

# 35

## (Iti) Cara Sutta

The (Iti) Discourse on Walking | It 110 = It 110/4.11/115-118 = (Catukka) Cara Sutta (SD 57.34)

Theme: Being spiritually diligent in every posture

Translated & annotated by Piya Tan ©2021

### 1 Sutta summary and significance

**1.1 The (Iti) Cara Sutta** (A 4.11) is a short teaching on the practice of **right intention** (*sammā saṅkappa*)—overcoming any thought of sensuality, of ill will and of violence—in all of our 4 postures: walking, standing, sitting and lying down. This is the 2<sup>nd</sup> of the 8 limbs of the noble eightfold path.

**1.2** The same teaching recurs almost verbatim in **the (Catukka) Cara Sutta** (A 4.11). The key difference is that **It 110** has the traditional tag-lines that characterize every Iti,vuttaka sutta.

Both the Suttas close with the same set of verses of 14 lines—2 quatrains and a sextet— giving a full summary of the same teaching. These verses are all in the popular sloka: a verse, usually a quatrain with lines of 8 syllables each.

### 2 Study notes

See SD 57.34 (2).

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## (Iti) Cara Sutta The (Iti) Discourse on Walking

It 110

1 This was indeed spoken by the Blessed One, heard by me spoken by the Arhat.<sup>1</sup>

### 2 THE THESIS

(1) “Bhikshus, if a sensual thought, a thought of ill will, or a thought of violence<sup>2</sup> arises in a monk while **walking**,<sup>3</sup>

*if*, bhikshus, he tolerates it,

does not abandon it, nor dispel it, nor make an end of it, nor bring it to non-existence;<sup>4</sup>

then, bhikshus, that monk,<sup>5</sup> is said to be without zeal, without moral fear, **[116]**

constantly and ever lazy, low in effort, while walking.

<sup>1</sup> *Vuttam h’etaṃ bhagavata, vuttam arahatā’ti me sutam*. This is said to be spoken by the laywoman **Khujj’uttarā** [1.2.2.3]: see SD 16.14 (1).

<sup>2</sup> The 3 are components of wrong thought (*micchā,saṅkappa*) [1.1].

<sup>3</sup> *Carato ce pi bhikkhave bhikkhuno uppajjati kāma,vitakko vā vyāpāda,vitakko vā vihiṃsa,vitakko vā*.

<sup>4</sup> Prec + this line: *Tañ ce* [Ee A 4.11 ca, SD 57.34] *bhikkhave bhikkhu adhvāseti na-p,pajahati na vinodeti na vyan-ti,karoti na anabhavaṃ gameti*.

<sup>5</sup> This + foll line: *Caram pi\* bhikkhave bhikkhu evam,bhūto anātāpī anottāpī satatam samitam kusito hīna,viriyo-ti vuccati*. \*Only Ee *carañ ce pi*; ce should be omitted.

(2) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **standing**,*

*if, bhikshus, he tolerates it,*

does not abandon it, nor dispel it, nor make an end of it, nor bring it to non-existence;

then, bhikshus, that monk, is said to be without zeal, without moral fear,

constantly and ever lazy, low in effort, while standing.

(3) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **sitting**,*

*if, bhikshus, he tolerates it,*

does not abandon it, nor dispel it, nor make an end of it, nor bring it to non-existence;

then, bhikshus, that monk, is said to be without zeal, without moral fear,

constantly and ever lazy, low in effort, while sitting.

(4) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **lying down**,*

*if, bhikshus, he tolerates it,*

does not abandon it, nor dispel it, nor make an end of it, nor bring it to non-existence;

then, bhikshus, that monk, is said to be without zeal, without moral fear,

constantly and ever lazy, low in effort, while lying down.

### 3 THE ARHAT

(1) But, bhikshus, if a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **walking**,

*if, bhikshus, he does not tolerate it,*

but abandons it, dispels it, makes an end of it, brings it to non-existence;

then, bhikshus, that monk is said to be zealous, filled with moral fear,

constantly and ever energetic and resolute, while walking.

(2) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **standing**,*

*if, bhikshus, he does not tolerate it,*

but abandons it, dispels it, makes an end of it, brings it to non-existence;

then, bhikshus, that monk is said to be zealous, filled with moral fear, [117]

constantly and ever energetic and resolute, while standing.

(3) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **sitting**,*

*if, bhikshus, he does not tolerate it,*

but abandons it, dispels it, makes an end of it, brings it to non-existence;

then, bhikshus, that monk is said to be zealous, filled with moral fear,

constantly and ever energetic and resolute, while sitting.

(4) *If, bhikshus, a sensual thought, a thought of ill will, or a thought of violence arises in a monk while **lying down**,*

*if, bhikshus, he does not tolerate it,*

but abandons it, dispels it, makes an end of it, brings it to non-existence;

then, bhikshus, that monk is said to be zealous, filled with moral fear,

constantly and ever energetic and resolute, while laying down.

4 This is the matter of what the Blessed One said, concerning which he uttered thus:<sup>6</sup>

## CLOSING VERSES

- 5 *Caraṃ vā yadi vā tiṭṭhaṃ  
nisinno uda vā sayam  
yo vitakkaṃ vitakketi  
pāpakaṃ<sup>7</sup> geha,nissitaṃ* Whether walking or standing,  
sitting or lying down,  
one who thinks bad thoughts  
connected with the household life,
- 6 *kummaggaṃ paṭipanno<sup>8</sup> so  
moha,neyyesu mucchito  
abhabbo tādiso bhikkhu  
phuṭṭhuṃ sambodhim uttamaṃ* following the wrong path, he is  
infatuated, led by delusion—  
such a monk is unable to reach  
the highest awakening.
- 7 *Yo caraṃ vā'tha tiṭṭhaṃ vā<sup>9</sup>  
nisinno udā vā sayam  
vitakkaṃ samayitvāna  
vitakkōpasame<sup>10</sup> rato  
bhabbo so tādiso bhikkhu<sup>11</sup>  
phuṭṭhuṃ sambodhim uttamaṃ'ti* But one who walking or standing,  
sitting or lying down,  
having calmed his thoughts,  
delights in the stilling of thought—  
such a monk is able  
to reach the highest awakening.
- 8 This matter [meaning] too was spoken by the Blessed One. Thus I have heard.<sup>12</sup>

— ekādasamaṃ —

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<sup>6</sup> *Etam atthaṃ bhagavā avoca, tatth'etaṃ iti vuccati.*

<sup>7</sup> *Be Ee Se pāpakaṃ; Ce pāpakā.*

<sup>8</sup> All It MSS so; A 4.11 *kummagga,paṭipanno.*

<sup>9</sup> Ce so (fulfils the 8 syllables for sloka); Be Ee *yo caraṃ vā tiṭṭhaṃ vā; Se yo caraṃ vā yadi vā tiṭṭhaṃ.*

<sup>10</sup> A 4.11 *vitakkūpasame, SD 57.34.*

<sup>11</sup> Be Ce *bhukkhū; Ee Se bhikkhu.*

<sup>12</sup> *Ayam pi attho vutto bhagavatā. Iti me sutan ti.* The foll verse is quoted at Kvu 477 (Kvu:SR 273); cf V 2:205.