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Sall'atthena Sutta¹

The Discourse on "With the Dart Drawn Out" | S 36.6

WT Be: Salla Sutta The Discourse on the Dart

Theme: The 2 kinds of pain

Translated & annotated by Piya Tan ©2023

Introduction

1 Early in the Buddhist texts, we find mention of 2 kinds of pain, the bodily and the mental. The earliest mention of such an experience is found in **the Mahā Saccaka Sutta** (M 36,20-25), where the Buddha describes (by way of a stock refrain after each account) how he felt when he was still a Bodhisattva practising the various austerities:

But although tireless energy was aroused in me and unremitting mindfulness was established, my body was overstrained and uncalm because I was exhausted by the painful striving. But such painful feeling that arose in me did not invade my mind and remain.

(M 36,20-25/1:242-244), SD 49.4

2 SALL'ATTHENA

2.1 Salla

2.1.1 The physician (*bhisakka*)

The Sall'atthena Sutta's colophon (*uddāna*) gives the name **sall'atthena** (*salla*, "dart," + *atthena*, from *attha*, to go out, to become extinct; see CPD 1:104e). However, the PTS text has **sall'attena**, literally, "with the self, an arrow" or better "by the self's arrow." Apparently, the former is preferable.

The Sutta's Commentary does not give the meaning of **salla**, "dart," probably because it is a common term in the suttas. In **the Sunakkhatta Sutta** (M 105), the Buddha, after giving the parable of a person hurt with a poisoned dart, explains that relatives summon a "dart-removing physician" (*bhisakko salla,katto*), a specialist surgeon, to remove **the dart** (*salla*), and heals the person.

The dart refers to **craving** (*taṇhā*), which is the root of our existential sufferings. **The dart-removing physician** is the Buddha (*bhisakko salla,katto ... tathāgato*).² **The (Aṭṭhaka) Adhivacana Sutta** (A 8.85), too, says that the Buddha is called "a physician" (*bhisakka*). Such explanations are clearly based on the idea that the Buddha is awakened (*buddho*) and through his teachings us the 4 noble truths, realizing which we, by our own efforts, having healed ourselves, overcome suffering.

2.1.2 The parable of the dart-remover

The best known expression of the parable of the person wounded with a poisoned dart is found in **the Cūḷa Māluṅkyaputta Sutta (M 63)**, given in connection with the 10 speculative questions, regarding which the Buddha is silent because these questions are not related to the spiritual life. Even knowing their answers (whatever they may be) neither frees us from sufferings nor help us reach the path of awakening.

¹ WT Be: Salla S.

² M 2:260; A 4:340.

In the parable of the person wounded with a poisoned dart, the Buddha declares:

Suppose, Māluṅkya,putta,
a man were **wounded by a dart** (*salla*),³ thickly smeared with poison,
and his friends and companions, his kinsmen and blood relatives,
brings a **physician** who is a *dart-remover*⁴ to treat him. (M 63,5/1:429 f), SD 5.8

Clearly, stresses the Buddha, the immediate task is to save the person's life by removing the dart, countering the poison, and working to heal the person. If we were to declare that we would not remove that poisoned dart until we know the name and clan of the dart-shooter, or the kind of bow, or the kind of dart, that person would surely die even before any of these answers were known.

2.2 Atta

The word **atta** appears as a suffix in *atta,daṇḍa* (Sn 935), and in the title, **Atta,daṇḍa Sutta** (Sn 4.15/-pp182-185). Both the Commentaries on the Sutta—the Mahā Niddeśa (Nm 2:402) and the Param'attha-jotika 2 (SnA 566)—take it as “self,” that is, “the rod that is the self,” where “rod” (*daṇḍa*) refers to the bad action (karma) of body, speech and mind.⁵

Helpfully, *atta,daṇḍa* occurs in **the Vāseṭṭha Sutta** (Sn 630 = M 98/2:196), also in **the Saṅgha Vandana Sutta** (S 11.20/1:236,21*), **the (Sa)ḷāyatana Lohicca Sutta** (S 35.132/4:117,23) and **the Dhammapada** (Dh 406). Their Commentaries gloss it as “amongst those who grasp a rod” (*gahita,daṇḍesu*).⁶ We can thus see that in the earliest strata of the suttas (Sn 935), *atta,daṇḍa* is taken literally as a karmadharaya, “the self that is a rod” (referring to one's unwholesome karma), and in the later strata, as a bahuvrihi, “grasping a rod [stick].”⁷

3 LATENT TENDENCIES

The Saḷāyatana Sutta introduces the teaching of **the latent tendencies** (*anusaya*)⁸ or proclivities, of which the 3 basic ones [§§8.2-5]—the latent tendency of lust (*rāgānusaya*), of aversion (*paṭighānusaya*), and of ignorance (*āvijjānusaya*)—are especially related to *feelings*.

