāriputta, a person	<i>puggala</i>	is of two kinds, I say, to be <i>resorted to</i> or <i>not</i> to be resorted to. [59]

Sāriputta's third exposition: Proper resorts¹²⁶

40 When this was said, the venerable Sāriputta said this to Blessed One:

“Bhante, what has been briefly spoken by the Blessed One regarding this matter without elaborating its meaning in detail, I understand the meaning in detail, thus:¹²⁷

The 3-support cycle

41 (1) ‘**Sāriputta, the robe is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by the Blessed One. In what connection is this said?

41.2 Whatever kind of robe, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a robe is *not* to be resorted to.

But whatever kind of robe, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such a robe is to be *resorted to*.

41.3 So it is said by the Blessed One:

‘Sāriputta, the robe is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

42 (2) ‘**Sāriputta, almsfood is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by the Blessed One. In what connection is this said?

42.2 Whatever kind of almsfood, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such an almsfood is *not* to be resorted to.

But whatever kind of almsfood, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such almsfood is to be *resorted to*.

42.3 So it is said by the Blessed One:

‘Sāriputta, almsfood is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

43 (3) ‘**Sāriputta, a lodging is of two kinds, I say, to be resorted to or not to be resorted to.**’

So it is said by the Blessed One. In what connection is this said?

¹²⁵ Here, “country” has both the senses of “a nation or nation-state” as well as “the country-side,” which I think are the pregnant senses of *janapada*. The two main senses are: (1) “country,” as in “the great countries” (*mahā,janapada*), ie Aṅga, Magadha, Kāsī, Kosala, Vajjī, Mallā, Cetī, Vamsā, Kuru, Pañcāla, Macchā, Sūrasena, Assaka, Avantī, Gandhāra, and Kambojā (D 2:200; A 1:213, 4:252, 256, 260; cf Mvst 1:34, 198; Lalv 24(22)); see (**Tad-ah’**) **Uposatha S** (A 3.70) @ SD 4.18 App; (2) “country-side.”

¹²⁶ See n at “Resort cycle” (header).

¹²⁷ *Imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi*. For details, see §4 n. Sāriputta's 3rd exposition starts here and ends at §58.

43.2 Whatever kind of lodging, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a lodging is *not* to be resorted to.

But whatever kind of lodging, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such a lodging is to be *resorted to*.

43.3 So it is said by the Blessed One:

‘Sāriputta, a lodging is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

The resort cycle

44 (4) ‘Sāriputta, a village is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

44.2 Whatever kind of village, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a village is *not* to be resorted to.

But whatever kind of village, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such a village is to be *resorted to*.

44.3 So it is said by the Blessed One:

‘Sāriputta, a village is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

45 (5) ‘Sāriputta, a market town is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

45.2 Whatever kind of market town, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a market town is *not* to be resorted to.

But whatever kind of market town, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such a market town is to be *resorted to*.

45.3 So it is said by the Blessed One:

‘Sāriputta, a market town is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

46 (6) ‘Sāriputta, a city is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

46.2 Whatever kind of city, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a city is *not* to be resorted to.

But whatever kind of city, bhate, when resorted to, unwholesome states decrease, wholesome states increase—such a city is to be *resorted to*.

46.3 So it is said by the Blessed One:

‘Sāriputta, a city is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

47 (7) ‘Sāriputta, the country is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

47.2 Whatever kind of country Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a country is *not* to be resorted to.

But whatever kind of country, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a country is to be *resorted to*.

47.3 So it is said by the Blessed One:

‘Sāriputta, the country is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

48 (8) ‘Sāriputta, a person is of two kinds, I say, to be resorted to or not to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

48.2 Whatever kind of person, bhante, when resorted to, unwholesome states increase, wholesome states decrease—such a person is *not* to be resorted to.

But whatever kind of person, bhante, when resorted to, unwholesome states decrease, wholesome states increase—such a person is to be *resorted to*.

48.3 So it is said by the Blessed One:

‘Sāriputta, a person is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this is said.

The Buddha’s approval of Sāriputta third exposition¹²⁸

49 Bhante, what has been briefly spoken by the Blessed One of this matter without elaborating its meaning in detail, *thus* I understand the meaning in detail.”¹²⁹

50 “Sadhu, sadhu, Sāriputta! It is good, Sāriputta, that in what has been briefly spoken by me of this matter without elaborating its meaning in detail, you thus understand the meaning in detail:

The Buddha’s reprise of Sāriputta’s third exposition

The 3-support cycle

51 [=§41] (1) ‘Sāriputta, **the robe** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

51.2 Whatever kind of robe, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a robe is *not* to be resorted to.

But whatever kind of robe, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a robe is to be *resorted to*.

51.3 So it is said by me:

‘Sāriputta, the robe is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

52 [=§42] (2) ‘Sāriputta, **almsfood** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

52.2 Whatever kind of almsfood, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such an almsfood is *not* to be resorted to.

But whatever kind of almsfood, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such almsfood is to be *resorted to*.

52.3 So it is said by me:

‘Sāriputta, almsfood is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

53 [=§43] (3) ‘Sāriputta, **a lodging** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

53.2 Whatever kind of lodging, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a lodging is *not* to be resorted to.

But whatever kind of lodging, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a lodging is to be *resorted to*.

