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Anumāna Sutta

The Discourse on Inference | M 15

Theme: Amenability and self-counselling

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1 Sutta summary and structure

1.1 SUMMARY AND HIGHLIGHTS

1.1.1 Summary

The Anumāna Sutta (M 15), the discourse on inference, records the elder Mahā Moggallāna’s teaching on the unwholesome traits that prevents a monk (or anyone) from being beneficially admonished by his colleagues, and those qualities that conduce to amenability. The highlight of Moggallāna’s teaching is that some monks have qualities that may cause discord with others in the sangha. The Sutta identifies 16 such traits that may lead to discords [§§3-4], their wholesome opposite qualities [§5], and how to examine ourself so that we can overcome them if they are present in us [§6].

1.1.2 Contents

The Anumāna Sutta is divided into the following **3 main teaching-sequences** (on the 16 traits in the negative sequence, then, the positive sequence) meant to be reflections:¹

- §§1-2 Introduction
- §§3-4 (1) The 16 traits that make one difficult to admonish
- §5 (2) The 16 traits that make one easy to admonish
- §6 (3) The 16 self-inferences
- §7 Self-review and the mirror parable
- §8 Closing

1.1.3 The invitation (*pavāraṇā*)

1.1.3.1 The introduction of **the invitation ceremony** (*pavāraṇā*) is recorded in **the Pavāraṇā Khandhaka**, the chapter on invitation in the Mahā, vaggā of the Vinaya (Mv 4/V 1). After the mention of the Buddha’s introduction of rains retreat (*vass’āvāsa*), there is the account of the Buddha’s introducing the sangha-act (*saṅgha, kamma*) of **the invitation** (*pavāraṇā*), thus:

Anujānāmi bhikkhave vassaṃ, vuṭṭhānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ diṭṭhena vā sutena vā parisāṅkāya vā, sā vo bhavissati aññam-aññānulomatā āpatti, vuṭṭhānatā vinaya, purekkhāratā.

Evañ ca pana bhikkhave pavāretabbarā, vyattena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo:

“Suṇātu me bhante saṅgho, ajja pavāraṇā, yadi saṅghassa patta, kallaṃ, saṅgho pavāreyyā’ti.

(Mv 4.1.13 f/V1:159,23-29)

¹ Sadly, these important sequences have been sliced down drastically in a Procrustean manner in Bodhi’s otherwise excellent commercial translation. His tr is only 4 pages of quarto in Palatino 10 on 12-point font, while the tr here (the suttas) is at least 10 pages A4 or Letter in Calibri 11-point Calibri! [§7.3 n]

I allow, bhikshus, monks who have kept the rains to invite in regard to 3 matters: what has been seen or heard or suspected. That will be what is suitable for you in regard to one another, for the removal of offences, for giving precedence to the Vinaya.

And thus, bhikshus, should one invite. The sangha should be informed by an experienced, competent monk, saying:

‘Bhante, let the sangha listen to me. Today is an invitation (day).²
If the sangha deems it proper, the sangha may invite.’

The key idea to be noted here is that no formal confession of offences is needed for the occasion, and that this is an act that upholds the Vinaya as supreme (*vinaya, purekkhātā*). Instead of the confession, the monks would formally invite others (the seniors) to admonish them in whatever they may have seen, heard or suspected that the inviter has committed.

As a rule, the senior invitee would pronounce a short benediction and reminder that the inviter be mindful and diligent in his practice. Another point to note is that this act only involves monastic elders, that is, those who have taken the ordination. Non-ordained monastics (male novices, female novices and probationers) are excluded from this act.

1.1.3.2 According to **The Pavāraṇā Khandhaka** [1.1.3.1], an invitation (*pavāraṇā*), a monk or a nun opening up for admonition, can be done in 3 ways, all done by way of a **resolution** (*ñātti*):

- (1) **The sangha invitation** (*saṅgha, pavāraṇa*). This is the full invitation and needs at least 5 fully ordained monastics. When there is the full sangha (of the local monastery), they must all gather together physically (without any proxy consent allowed). A resolution is announced before the sangha, that they all invite the sangha to admonish them.³
- (2) **The group invitation** (*gaṇa, pavāraṇā*) is done, without any need of a resolution (*ñātti*) (since there is no sangha) This invitation is done amongst 2-4 monks.⁴
- (3) **The personal invitation** (*puggala, pavāraṇā*). When there is only 1 monk, he should determine (*adhittāna*): “I determine this day [today] as my invitation day.”⁵

For a helpful explanation of the 3 kinds of invitations, see Vajirañāṇavarorasa, *Vinayamukha 2* (2009:111-117).⁶

1.1.3.3 The invitation (*pavāraṇā*) is, as a rule, held on the fullmoon day at the end of the 3-month rains retreat (starting on the fullmoon day of June-July to the fullmoon day of September-October). If the sangha does not hold the **invitation** on the eve of “rains retreat emergence” (*vassa viṭṭhāna*), called “Wan Ork Phansa” in Thai, then, they may do it on the following fullmoon day (*junhe*).

This also means that the rains retreat is extended by another lunar month. On the usual fullmoon day of the rains retreat, the sangha gathers for their Pātimokkha conclave. A resolution (*ñātti*) is announced before

² *Pavāraṇa*; technically, “invitation day” would be *pavāraṇā, divasa*, but this term is found only in the Commentaries (eg DA 3:729; MA 2:369; SA 1:216; AA 5:57; VA 7:1397). MA lists 4 kinds of invitations: (1) the invitation as emergence from the rains (retreat) (*vassam, vuttha, pavāraṇā*) (V 1:159, 4:101); (2) the invitation to invite for support (*paccaya, pavāraṇā*) (V 4:103); (3) invitation to take food that is “not leftover” (extra meal servings) (*anatiritta, pavāraṇā*): Mv 6.18.4/V 1:213,32; an offence, Pāc 35 (V 5:82,21 ff) [V:H 2:328 n4, 329 n4]; (4) invitation to take what is needed (of allowable gifts) (*yāvad-attha, pavāraṇā*) (M 85,9/2:93; MA 1:93): the 1st is meant here.