³ *Salla*, “dart,” sometimes rendered as “arrow” (*sara*). I've used “dart” which is also an archaic word for “arrow” (Webster's 3rd New International Dictionary). Apparently, a dart is smaller than an arrow but still shot from a bow (*dhanu*). Perhaps, *salla* may also refer to the barb or arrow-head, since the dart-remover has to probe for it. On *salla*, see SD 52.13 (2.1.2).

⁴ *Salla,katta*, “one who works on (removes) a dart.” *Bhisakka* means “physician, doctor.” The Buddha is said to be “an unsurpassed barb-remover” (Sn 560). The word is often tr as “surgeon” but which has a broader connotation than *salla,katta*, which could also be rendered as “one who works with a dart” but still has a restricted sense than “surgeon.”

⁵ **Atta.daṇḍā bhayaṃ jātaṃ attano duccharita,kāraṇā jātaṃ** (SnA 2:566,10). On this ancient usage amongst the Jains, see Sn:N 381 n935.

⁶ MA 3:438,17 = SA 1:354,4. *Atta* here is a past part of *ādiyati*, “to take up, grasp” (CPD 2:62f); hence, giving *atta,daṇḍa* the sense, “having taken up the rod,” ie, resorting to violence. Cf “having laid down the rod” (*nikkhitta,daṇḍaṃ*, SnA 468,18 (at 630); DhA 4:180,5-7, *hattha,gate daṇḍe vā satthe vā avijjamāne* pi paresaṃ pahāradānato aviratattā atta,daṇḍesu janesu*), as at DhA 4:180,7, except that *virajjhamāne* replaces *avijjamāne*.

⁷ See CPD 1:97h: ¹atta-daṇḍa; ²attadaṇḍa. For *nibbutaṃ* as opp of *atta,daṇḍesu*, see K R Norman, “Mistaken ideas about nibbana,” *Buddhist Forum* 3, London, 1994A:25 f. On *daṇḍa*, see C Caillat, “Words for violence in the ‘Seniors’ of the Jaina canon,” Tokyo, 1993:208-216.

⁸ Latent tendencies (**anusayā**) are deeply embedded in one's mind through past habitual acts and can only be uprooted on attaining the path. (3)-(4) are eliminated upon streamwinning; (1)-(2) upon non-returning; (5)-(7) upon arhathood. See Abhs 7.9: “The latent dispositions (*anusaya*) are defilements which ‘lie along with’ (*anuseti*) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable condi-

Another traditional expanded list gives **7 latent tendencies**, that is,⁹

(1) sensual desire,	<i>kāma,rāga</i>
(2) aversion,	<i>paṭigha</i>
(3) views,	<i>diṭṭhi</i>
(4) doubt,	<i>vicikicchā</i>
(5) conceit,	<i>māna</i>
(6) the desire for becoming, and	<i>bhava,rāga</i>
(7) ignorance.	<i>avijjā</i>

The latent tendency of sensual desire is just itself, which is a “latent tendency” in the sense that it has gained strength (*thāma,gat’atṭhena*).¹⁰ **The Anusaya Suttas 1 and 2** (S 35.58-59) explain how the latent tendencies are to be abandoned and to be uprooted respectively.¹¹

The Cūḷa Vedalla Sutta (M 44, SD 40a.9) has a passage related to latent tendencies (M 44,25-28). The Sall’atthana Sutta is also closely related to **the Nakula,pitā Sutta** (S 22.1, SD 5.4) where the Buddha advises the aged Nakula,pitā to reflect in this manner: “My body may be sick, but my mind will not be sick.” (S 22.1/3:1-5). On a more advanced level, **the Dhātu Vibhaṅga Sutta** (M 140) speaks of how the arhat regards in a detached manner any “feeling ending with the body” (*kāya,pariyantika vedanā*) and any “feeling ending with life” (*jīvita,pariyantika vedanā*), ie arising in the mind (M 140,24/3:244 f).¹²