53.3 So it is said by me:

‘Sāriputta, a lodging is of two kinds, I say, to be resorted to or not to be resorted to.’

It is in this connection that this has been said by me.

¹²⁸ This whole section is a repeat of §§41-48, where “bhante” is substituted with “Sāriputta,” and “the Blessed One” with “by me.” This repetition is valuable as a reinforcement of the truths that the Sutta is teaching: the Dharma is better *heard* than read. During sutta class, the “Buddha’s endorsement” could be read as “sutta puja” by the class. A variation of the reading could be to divide the class into two groups (A & B): group A reads one section, and group B the next, alternately.

¹²⁹ Sāriputta’s exposition ends here; it begins at §23.

The resort cycle¹³⁰

54 [=§44] (4) ‘Sāriputta, **a village** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’
So it is said by the Blessed One. In what connection is this said?

54.2 Whatever kind of village, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a village is *not* to be resorted to.

But whatever kind of village, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a village is to be *resorted to*.

54.3 So it is said by me:

‘Sāriputta, a village is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

It is in this connection that this has been said by me.

55 [=§45] (5) ‘Sāriputta, **a market town** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

55.2 Whatever kind of market town, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a market town is *not* to be resorted to.

But whatever kind of market town, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a market town is to be *resorted to*.

It is in this connection that this has been said by me, thus:

55.3 So it is said by me:

‘Sāriputta, a market town is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

It is in this connection that this has been said by me.

56 [=§46] (6) ‘Sāriputta, **a city** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

56.2 Whatever kind of city, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a city is *not* to be resorted to.

But whatever kind of city, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a city is to be *resorted to*.

It is in this connection that this has been said by me, thus:

56.3 So it is said by me:

‘Sāriputta, a city is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

It is in this connection that this has been said by me.

57 [=§47] (7) ‘Sāriputta, **the country** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

So it is said by the Blessed One. In what connection is this said?

57.2 Whatever kind of country, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a country is *not* to be resorted to.

But whatever kind of country, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a country is to be *resorted to*.

It is in this connection that this has been said by me, thus:

57.3 So it is said by me:

‘Sāriputta, the country is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

It is in this connection that this has been said by me.

¹³⁰ The resort cycle [§§54-57]—comprising the family, the family generation, the village, the market-town, the city and the country—is a locational sequence reflecting an ascending—or *vertical*—societal grouping to which monastics may resort. The last—the “world”—refers to global mobility or Buddhist oikoumene (the inhabited world). The person [§58] is a class straddling btw the two cycles, common to both. The group cycle contrasts against the class cycle [§§60-64]—the kshatriyas, the brahmins, the vaishyas, the shudras, the world—which is a *horizontal* class grouping based on economic growth (human occupation or activity). Cf Cūḷa Go,siṅga S (M 31,22.2-7+22.8-12 respectively), where the two cycles are used in a different context.

58 [=§48] (8) ‘Sāriputta, **a person** is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’
So it is said by the Blessed One. In what connection is this said?

58.2 Whatever kind of person, Sāriputta, when resorted to, unwholesome states increase, wholesome states decrease—such a person is *not* to be resorted to.

But whatever kind of person, Sāriputta, when resorted to, unwholesome states decrease, wholesome states increase—such a person is to be *resorted to*.

58.3 So it is said by me:

‘Sāriputta, a person is of two kinds, I say, to be *resorted to* or *not* to be resorted to.’

It is in this connection that this has been said by me.

59 Sāriputta, what has been briefly spoken by me of this, the meaning should be thus seen in detail.

CONCLUSION

The class cycle¹³¹

60 Sāriputta, if all the kshatriya [nobles and politicians] were to thus understand in detail the meaning of what has been briefly spoken by me,

it would be for the good and happiness of all these kshatriyas for a long time.

61 Sāriputta, if all the brahmins [priests and teachers] were to thus understand in detail the meaning of what has been briefly spoken by me,

it would be for the good and happiness of all these brahmins for a long time.

62 Sāriputta, if all the vaishyas [business people] were to thus understand in detail the meaning of what has been briefly spoken by me,

it would be for the good and happiness of all these vaishyas for a long time.

63 Sāriputta, if all the shudras [middle class workers] were to thus understand in detail the meaning of what has been briefly spoken by me,

it would be for the good and happiness of all these shudras for a long time.

64 If, Sāriputta, the world with its devas, with its Māra, with its Brahmā, this generation with its recluses and brahmins, its rulers¹³² and people,

were to thus understand in *detail* the meaning of what has been briefly spoken by me,

it would be for the good and happiness of all the world with its devas, with its Māras, with its Brahmās, this generation with its recluses and brahmins, its rulers and people, for a long time. **[61]**

65 The Blessed One said this. The venerable Sāriputta joyfully approved of the Blessed One’s word.

— evaṃ —

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¹³¹ See §22 header, “The resort cycle” n.

¹³² *Deva*, here in the sense of “devas by convention” (*sammati, deva*), ie kings. The other 2 types of *deva* are “gods by rebirth” (*upapatti, deva*) and “gods by purification” (*visuddhi, deva*), ie the buddhas, pratyeka buddhas and arhats (Nc 307 KhA 123).