³ Mv 4.1.13 f (V 1:159 f); also V:B ad loc; *Vinayamukha 2* 2009:111-115.

⁴ Mv 4.5.2-3 (V 1:162); also V:B; *Vinayamukha 2* 2009:115 f.

⁵ Mv 4.5.8 (V 1:163); also V:B; *Vinayamukha 2* 2009:116 f.

⁶ For the kinds of monastic observance (*uposatha*): SD 59.4 (2.1.3).

the *whole* assembled sangha (there must be a consensus) that they will be reciting the Pātimokkha that day (*assayuga puṇṇama*) and having the invitation the next fullmoon day (*kattika puṇṇama*). This is called the “latter invitation” (*pavāraṇā saṅgha*).⁷

1.2 CHINESE PARALLELS

1.2.1 The Anumāna Sutta has a parallel in the Madhyama Agama (**MĀ 89**)⁸ and another parallel in an individual translation (**T50**).⁹ According to the Taisho edition, T50 was translated by Dharmarakṣa (竺法護 *zhú fǎhù*). MĀ 89 is entitled 比丘請經 *bǐ qiū qǐng jīng*, “the discourse on a monk’s invitation,” while T50, 佛說受歲經, *fó shuō shòu suì jīng* “the discourse spoken by the Buddha at the completion of the rains retreat” (受歲 *shòu suì*), which is part of the title, recurs in T50 (T1.842b7), corresponding to 受夏坐 *shòu xià zuò* (“rains retreat”) in a parallel passage in MĀ 89 (T1.26.571c2).

1.2.2 Related suttas to the invitation

1.2.2.1 The translator’s usage of 歲 *sui*, “age, year, how old,” is clearly because the term *vassa* (Skt *varṣa*) means “rain,” but also means “year,” as in this context, where *pavāraṇā* (invitation) is used. The rules regarding the “invitation (to admonish),” *pavāraṇā*, are formulated in the Vinaya¹⁰ [1.2.2.2]. Such an “invitation” is also mentioned in the **Pavāraṇā Sutta** (S 8.7)¹¹.

1.2.2.2 Here, “to invite” (*pavāreti*) refers to a monk making an open invitation to other monks (usually seniors) to question, especially in the sense of being available for criticism in *pavāraṇa* day (the last day of the rains retreat). The monastic invites others to point out any offence or fault that the other party has “seen, heard or suspected” (*diṭṭhena vā sutena vā parisāṅkāya vā*, V 1:159,22, 160,17) of that monastic. This symbolic act replaces the Pātimokkha conclave for that uposatha day.¹²

This may be done individually, but since it would be tedious for all the monks in a large monastery to do so *individually*, traditionally it is done in a group or groups, when junior monks approach the seniormost elder in their monastery or parish, and then approaching other senior monks in a descending sequence, according to monastic years (*vassa*).

1.2.2.3 In the Chinese Āgamas, its counterparts occur in MĀ 121 (T1.610b3), SĀ 1212 (T2.330a14), SĀ 228 (T2.457b9), EĀ 32.5 (T2.677a8), T61 (T1.858b22), T62 (T1.859c7) and T63 (T1.861b23).¹³ A description of how this observance was carried out in India in the 7th century can be found in the travel records of the Chinese pilgrim Yijing, 義淨 *yìjìng*.¹⁴

⁷ *Pavāraṇā, saṅgha* (Mv 4.18/V 1:176). V Comy says that “when the latter invitation has been given, there comes to be, as it were, an avoidance during the rains; incoming monks cannot take their (the residents’) lodgings, nor should the rains be cut short by them; for, having invited, they get the chance to set out on tour even during (the rains).” The monks preserve sangha harmony (*sammagga*) by postponing the invitation day to the end of the rainy season. (VA 1080,1-20)

⁸ MĀ 89 (T1.26.571b29-572c12).

⁹ T50 (T1.842b04-843b19).

¹⁰ Mv 4.3.4/V 1:159,22-160,23; for nuns, V 2:275,5 f. See DP *pavāreti* 2; also SD 4.18 (2.1.3). For the (Māla)Sarvāstivāda and Sarvāstivāda versions, see Chung 1998.

¹¹ S 8.7/1:190,30 (SD 49.11); S2 215/1:410,18.

¹² VA 7:136714-30.

¹³ T2125 (T54.217b20), tr Takakusu 1966:86-88; Hazra 1983:59 f. See also Zieme 1988; on SĀ 1212 + SA2 228, see also Choong 2007:39.

¹⁴ For an assessment of Yijing’s reports, see Barrett 2005.

1.2.3 While the Pali Sutta (M 15) locates it in the deer park at Suṃsumāra, girā in Bhagga country, the 2 Chinese versions locate it at the squirrels' feeding ground outside Rājagaha. It should also be noted that the name of the village in **Suṃsumāra, girā**, not Suṃsumāra, giri, as it is often spelt. Almost all the sutta and Commentarial references give the former.¹⁵

2 The 16 traits of amenability

2.1 TEACHING CYCLES

2.1.1 The 6 roots of dispute¹⁶

2.1.1.1 The 6 roots of dispute—stated in **the (Chakka) Vivādamūla Sutta** (A 6.36)—are the basic negative qualities that bring about disputes and strife in a community or amongst people, even friends. This seems to be an ancient list which was expanded upon to form longer lists, such as the 16 traits listed in **the Anumāna Sutta** (M 15) [§2, 2.1.3.1].

(1) <i>kodhano hoti</i>	<i>upanāhī</i>	[§2]	the angry,	the resentful;
(2) <i>makkhī hoti</i>	<i>paḷāsī</i>	[§9]	the mean,	the spiteful;
(3) <i>issukī hoti</i>	<i>maccharī</i>	[§16]	the envious,	the selfish;
(4) <i>saṭho hoti</i>	<i>māyāvī</i>	[§23]	the crafty,	the deceitful;
(5) <i>pāp'iccho hoti</i>	<i>micchā, ditṭhi</i>	[§30]	one with bad desire,	with wrong view;
(6) <i>sandiṭṭhi, parāmāsī hoti</i>	<i>ādhanā-g, gāhī</i>	[§37]	one who is stuck to one's own views,	tenaciously holding on to them, unable to let them go.
	<i>duppaṭṭinissaggī</i>			

2.1.1.2 These 6 roots of dispute are the most common and basic of **negative emotions**, any of which attract other negative emotions [2.1.2], rooted in the 3 unwholesome roots of greed, hate and delusion.¹⁷ These negative qualities seep deep into our being and feed our unconscious, the latent tendencies (*anusaya*) of sensual lust, aversion and ignorance.¹⁸ We are then unable to inspire or imbibe the basic goodness that keeps us in the spirit of **renunciation**, the true life of a monastic, much less to attain the path of awakening in this life itself.