4 NOT FEEDING LATENT TENDENCIES

The Mahā Taṇhā,saṅkhaya Sutta (M 38) closes with an interesting and broader explanation of how an unawakened person delights in all kinds of feelings—whether pleasant, painful or neutral—“he delights in that feeling, welcomes it, and remains clinging to it.” The Buddha, on the other hand, advises us that we should be one who, “[o]n seeing a form with the eyes, ... on cognizing a mind-object with the mind, does not lust after it if it is pleasing; he does not dislike it if it is unpleasing Having thus abandoned like and dislike,¹³ whatever he feels, whether pleasant or painful or neutral, he does not delight in that feeling nor welcome it nor remain clinging to it.” As a result, he rids himself of suffering.¹⁴ **The Parivāraṃsana Sutta** (S 12.51) describes how the arhat responds to feelings by regarding them as “impermanent; not hankered after; not delighted in.”¹⁵

The Visuddhi,magga states that “these things are called latent tendencies because they lie dormant (*anusenti*), and by gaining strength (*thāma,gatattā*), they again and again become the conditions for the arising of ever new sensual lust, etc.”¹⁶ **The Yamaka** first determines the types of beings in which particular latent tendencies exist, the types of latent tendencies, and with regard to what, and in which realm. Then it explains how they are overcome, etc. (Yam 7).¹⁷ **The Kathā,vatthu Commentary** mentions that

tions. The term ‘latent dispositions’ highlights the fact that the defilements are liable to arise so long as they have not been eradicated by the supramundane paths. Though all defilements are, in a sense, *anusayas*, the 7 mentioned here are the most prominent.” (Abhs:B 268). See also Abhs:SR 172; and **Madhu,piṇḍika S** (M 18), SD 6.14(5).

⁹ **Saṅgīti S** (D 33,3(12)/3:254), **Anusaya S** (S 45.175/5:61) & **Vibhaṅga** (Vbh 383).

¹⁰ SA 3:138; Vism 22.60/684.

¹¹ S 35.58/4:32 (SD 70.17); S 35.59/4:32.

¹² See **Dhātu Vibhaṅga S** (M 140,24.2) n, SD 4.17.

¹³ “Having abandoned like and dislike,” *anurodha,virodha,vippahīno*.

¹⁴ M 38,30-41/1:266-271 (SD 7.10).

¹⁵ S 12.51,14-18/2:82 f (SD 11.5). On the experience of pleasure in the awakened mind, (**Kosambī**) **Uṇṇābha S** (S 51.15), SD 10.10

¹⁶ Vism 22.60/684.

¹⁷ See Nyanatiloka, *Guide Through the Abhidhamma Piṭaka*, Kandy: BPS, 1971:VII.VII/104-107.

several ancient Buddhist schools held the wrong view that the latent tendencies, since they lie latent, are as such karmically neutral, which contradict the Theravāda notion.¹⁸

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Sall'atthena Sutta

The Discourse on “With the Dart Drawn Out”

S 36.6

The Buddha as the teaching's root

[207]

3 “Bhikshus, the untutored ordinary person

feels a **pleasant feeling**,

feels a **painful feeling**,

feels a **neutral feeling**.¹⁹

sukham pi vedanaṃ vedayati

dukkham pi vedanaṃ vedayati

adukkhama-sukham pi vedanaṃ vedayati

4 But, bhikshus, the wise noble disciple, too,

feels pleasant feeling, [208]

painful feeling,

neutral feeling.

5 What then, bhikshus, is the distinction, the disparity, the difference between the wise noble disciple and the untutored ordinary person?”

6 “Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as refuge.

It would be good indeed, bhante, if the Blessed One were to explain its meaning.

Having heard the Blessed One, the bhikshus would remember it.”²⁰

“Then listen, bhikshus, pay close attention to it, I will speak.”

¹⁸ Kvu 9.4, 10.11, 13.8, 14.4; see Nyanatiloka, 1971:V.88, 108, 139.

¹⁹ Comy to Mahā Satipaṭṭhāna S says that it is not easy to be mindful of neutral feeling, and that it should be best approached by way of inference, by noting the absence of both pleasant and unpleasant feelings. Comy illustrates with the example of a hunter seeing tracks before and after a rock, thereby inferring the track of an animal (MA 1:277). **Dhamma,saṅgaṇī** says that only the sense of touch is accompanied by pain or pleasure, while feelings arising at the other four sense-doors are invariably neutral (Dhs 139-145; Abhds 2). The suttas however speak of pleasant and unpleasant sights, sounds, smells, and tastes, that in turn condition the arising of corresponding feelings of pleasure or displeasure (S 4:115, 119, 125, 126). “This *Abhidhammic* presentation offers an intriguing perspective on contemplation of feeling, since it invites an inquiry into the degree to which an experience of delight or displeasure in regard to sight, sound, smell or taste is simply the outcome of one’s own mental evaluation” (Anālayo, *Satipaṭṭhāna*, 2003:171). See §8e n.

²⁰ *Bhagavam,mūlakā no bhante dhammā, bhagavaṃ nettikā, bhagavaṃ paṭisaraṇā. Sādhu vata bhante bhagavata-ñ’eva paṭibhātu etassa bhāsītassa attho. Bhagavato sutvā bhikkhū dhāressantīti.* This is stock: **Mahā Dhamma,samādāna S** (M 46,2/1:309 f), SD 59.11; **Vīmaṃsaka S** (M 47,3/1:317), SD 35.6; **Naḷakapāna S** (M 68,8/1:465), SD 37.4; **Mahā Suññata S** (M 122,19/3:115), SD 11.4; **Bālena Paṇḍita S** (S 12.19/2:24), SD 21.2, **Parivīmaṃsanā S** (S 12.51/2:81), SD 11.5, **Candūpama S** (S 16.3/2:199), SD 38.2; **Sammā,sambuddha S** (S 22.58/3:66), SD 49.10; **Sall’atthena S** (S 36.6/4:208), SD 5.5, **Ānanda S 2** (S 36.16/4:221); **(Tika) Añña Titthiyā S** (A 3.68/1:199), SD 16.4; **Loka,dhamma S** (A 8.6/4:158), SD 48.3; **Kim Mūlaka S** (A 8.83/4:338), SD 32.10; **Sambodhi Pakkhika Dhamma S** (A 9.1/4:351), SD 82.1; **Bhagavā Mūlaka S** (A 10.58/5:106), SD 57.20; **(Ekādasaka) Samādhi S 2** (A 11.20/5:355).

“Yes, bhante!” the bhikshus replied in assent to the Blessed One.
The Blessed One said this:

The unawakened are hurt by two painful darts

7 “Bhikshus, when **the untutored ordinary person** is being²¹ touched by a painful feeling, he sorrows, grieves, laments, beats his breast, becomes confused.

Hence, he feels **2 feelings**: *so dve vedanā vedayati*
the bodily and the mental.²² *kāyikañ ca cetasikañ ca*

8 Bhikshus, it is just as if they were to wound a person with **a dart** [an arrow],²³ and then they were to wound him with a second dart.

As such, bhikshus, that person would feel the sensation of **2 darts**.

Even so, bhikshus, when the untutored ordinary person is touched by a painful feeling, he sorrows, grieves, laments, beats his breast, becomes confused.

So, he feels 2 feelings: *the bodily and the mental*.²⁴

8.2 On being touched by that *painful feeling*, he shows **aversion** towards it.
When he shows aversion towards the painful feeling,

the latent tendency²⁵ of **aversion** towards painful feeling *paṭighānusaya*
lies latent in him. *so anuseti*

8.3 On being touched by *a painful feeling*, he **delights in sensual pleasure**.

Why is that so?

Because, bhikshus, the untutored ordinary person
knows no other escape than through sensual pleasure.²⁶

8.4 When he delights in sensual pleasure,
the latent tendency of lust towards pleasant feeling *rāgānusaya*
lies latent in him. *so anuseti*

8.5 He does not understand according to reality
the arising, the passing away, the gratification, the danger and the escape with regards to feelings.²⁷

²¹ “Being,” *samāna*, mfn (part med from *atthi*; pleonastic, added mostly to past part, or sometimes to adj); cp Pischel, *Grammar* §561. Applies to other occurrences of *samāna* in this Sutta.