2.1.2 The (Chakka) Vivāda, mūla Sutta (A 6.36), SD 47.14

2.1.2.1 In **the Anumāna Sutta** (M 15), Moggallāna mentions the 6 roots of dispute [2.1.3] in a full list of 16 traits of a person who is difficult to admonish. He adds a 7th root of dispute, that of being “obstinate, arrogant” (*thaddho hoti atimānī*), inserted between roots (4) and (5) of **the (Chakka) Vivāda, mūla Sutta** (A 6.36).¹⁹ There, the 7 states are called “the qualities that make one difficult to admonish” (*dovacassa, karaṇā dhammā*), as here in **the Anumāna Sutta**. In the 1st cycle of the Anumāna Sutta [§3], he describes the negative effects of anger in 4 ways, that is, nos 3-6; those of negative reaction to being reproved, in 4 ways (7-10).²⁰

¹⁵ On Suṃsumāra, girā, see SD 5.2 (1.1).

¹⁶ For details, see SD 47.14 (1).

¹⁷ On the 3 unwholesome roots (*akusala mūla*), see **Mūla S** (A 3.69), SD 18.2; SD 4.14 (1.5); SD 50.20 (3.1.3).

¹⁸ On these 3 latent tendencies (*anusaya*), see **Sammā Ditṭhi S** (M 9,65-67), SD 11.14; **Anusaya** SD 31.3 (8.2).

¹⁹ A 6.36/3:334 f (SD 47.14).

²⁰ A more detailed study based on similar negative reactions (in 8 ways) is found in **Khaluṅka S** (A 8.14), SD 7.9.

2.1.2.2 In the 2nd cycle of the Sutta [§4], Moggallāna explains that **overcoming** these 16 negative qualities makes one easy to admonish (*sovacassa, karaṇā dhamma*). When we are free from the negative traits, it is easier for us to cultivate positive emotions, especially lovingkindness, which opens us up unconditionally to others, we are willing to listen, and to act and speak for the mutual benefit of self and others.

2.1.2.3 The 3rd cycle [§5] describes how a monk should use **inference** (*anumāna*) to effect the abandoning of these negative qualities. This is, in fact, a reflection on the golden rule²¹ or the doctrine of reciprocity. Stated negatively: Do not do to others what you do not wish others to do to you, or, stated positively as: Do unto others what you wish them to do unto you. This teaching in connection with the precepts is found in **the Veḷu, dvāreyya Sutta** (S 55.7,6-12).²²

2.1.2.4 The Sutta closes with **self-review** (*paccavekkhaṇa*) (paraphrased): “Do I have such and such a negative quality? If yes, then I should work to abandon it. If no, then I should dwell joyful and glad, training night and day in wholesome states (meditate).”²³ In **the Amba, laṭṭhika Sutta** (M 61), the Buddha teaches the 7-year-old novice, Rāhula, how to reflect all the action of our body, speech and mind before doing it:

“Will it harm me, will it harm others, will it harm both (will it harm the environment)?” Only when none of this will happen, then, we should act accordingly.

Similarly, we should examine an act while we are doing it: “Am I harming myself; am I harming others? Am I harming both?” Only when we will harm no one, we should then act accordingly.

After an action, we should examine it, thus: “Did I harm myself; did I harm others; did I harm both?” When we notice that we have harmed anyone, we should reflect why, and not repeat it. When we have not harmed anyone, then we live and practice the Dharma happily.²⁴

2.1.3 The 16 traits of being unamenable

2.1.3.1 The 16 traits of being difficult to admonish [§3], as found in the Anumāna Sutta, are as follows:

(1) one has evil wishes, overcome by evil wishes	<i>pāp'iccho hoti pāpikānaṃ icchānaṃ vasaṃ gato</i>
(2) one lauds oneself, disparages others	<i>att'ukkaṃsako hoti para, vambhī</i>
(3) one is angry, overcome by anger	<i>kodhano hoti kodhābhibhūto</i>
(4) one is angry, resentful due to anger	<i>kodhano hoti kodha, hetu upanāhī</i>
(5) one is angry, hostile due to anger	<i>kodhano hoti kodha, hetu abhisāṅgī</i>
(6) one is angry, utters words bordering on anger	<i>kodhano hoti kodha, sāmanta vācaṃ nicchāretā</i>
(7) reproved, one strongly objects to the reprover	<i>codito codakena codakaṃ paṭippharati</i>
(8) reproved, one abuses the reprover	<i>codito codakena codakaṃ apasādeti</i>
(9) reproved, one in turn reproves the reprover	<i>codito codakena codakassa paccāropeti</i>
(10) reproved, one evades the issue with various others, raising unrelated matters, and shows anger, hate and bitterness	<i>codito codakena aññen'aññaṃ paṭicarati, bahiddhā kathaṃ apañāmeti, kopaṇ ca dosaṇ ca appaccayaṇ ca pātukaroti</i>
(11) reproved, one fails to account for one's conduct	<i>codito codakena apadāne na sampāyati</i>
(12) one is mean and spiteful	<i>makkhī hoti paḷāsī</i>

²¹ Basically, the reflection goes thus: A person who has this negative quality is “displeasing and disagreeable to me” (*ayam me puggalo appiyo amanāpo*). Paraphrased: “If I were to have such a quality, I would be displeasing and disagreeable to others. Aroused by this reflection, I am moved to abandon that quality.”

²² S 55.7,6-12 + (SD 1.5 (1)).

²³ M 15,3(15)/1:96 etc (SD 59.3).

²⁴ M 61,9-17 (SD 3.10).

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|--|--|
| (13) one is envious and selfish | <i>issukī hoti maccharī</i> |
| (14) one is crafty and deceitful | <i>saṭho hoti māyāvī</i> |
| (15) one is obstinate and arrogant | <i>thaddho hoti atimānī</i> |
| (16) one is stuck to one views, tenaciously holds on to them, unable to let go of them at all | <i>sandiṭṭhi, parāmāsī hoti ādhāna-g, gāhī
duppaṭinissaggī</i> |

At the heart of this list of 16 traits of one who is difficult to admonish is the list of the 6 roots of dispute [2.1.1] which have been highlighted in **bold**. Clearly, these qualities are to remind monastics of the negative emotions that are the roots of discord. [2.1.3.2]

2.1.3.2 The 6 roots of discord (*vivāda, mūla*)—qualities 4, 11-16 [2.1.3.1]—are listed in **the (Chakka) Vivāda, mūla Sutta** (A 6.36).²⁵ While desire seems to underpin the first 2 of the 16 traits, anger underlies traits 3-6. The remaining unwholesome traits, 7-10, seem to be rooted in the 6 roots of discords, almost all of which are those at the end of the list [2.1.3.1].

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Anumāna Sutta

The Discourse on Inference

M 15

1 Thus have I heard.

At one time, the venerable Mahā Moggallāna was living in the deer park²⁶ at Suṃsumāra, gira,²⁷ in the Bhesakaḷā Grove,²⁸ in Bhagga country.

There, he addressed the monks, thus:

“Avuso! Bhikshus!” [Brother monks!]²⁹

“Avuso,” the monks replied to the venerable Mahā Moggallāna.

2 The venerable Mahā Moggallāna said this:

“Avuso, though a monk **invites (his faults to be pointed out)**³⁰ thus:

‘Let the venerable ones admonish me,³¹ I need to be admonished by the venerable ones,³²

²⁵ A 6.36/3:334 f (SD 47.14).

²⁶ “Deer park,” *miga, dāya*, the best known of which is this one outside Benares (S 5:421), where the 1st discourse is given, as recorded in **Dhamma, cakka Pavattana S** (S 56.11, 1/4:420), SD 1.1; another in Bhesakalā forest, near where Nakula, pitā and Nakula, mātā live: see **Anumāna S** (M 15, 1/1:95) SD 59.3; **Māra Tajjanīya S** (M 50, 1/1:332), SD 36.4; **Nakula, pitā S** (S 22.1/3:1), SD 5.4; **Sama, jīvi S** (A 4.55, 1/2:61), SD 5.1; **Nakula S** (A 6.16/3:295), SD 5.2; **Nakula, mātā S** (A 8.48, 1), SD 5.3; and another outside Nādikā [Nātikā]: see **Cūla Gosiṅga S** (M 31, 1), SD 44.11, **Mahā Gosiṅga S** (M 32, 1), SD 44.12. For other refs, search CSCD using “migaḍāy*.”

²⁷ Ce Ee Se *suṃsumāra, gire*; Be *susumāra, gire*. On Suṃsumāra, gira: [1.2.3]; see also SD 5.2 (1.1).

²⁸ Be Ee *bhesaḷā, vane*; Ce Se *bhesakalā, vane*.

²⁹ *Āvuso bhikkhavo*. After this, *āvuso* throughout.

³⁰ *Pavāreti*, ie, a monastic inviting other monastics to point out any offences or faults he has committed, which he will accept in good faith [1.2.2.2].

but, if he is difficult to admonish, and has traits that make him **difficult to admonish**,³³
 if he is impatient and does not take instruction rightly;
 then, his colleagues in the holy life think that he should not be admonished, not be instructed,³⁴
 and they think of him as a person not to be trusted.³⁵

1. THE 16 QUALITIES THAT MAKE ONE DIFFICULT TO ADMONISH

3 What qualities, avuso, make him difficult to admonish?³⁶

- (1) Here, avuso, a monk has **evil wishes**, overcome by evil wishes.³⁷
 That a monk, avuso, *has evil wishes, overcome by evil wishes*³⁸—
 this is a quality that makes one difficult to admonish.
- (2) Furthermore, avuso, a monk **lauds himself** and disparages others.³⁹
 That a monk, avuso, *lauds himself and disparages others*—
this is a quality that makes one difficult to admonish.
- (3) Furthermore, avuso, a monk is angry and **overcome by anger**.⁴⁰
 That a monk, avuso, *is angry and overcome by anger*—
this is a quality that makes one difficult to admonish.
- (4) Furthermore, avuso, a monk is angry, and **resentful** [grudging] due to anger.⁴¹
 That a monk, avuso, *is angry, and resentful due to anger*—
this is a quality that makes one difficult to admonish.
- (5) Furthermore, avuso, a monk is angry, and **hostile** [cleaving] due to anger.⁴²
 That a monk, avuso, *is angry and hostile due to anger*—
this is a quality that makes one difficult to admonish.

³¹ *Vadantu maṃ*, “Let them speak to me,” ie, contextually, “by way of advice and instruction (*ovādānusāsana, vase-na*)” (MA 2;66,1 f).

³² *Vadantu maṃ āyasmanto, vacanīyo’mhi āyasmantehīti*.

³³ This and foll line: *So ca hoti dubbaco dovacassa, karaṇehi dhammehi samannāgato akkhamo appadakkhiṇa-g, gāhī anusāsaniṃ. A-(p)padakkhiṇa-(g)gāhī*, “not accepting with respect,” but the reverse (*lanusāsaniṃ padakkhiṇato na gaṇhāti, vāmato va gaṇhāti*, MA 2:66,8-11) Comy ad M 1:95,15 = V 3:178,20' ≈ J 3:483,15 (pl -ino); S 2:204,1 = 206,1 ≈ A 2:147,26 ≈ 3:178,31.

³⁴ *Atha kho naṃ* sa, brahma.cārī na c’eva vattabbaṃ maññanti na anusāsitabbaṃ maññanti ca*. *Only Se omits.

³⁵ *Tasmim̄ puggale vissāsaṃ āpajjitabbaṃ maññanti*.