²² “The bodily and the mental,” *kāyikañ ca cetasikañ ca*.

²³ Comy: The second wound (*anugata, vedham*) would be just a finger’s breadth or two-fingers’ breadth away from the first one. For the one wounded, as such, would feel; the subsequent worse than the first. (SA 3:76).

²⁴ “The bodily and the mental,” in a significant way, this teaching is a moral training, ie, keeping the body (which incl speech), from being tainted by greed, hate or delusion. The basic training starts here. When we have strengthened this moral aspect, then we are better prepared to deal with the mental “dart,” such as negative thoughts.

²⁵ Latent tendencies (*anusayā*): see **Anusaya**, SD 31.3.

²⁶ Comy: The escape is mental concentration, the path and the fruit, but he does not know this, knowing only sensual pleasure. (SA 3:77)

²⁷ Cf **Cūḷa Sīha, nāda S** (M 11,7/1:65), SD 49.2, where the Comy says the arising (*samudaya*) the views of being (*bhava, diṭṭhi*) and non-being (*vibhava, diṭṭhi*) are due to any of these 8 conditions (*aṭṭha-ṭ, ṭhāna*): the 5 aggregates, ignorance, sense-contact, perception, thought, unwise attention, bad friends, and another’s voice [Pm 1:138]. Their disappearance (*atthaṅgama*) is the path of streamwinning which eradicates all wrong views. Their gratification (*assāda*) may be understood as the satisfaction of psychological need that they provide; their danger (*ādīnavā*) is the continual bondage that they entail; the escape (*nissaraṇa*) from them is nirvana (MA 2:11). See also **Cha**

8.6 Not understanding according to reality

the arising, the passing away, the gratification, the danger and the escape with regards to feelings,

the latent tendency of ignorance towards neutral feeling *avijjā'nusaya*
lies latent in him.²⁸ *so anuseti*

8.7 If he feels a pleasant feeling, he feels that it is yoked to him.
If he feels a painful feeling, *he feels that it is yoked to him. [209]*
If he feels a neutral feeling, *he feels that it is yoked to him.*

8.8 This, bhikshus, is called an untutored ordinary person
who is yoked to birth, death, sorrow, lamentation, physical pain, mental pain and despair—
he is one who is yoked to suffering, I say!²⁹

The wise noble disciple feels only one dart

9 Bhikshus, when **the wise noble disciple** is being touched by a painful feeling,
he *neither sorrows nor grieves nor laments nor beats his breast nor becomes confused*.
Hence, he feels (only) *one* feeling: the bodily, not the mental.

10 Bhikshus, it is just as if they were to wound a person with a dart,
but they were *not* to wound him with a second dart.

As such, bhikshus, that person would feel the sensation of (only) *one* dart.

Even so, bhikshus, when the wise noble disciple is being touched by a painful feeling,
he *neither sorrows nor grieves nor laments nor beats his breast nor becomes confused*.
Hence, he feels (**only**) **one feeling**: the bodily, not the mental.³⁰

10.2 On being touched by that *painful feeling*, he shows no aversion towards it.
When he shows *no* aversion towards the painful feeling,
the latent tendency of aversion towards painful feeling does not lie latent (in him).

10.3 On being touched by a pleasurable feeling, he delights not in *sensual pleasure*.
Why is that so?

Because, bhikshus, the wise noble disciple knows escape other than through sensual pleasure.³¹

Chakka S (M 148) where the latent tendencies are explained in connection with each of the 6 senses (M 148,28-33/3:285), SD 26.6.

²⁸ The most important characteristic of neutral feelings to note is their impermanent nature (It 47). This is because a neutral feeling appears to be the most stable of the three types of feeling. When they are noted as impermanent, it will lead to the arising of wisdom, thereby countering the latent tendency of ignorance. See §3n. See *Anālayo, Satipaṭṭhāna: The Direct Path to Realization, 2003:171*.