³⁶ *Katame cāvuso dovacassa, karaṇā dhamma*.

³⁷ *Idh’āvuso bhikkhu pāp’iccho hoti pāpikānaṃ icchānaṃ vasaṃ gato*.

³⁸ Cf these qualities to those of the inferior person (with blemishes), mentioned in **Anaṅgaṇa S** (M 5,10-29), SD 37.7.

³⁹ *Puna ca paraṃ āvuso bhikkhu att’ukkaṃsako hoti para, vambhī*.

⁴⁰ *Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhābhībhūto*.

⁴¹ *Puna ca paraṃ āvuso bhikkhu kodhano hoti kodha, hetu upanāhī*. This trait is the ^{1st} of the 6 roots of disputes (*vi-vāda, mūla*): SD 47.14 (1.1). See also (2.1.1).

⁴² *Puna ca paraṃ āvuso bhikkhu kodhano hoti kodha, hetu abhisāṅgī*. Only Se *abhisāṅkī* throughout [§§5 (5), 6)5, 7 (5)]. *Abhisāṅgī*: (1) (from *abhisāṅga*) to stick fast (to), to linger on (in a village); (2) (from *abhisajjati*) to take offence, being hostile.

- (6) Furthermore, avuso, a monk is angry and he **utters words bordering on anger**.⁴³
That a monk, avuso, is *angry and utters words bordering on anger—*
this is a quality that makes one difficult to admonish.
- (7) Furthermore, avuso, a monk is reprov⁴⁴ and he **strongly objects to** the reprov⁴⁵.
That a monk, avuso, *is reprov and he resists the reprov—*
this is a quality that makes one difficult to admonish.
- (8) Furthermore, avuso, a monk is reprov and he **abuses** the reprov.⁴⁶
That a monk, avuso, *is reprov and he abuses the reprov—*
this is a quality that makes one difficult to admonish.
- (9) Furthermore, avuso, **[96]** a monk is reprov of an offence, and he, **in turn, reproves** the reprov of the offence.⁴⁷
That a monk, avuso, *is reprov of an offence and he, in turn, reproves the reprov of the offence—*
This is a quality that makes one difficult to admonish.
- (10) Furthermore, avuso, a monk is reprov, but he **evades the issue** with various others, raising unrelated matters, and shows anger, hate and bitterness (to the reprov).⁴⁸
That a monk, avuso, *is reprov, but he evades the issue* with various others, raising unrelated matters, and shows anger, hate and bitterness—
this is a quality that makes one difficult to admonish.
- (11) Furthermore, avuso, a monk is reprov and he **fails to account for his conduct**.⁴⁹
That a monk, avuso, *is reprov and he fails to account for his conduct—*
this is a quality that makes one difficult to admonish.

⁴³ *Puna ca param āvuso bhikkhu kodhano hoti kodha, sāmanta vācam nicchāretā.* Be Ce Ke *kodha, sāmanta*; Ee Se *kodha, sāmantaṃ*. Same for all throughout. *Sāmanta* (adj) (from, *samanta*, all, entire), neighbouring, bordering; cf *samanta, jappā -jappana*, roundabout talk (Vbh 353; Vism 28). *Nicchāretā* (from *nicchāreti, -ayati*, caus of *niccharati*, goes out; issues; rises), one who utters or makes a sound.

⁴⁴ Be Ke *codito*; Ee Ee Se *codito*. Same for all throughout.

⁴⁵ *Puna ca param āvuso bhikkhu codito codakena codakaṃ paṭippharati.* *Paṭippharati* (*paṭi + pharati*), to radiate, shine forth, stream out, emit; (fig) splurt out, bring against, (strongly) object (M 1:95 g; A 4:193 *codakaṃ*; J 1:123, 163; Nm 196 *vādaṃ* (start an argument); Miln 372); DhA 4:4 *vacanaṃ*. Same as the 1st of the 8 kinds of offenders in **(Aṭṭhaka) Khaluṅka S** (A 8.14,10), SD 7.9.

⁴⁶ *Puna ca param āvuso bhikkhu codito codakena codakaṃ apasādeti.* *Apasādeti* or *-ayati* (caus of *apa + √SAD*; cf *ava + √SAD*), (a) to refuse, reject; dismiss, send away (by saying *apasakka, apehi, nassa ... vinassa*): V 1:79.10; M 1:95,33, 3:230,16; (b) (cf (*bahiddhā nāseti*) to deprecate, blame, rebuke, reproach, abuse, denigrate, despise, up-braid: V 2:189,1; M 2:140,3, 168,24.

⁴⁷ *Puna ca param āvuso bhikkhu codito *codakena codakassa paccāropeti.* *Be *codito*; Ce Se *codito*; Ee omits. *Paccāropeti* (*paṭi + āropeti*), to accuse or asks in return, retort, explain: M 1:96,1, 98,5; A 4:193,11 = Vbh 387,27 (VbhA 511,7); cf *paccabhāsati*.

⁴⁸ *Puna ca param āvuso bhikkhu codito codakena [*] aññen'aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañ ca dosañ ca appaccayañ ca pātukaroti.* *Se adds *codakaṃ*. Recurs at **(Aṭṭhaka) Khaluṅka S** (A 8.14,13), showing defences of projection, isolation and regression (SD 7.9).

⁴⁹ *Puna ca param āvuso bhikkhu codito codakena apadāne na sampāyati.* *Sampāyati* (*sam + pa + ā + √YA*), to be able to explain (DA 1:117); to agree, come to terms, succeed (D 1:26, 2:284; M 1:85, 96, 472, 2:157; A 5:56; S 4:15, 67, 5:109; V 2:249. *Apadāna*, exploit, result, work, act(ion), conduct: DP *apadāna*¹.

(12) Furthermore, avuso, a monk is **mean and spiteful**.⁵⁰

That a monk, avuso, *is mean and spiteful—
this is a quality that makes one difficult to admonish.*

(13) Furthermore, avuso, a monk is **envious and selfish**.⁵¹

That a monk, avuso, *is envious and selfish—
this is a quality that makes one difficult to admonish.*

(14) Furthermore, avuso, a monk is **crafty and deceitful**.⁵²

That a monk, avuso, *is crafty and deceitful—
this is a quality that makes one difficult to admonish.*

(15) Furthermore, avuso, a monk is **obstinate and arrogant**.⁵³

That a monk, avuso, *is obstinate and arrogant—
this is a quality that makes one difficult to admonish.*

(16) Furthermore, avuso, a monk is **stuck to his own views**, tenaciously holds on to them, unable to let them go at all.⁵⁴

That a monk, avuso, *is stuck to his own views, tenaciously holds on to them, unable to let them go at all—
this is a quality that makes one difficult to admonish.*⁵⁵

These, avuso, are the qualities that make one difficult to admonish.

4 “Avuso, though a monk does not ask thus:

‘Let the venerable ones admonish me; I need to be admonished by the venerable ones,’
Yet, if he is easy to admonish and has traits that make him **easy to admonish**,
if he is patient and takes instruction rightly,
then his colleagues in the holy life think that he should be admonished and instructed,
and they think of him as a person to be trusted.

2. THE 16 QUALITIES THAT MAKE ONE EASY TO ADMONISH

5 And what qualities, avuso, make one easy to admonish?

(1) Here, avuso, a monk **has no evil wishes** and is not overcome by evil wishes.

That a monk, avuso, *has no evil wishes and is not overcome by evil wishes—
this is a quality that makes one easy to admonish.*

⁵⁰ *Puna ca paraṃ āvuso bhikkhu makkhī hoti paḷāsī*. These twin negative traits are the 2nd of the 6 roots of dispute (*vivāda, māla*): SD 47.14 (1.1). See (2.1.1).

⁵¹ *Puna ca paraṃ āvuso bhikkhu issukī hoti maccharī*. These twin negative traits are the 3rd of the 6 roots of dispute (*vivāda, māla*): SD 47.14 (1.1). See (2.1.1).

⁵² *Puna ca paraṃ āvuso bhikkhu saṭṭho hoti māyāvī*. These twin negative traits are the 4th of the 6 roots of dispute (*vivāda, māla*): SD 47.14 (1.1). See (2.1.1).

⁵³ *Puna ca paraṃ āvuso bhikkhu thaddho hoti atimānī*. See (2.1.1).

⁵⁴ *Puna ca paraṃ āvuso bhikkhu sandiṭṭhi, parāmāsī hoti ādhāna-g, gāhī** *duppaṭinissaggi*. *Be *ādhāna-g, gāhī*; Ce Ee Se CPD *ādhāna, gāhī*. *Sandiṭṭhi, parāmāsī* = *saṃ*, self, one’s own = *ditthī*, views + *parāmāsī*, grasping, seizing, “stuck to one’s own views.” This set of negative traits is the last of the 6 roots of dispute (*vivāda, māla*): SD 47.14 (1.1). See (2.1.1).

⁵⁵ Cf **Sallekha S** (M 8,44), SD 51.8. Of such a person, the Sutta Comy says he is one who stubbornly holds on to a view that has arisen to him, thinking: “This alone is truth.” He does not give it up even when the Buddha has spoken about it with reasoned arguments. (MA 1:190,32-34).

- (2) Furthermore, avuso, a monk neither laud himself nor disparage others.
That a monk, avuso, *neither lauds himself nor disparages others—
this is a quality that makes one easy to admonish.*
- (3) Furthermore, avuso, a monk is neither angry nor overcome by anger.
That a monk, avuso, is *neither angry nor overcome by anger—
this is a quality that makes one easy to admonish.*
- (4) Furthermore, avuso, a monk is neither angry nor resentful due to anger.
That a monk, avuso, is *neither angry nor resentful due to anger—
this is a quality that makes one easy to admonish.*
- (5) Furthermore, avuso, a monk is neither angry nor hostile due to anger.
That a monk, avuso, is *neither angry nor hostile due to anger—
this is a quality that makes one easy to admonish.*
- (6) Furthermore, avuso, a monk is neither angry nor utters words bordering on anger.
That a monk, avuso, is *neither angry nor utters words bordering on anger—
this is a quality that makes one easy to admonish.*
- (7) Furthermore, avuso, a monk is reproved, but he **does not strongly object to the reprover**.
That a monk, avuso, is *reproved, but he does not object to the reprover —
this is a quality that makes one easy to admonish.*
- (8) Furthermore, avuso, a monk is reproved, but **does not abuse the reprover**. [97]
That a monk, avuso, is *reproved, but does not abuse the reprover—
this is a quality that makes one easy to admonish.*
- (9) Furthermore, avuso, a monk is reproved of an offence, but **does not, in turn, reprove the reprover**.
That a monk, avuso, is *reproved of an offence, but does not, in turn, reprove the reprover—
this is a quality that makes one easy to admonish.*
- (10) Furthermore, avuso, a monk is reproved, but **neither evades the issue with various others, nor raises unrelated matters, nor shows anger, hate, and bitterness** (to the reprover).⁵⁶
That a monk, avuso, is *reproved, but neither evades the issue with various others, nor raises unrelated matters, nor shows anger, hate, and bitterness—
this is a quality that makes one easy to admonish.*
- (11) Furthermore, avuso, a monk is reproved, but he **accounts for his conduct**.
That a monk, avuso, is *reproved, but he accounts for his conduct—
this is a quality that makes one easy to admonish.*
- (12) Furthermore, avuso, a monk is **neither mean nor spiteful**.
That a monk, avuso, is *neither mean nor spiteful—
this is a quality that makes one easy to admonish.*

⁵⁶ *Puna ca paraṃ āvuso bhikkhu codito codakena [*] aññen'aññaṃ paṭicarati. Se adds codakassa.*

(13) Furthermore, avuso, a monk is **neither envious nor selfish.**

That a monk, avuso, is *neither envious nor selfish*—
this is a quality that makes one easy to admonish.

(14) Furthermore, avuso, a monk is **neither crafty nor deceitful.**

That a monk, avuso, is *neither crafty nor deceitful*—
this is a quality that makes one easy to admonish.