²⁹ **Mahā Taṇhā,saṅkhaya S** (M 38, SD 7.10) concludes with an interesting, broader explanation of how an unawakened person delights in all kinds of feelings—whether pleasant, painful or neutral—"he delights in that feeling, welcomes it, and remains clinging to it." It also describes a Buddha responds to these feelings (M 38,30-41/-1:266-271). See Intro above & also **Cūḷa,vedalla S** (M 44,25-28/1:303 f), SD 40a.9.

³⁰ SA 3:77: Of the noble disciples, the stress here is on the arhat, although it would also apply to the non-returner. The Commentaries say that both have abandoned aversion (*paṭigha*) or ill will (*dosa*), and thus are no longer subject to mental pain or displeasure (*domanassa*). However, anyone with a body, including the Buddhas, is subject to bodily painful feeling.

³¹ The noble disciple is one who meditates, and is joyfully mindful; others are able to attain dhyana. They both experience great spiritual joy so that they are not attracted to sensual pleasures. When such a lay person indulges

10.4 When he does not seek delight in sensual pleasure, the latent tendency of **lust** towards pleasant feeling does not lie latent (in him).

10.5 He understands according to reality the arising, the passing away, the gratification, the danger and the escape with regards to feelings.

10.6 Understanding according to reality the arising, the passing away, the gratification, the danger and the escape with regards to feelings, the latent tendency of **ignorance** towards neutral feeling does not lie latent (in him).

10.7 If he feels a pleasant feeling,
he feels unyoked to it.

*so sukhañ ce vedanañ vedayati
visaññutto nañ vedayati*

If he feels a painful feeling, [210]
he feels unyoked to it.

*dukkhañ ce vedanañ vedayati
visaññutto nañ vedayati*

If he feels a neutral feeling,
he feels unyoked to it.

*adukkham-asukhañ ce vedanañ vedayati
visaññutto nañ vedayati.*

10.8 This, bhikshus, is called a **wise noble disciple** who is not yoked to birth, or death, or sorrow, or lamentation, or physical pain, or mental pain, or despair —he is one who is not yoked to suffering, I say!

11 Bhikshus, this then is the distinction, the disparity, the difference between the wise noble disciple and the untutored ordinary person.

Closing verses

12 Na [so]³² vedanañ vedayati sapañño
sukham pi dukkham pi bahussuto pi
ayañ ca dhīrassa puthujjanena
mahā³³ viseso kusalassa hoti

The wise one, deeply learned, feels not a feeling (in his mind) that is pleasurable or painful—this is the great difference in skillfulness between the wise and the untutored ordinary person.

13 Sañkhāta, dhammassa bahu-s, sutassa
vipassato³⁴ lokamimañ parañ ca
iṭṭhassa dhammā na mathenti cittañ
aniṭṭhato no paṭighātam eti.

For the deeply wise who has mastered the Dharma, who truly sees this world and the next, desirable things do not agitate his mind nor does the undesirable bring him aversion.

14 Tassānurodhā athavā virodhā
vidhūpitā attha, gatā na santi
padañ ca ñatvā virajañ asokañ
sammā pajānāti bhavassa pāragū ti

For him, there is neither attraction nor repulsion, they have been dispersed, come to an end, and having known that dustless sorrowless³⁵ state: he rightly knows that he has crossed over existence.

in sensual pleasures, he does so within the spirit of the precepts, and know when to stop, when to refrain from sensual pleasures.

³² Se.

³³ Be Ce so; Be:Ka Ke Se *ayañ*.

³⁴ Be so; Ce Ee Se *sampassato*.

³⁵ “Dustless, sorrowless,” *virajañ asokañ*, epithets of nirvana. **Dust** (*raja*) is a figure for whatever that prevents us from knowing true reality and from being truly free. “Worldlings” (the unawakened) are said to be “beings with little dust in their eyes ... with much dust in their eyes,” ie, those who would benefit from hearing the Dharma. Hence, “the household life is stifling, a dusty path”: **Sāmañña, phala S** (D 2,41), SD 8.10; **Cūḷa Hatthi, padopama S** (M 27,12.1), SD 40a.5. Nirvana is **sorrowless** (*asoka*) because it is the state of those who have fully penetrated the 4 noble truths, and overcome suffering.

— evaṃ —

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