(15) Furthermore, avuso, a monk is **neither obstinate nor arrogant.**

That a monk, avuso, is *neither obstinate nor arrogant*—
this is a quality that makes one easy to admonish.

(16) Furthermore, avuso, a monk is **neither stuck to his own views nor** tenaciously hold on to them, but is **able to let them go easily.**

That a monk, avuso, is *neither stuck to his own views nor tenaciously holds on to them, but is able to let them go easily*—
this is a quality that makes him easy to admonish.

These, avuso, are the qualities that make one easy to admonish.

3. THE 16 SELF-INFERENCES

6 Now, avuso, a monk **ought to infer about himself**, thus:⁵⁷

(1) 'A person with **evil wishes** and overcome by evil wishes is unpleasant and disagreeable to me.

If I were to have evil wishes and be overcome by evil wishes,
I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will neither have evil wishes nor be overcome by evil wishes.'

(2) 'A person who **lauds himself** and disparages others is unpleasant and disagreeable to me.

If I were to laud myself and disparage others,
I would be unpleasant and disagreeable to others.'⁵⁸

A monk who knows this should rouse his mind thus:

'I will neither laud myself nor disparage others.'

(3) 'A person who is angry, **overcome by anger**, is unpleasant and disagreeable to me.

If I were to be angry, overcome by anger,
I would be unpleasant and disagreeable to others.'

⁵⁷ *Tatr'āvuso bhikkhunā attanā'va attānaṃ evaṃ anuminitabbaṃ**. Be Ce Ee Comy (MA 2:67,2 f) so; only Se *anumānitabbaṃ*, grd, *anu* + √MĀ, to measure): CPD. *Anumānitabba*, caus of *anu-maññati*, to cause to permit, to obtain permission (from); here vl for *anuminitabba*: CPD. It is from this passage that the Sutta got its name, *anumāna* (MA 2:246,20).

⁵⁸ *Ahaṃ passaṃ* pasesaṃ appiyo amanāpo'ti*. Be Se *aham,passaṃ*; Ce Ee *aham,passaṃ*.

A monk who knows this should rouse his mind thus:
'I will not be angry, overcome by anger.'

(4) 'A person who is angry and **resentful** due to anger⁵⁹
 is unpleasant and disagreeable to me.

If I were to be angry and resentful due to anger,
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'I will neither be angry nor resentful due to anger.'

(5) 'A person who is angry, and **hostile** due to anger,
 is unpleasant and disagreeable to me.

If I were to be angry, and hostile due to anger,
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'I will neither be angry nor hostile due to anger.'

(6) 'A person who is angry and **utters words bordering on anger**
 is unpleasant and disagreeable to me.

If I were to be angry and utter words bordering on anger,
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'I will neither be angry nor utter words bordering on anger.'

(7) 'A person who, when reproved, **strongly objects to** the reprovor,
 is unpleasant and disagreeable to me.

If I, when reproved, were to strongly object to the reprovor, [98]
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'When reproved, I will not strongly object to the reprovor.'

(8) 'A person, when reproved, **abuses the reprovor**
 is unpleasant and disagreeable to me.

If I, when reproved, were to abuse the reprovor,
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'When reproved, I will not abuse the reprovor.'

(9) 'A person, when reproved of an offence, who, **in turn, reproves** the reprovor of the offence,
 is unpleasant and disagreeable to me.

If I, when reproved of an offence, were, in turn, to reprove the reprovor of the offence,
 I would be unpleasant and disagreeable to others.'
 A monk who knows this should rouse his mind thus:
'When reproved of an offence, I will not, in turn, reprove the reprovor of the offence.'

⁵⁹ Yo khvāyaṃ puggalo kodhano* kodha,hetu upanāhī. *Ke kodbhābhūto.

(10) 'A person, when reprovved, **evades the issue with various others**, raises unrelated matters, shows anger, hate, and bitterness, *is unpleasant and disagreeable to me.*

If I, when reprovved, were to evade the issue with various others, raise unrelated matters, show anger, hate, and bitterness,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will not, when reprovved, evade the issue with various others, raise unrelated matters, show anger, hate, and bitterness.'

(11) 'A person, when reprovved, **fails to account for his conduct**, *is unpleasant and disagreeable to me.*

If I were, when reprovved, were to fail to account for my conduct,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'When reprovved, I will account for my conduct.'

(12) 'A person who is **mean and spiteful** *is unpleasant and disagreeable to me.*

If I were to be mean and spiteful,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will be neither mean nor spiteful.'

(13) 'A person who is **envious and selfish** *is unpleasant and disagreeable to me.*

If I were to be envious and selfish,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will be neither envious nor selfish.'

(14) 'A person who is **crafty and deceitful** *is unpleasant and disagreeable to me.*

If I were to be crafty and deceitful,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will be neither crafty nor deceitful.'

(15) 'A person who is **obstinate and arrogant** *is unpleasant and disagreeable to me.*

If I were to be obstinate and arrogant,

I would be unpleasant and disagreeable to others.'

A monk who knows this should rouse his mind thus:

'I will be neither obstinate nor arrogant.'

(16) 'A person, **stuck to his own views**, tenaciously holds on to them, unable to let them go at all, *is unpleasant and disagreeable to me.*

If I were to be stuck to my own views, tenaciously hold on to them, unable to let them go at all,

I would be unpleasant and disagreeable to others.'

A monk who knows this should arouse his mind thus:

'I will *neither* be stuck to my own views, *nor* tenaciously hold on to them, *but* able to let them go of them easily.'

THE 16 SELF-TRAININGS

7 "Now, avuso,

(1) a monk **should review himself**, thus:

'Do I have evil wishes, am I overcome by evil wishes?'

If, when he reviews himself, he knows:

'I have evil wishes, I am overcome by evil wishes,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I have no evil wishes, I am not overcome by evil wishes,'

Then, he should dwell joyful and glad, training day and night in wholesome states.

(2) Further, avuso, a monk *should review himself*, thus:

'Do I laud myself and disparage others?' [99]

If, when he reviews himself, he knows:

'I do laud myself and do disparage others,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I neither have lauded myself nor have I disparaged others,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(3) Further, avuso, a monk *should review himself*, thus:

'Am I one who is angry [has anger], overcome by anger?'⁶⁰

If, when he reviews himself, he knows:

'I do have anger, I'm overcome by anger.'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I neither have anger nor am I overcome by anger,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(4) Further, avuso, a monk *should review himself*, thus:

'Am I one who is angry [has anger], resentful due to anger?'

If, when he reviews himself, he knows:

'I do have anger, I'm resentful due to anger,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I neither have anger nor am I resentful due to anger,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(5) Further, avuso, a monk *should review himself*, thus:

'Am I one who is angry, hostile [cleaving] due to anger?'

⁶⁰ *Kin nu kho'mhi kodhano kodhâbhibhūto'ti.*

If, when he reviews himself, he knows:

'I do have anger, I'm hostile due to anger,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I have **neither anger nor hostility due to anger,**'

then, he should dwell joyful and glad, training day and night in wholesome states.

(6) Further, avuso, a monk should review himself, thus:

'Am I one who is angry, who utters words bordering on anger?'

If, when he reviews himself, he knows:

'I do have anger, uttering words bordering on anger,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I **neither** have anger nor utter words bordering on anger,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(7) Further, avuso, a monk should review himself, thus:

'Do I, when reproved, strongly object to the reprover?'

If, when he reviews himself, he knows:

'I do, when reproved, strongly object to the reprover,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I **do not**, when reproved, object to the reprover,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(8) Further, avuso, a monk should review himself, thus:

'Do I, when reproved, abuse the reprover?'

If, when he reviews himself, he knows:

'I do, when reproved, abuse the reprover,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I **do not**, when reproved, abuse the reprover,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(9) Further, avuso, a monk should review himself, thus:

'Do I, when reproved of an offence, in turn, reprove the reprover of the offence?'

If, when he reviews himself, he knows:

'I do, when reproved of an offence, in turn, reprove the reprover of the offence,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I **do not**, when reproved of an offence, in turn, reprove the reprover of the offence,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(10) Further, avuso, a monk should review himself, thus:

'Do I, when reproved, evade the issue with various others, raising unrelated matters, and show anger, hate and bitterness?'

If, when he reviews himself, he knows:

'I do, when reproved, evade the issue with various others, raising unrelated matters, and show anger, hate and bitterness,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I do not, when reproved, evade the issue with various others, raising unrelated matters, show anger, hate and bitterness,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(11) Further, avuso, a monk should review himself, thus:

'Do I, when reproved, fail to account for my conduct?'

If, when he reviews himself, he knows:

'I do, when reproved, fail to account for my conduct,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'When reproved, I do account for my conduct,' [I do *not* fail to account for my conduct,]⁶¹

then, he should dwell joyful and glad, training day and night in wholesome states.

(12) Further, avuso, a monk should review himself, thus:

'Have I been mean and spiteful?'⁶²

If, when he reviews himself, he knows:

'I have been mean and spiteful,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I have been neither mean nor spiteful,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(13) Further, avuso, a monk should review himself, thus:

'Have I been envious and selfish?'

If, when he reviews himself, he knows:

'I have been envious and selfish,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I have been neither envious nor selfish,'

then, he should dwell joyful and glad, training day and night in wholesome states.

(14) Further, avuso, a monk should review himself, thus:

'Have I been crafty and deceitful?'

If, when he reviews himself, he knows:

'I have been crafty and deceitful,'

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

'I have been neither crafty nor deceitful,'

then, he should dwell joyful and glad, training day and night in wholesome states.

⁶¹ *Cudito kho'mhi codakena na apadāne na sampāyāmi* (lit, "I do not not account for ...").

⁶² *Kin nu kho'mhi makkhī paḷāsīti*. I have tr this in a manner to imply that he *is* (always, as it were) of such a nature. On E-prime language, see **Saññā**, SD 17.4 (6.2).

(15) Further, avuso, a monk should review himself, thus:

‘Have I been obstinate and arrogant?’

If, when he reviews himself, he knows:

‘I have been obstinate and arrogant,’

Then, he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

‘I have been neither obstinate nor arrogant,’

then, he should dwell joyful and glad, training day and night in wholesome states.

(16) Further, avuso, a monk should review himself thus:

‘Do I stick to my own views, tenaciously hold on to them, unable to let them go at all?’

If, when he reviews himself, he knows:

‘I **do stick to my own views**, tenaciously hold on to them, unable to let them go at all,’

then [100] he should make an effort to abandon those evil unwholesome states.

But if, when he reviews himself, he knows, thus:

‘I **do not stick to my own views, tenaciously hold on to them, but easily let them go,**’

Then, he should dwell joyful and glad, training day and night in wholesome states.

8 “Avuso, when a monk reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then, he should make an effort to abandon them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then, he should dwell joyful and glad, training day and night in wholesome states.”⁶³

EXAMINING ONE’S OWN IMAGE

8.2 Just as when a woman or a man, avuso, young, youthful, fond of ornaments, on viewing the image of her own face in a clear bright mirror or basin of water, sees any dirt or blemish on it, at once makes an effort to remove it.

But if one sees neither dirt nor blemish on it, one is well satisfied, thus:

‘What a gain for me that it is clean!’⁶⁴

8.3 Even so, avuso, when a monk reviews himself thus,⁶⁵ and sees all these evil unwholesome states unabandoned in himself, then, avuso, he should exert effort for the abandonment of all these evil unwholesome states. But if he sees that all these evil unwholesome state are abandoned in himself, then, he should dwell joyful and glad, training day and night in wholesome states.”

9 This is what the venerable Mahā Moggallāna said.

The monks were well satisfied and rejoiced in the venerable Maha Moggallana’s word.

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⁶³ Comy: The ancients called this Sutta the “Bhikkhu Pātimokkha.” A monk should review himself 3 times daily in the manner described in the Sutta. If he cannot do so thrice, then he should do so twice, or, at least once. (MA 2:67,21-31)

⁶⁴ For a simpler parable of such a mirror, see **Amba,laṭṭhika S** (M 61,8), SD 3.10.

⁶⁵ Sadly, this closing key paragraph is not fully tr in Bodhi’s commercial translation: M:B 4th ed 2009:193. [1 n]