

Samaṇamaṇḍikā Sutta **(Majjhima Nikāya Sutta No. 78)**

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Chatta Sangāyanā Edition

1. The Discourse to Samaṇamaṇḍikāputta

Translated by Bhikkhu Bodhi

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattḥi in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the wanderer Uggāhamāna Samaṇamaṇḍikaputta was staying in Mallika's Park, the single-halled Tinduka plantation for philosophical debates,¹[23] together with a large following of wanderers, with as many as three hundred wanderers.

2. The carpenter Pañcakanga went out from Sāvattḥi at midday in order to see the Blessed One. Then he thought: "It is not the right time to see the Blessed One; he is still in retreat. And it is not the right time to see bhikkhus worthy of esteem; they are still in retreat. Suppose I went to Mallika's Park, to the wanderer Uggāhamāna Samaṇamaṇḍikaputta?" And he went to Mallika's Park.

3. Now on that occasion the wanderer Uggāhamāna was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings ... (as Sutta 76, §4) ... whether things are so or are not so.

The wanderer Uggāhamāna Samaṇamaṇḍikaputta saw the carpenter Pañcakanga coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs make no noise. Here comes the carpenter Pañcakanga, a disciple of the recluse Gotama, one of the recluse Gotama's white-clothed lay disciples staying at Sāvattḥi. These venerable ones like quiet; they are disciplined in quiet; they commend quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

4. The carpenter Pañcakanga went to the wanderer Uggāhamāna and exchanged greetings with him. [24] When this courteous and amiable talk was finished, he sat down at one side. The wanderer Uggāhamāna then said to him:

5. "Carpenter, when a man possesses four qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible. What are the four? Here he does no evil bodily actions, he utters no evil speech, he has no evil intentions, and he does not make his living by any evil livelihood. When a man possesses these four qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible."

6. Then the carpenter Pañcakanga neither approved nor disapproved of the wanderer Uggāhamāna's words. Without doing either he rose from his seat and went away, thinking: "I shall learn the meaning of this statement in the presence of the Blessed One."

7. Then he went to the Blessed One, and after paying homage to him, he sat down at one side and reported to the Blessed One his entire conversation with the wanderer Uggāhamāna. Thereupon the Blessed One said:

8. "If that were so, carpenter, then a young tender infant lying prone is accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible, according to the wanderer Uggāhamāna's statement. For a young tender infant lying prone does not even have the notion 'body,' so how should he do an evil action beyond mere wriggling? A young tender infant lying prone does not even have the notion 'speech,' so how should he utter evil speech beyond mere whining? A young tender infant

1. MA: The park had been built by Queen Mallikā, the wife of King Pasanedi of Kosala, and beautified with flower trees and fruit trees. At first only one hall was built, which accounts for its name, but afterwards many halls were built. Various companies of brahmins and wanderers would assemble here to expound and discuss their doctrines.

lying prone does not even have the notion ‘intention,’ so how should he have evil intentions beyond mere sulking? A young tender infant lying prone does not even have the notion ‘livelihood’, so how [25] should he make his living by evil livelihood beyond being suckled at his mother’s breast? If that were so, carpenter, then a young tender infant lying prone is accomplished in what is wholesome ...according to the wanderer Uggāhamāna’s statement.

“When a man possesses four qualities, carpenter, I describe him, not as accomplished in what is wholesome or perfected in what is wholesome or attained to the supreme attainment or an ascetic invincible, but as one who stands in the same category as the young tender infant lying prone. What are the four? Here he does no evil bodily actions, he utters no evil speech, he has no evil intentions, and he does not make his living by any evil livelihood. When a man possesses these four qualities, I describe him, not as accomplished ... but as one who stands in the same category as the young tender infant lying prone.

9. “When a man possesses ten qualities, carpenter, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible. [But first of all] I say, it must be understood thus:² ‘These are unwholesome habits,’ and thus: ‘Unwholesome habits originate from this,’ and thus: ‘Unwholesome habits cease without remainder here,’ and thus: ‘One practising in this way is practising the way to the cessation of unwholesome habits.’ And I say, it must be understood thus: ‘These are wholesome habits,’ and thus: ‘Wholesome habits originate from this,’ and thus: ‘Wholesome habits cease without remainder here,’ and thus: ‘One practising in this way is practising the way to the cessation of wholesome habits.’ And I say, it must be understood thus: ‘These are unwholesome intentions,’ and thus ‘Unwholesome intentions originate from this,’ [26] and thus: ‘Unwholesome intentions cease without remainder here,’ and thus ‘One practising in this way is practising the way to the cessation of unwholesome intentions.’ And I say, it must be understood thus: ‘These are wholesome intentions,’ and thus: ‘Wholesome intentions originate from this,’ and thus: ‘Wholesome intentions cease without remainder here,’ and thus: ‘One practising in this way is practising the way to the cessation of wholesome intentions.’

10. “What are unwholesome habits? They are unwholesome bodily actions, unwholesome verbal actions, and evil livelihood. These are called unwholesome habits.

“And what do these unwholesome habits originate from? Their origin is stated: they should be said to originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind affected by lust, by hate, and by delusion. Unwholesome habits originate from this.

“And where do these unwholesome habits cease without remainder? Their cessation is stated: here a bhikkhu abandons bodily misconduct and develops good bodily conduct; he abandons verbal misconduct and develops good verbal conduct; he abandons mental misconduct and develops good mental conduct; he abandons wrong livelihood and gains a living by right livelihood.”³ It is here that unwholesome habits cease without remainder.

“And how practising does he practise the way to the cessation of unwholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states ... He awakens zeal for the arising of unarisen wholesome states ... He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. [27] One so practising practises the way to the cessation of unwholesome habits.”⁴

11. “What are wholesome habits? They are wholesome bodily actions, wholesome verbal actions, and purification of livelihood. These are called wholesome habits.

“And what do these wholesome habits originate from? Their origin is stated: they should be said to

2. MA: First the Buddha shows the plane of the arahant, the one beyond training (i.e., by mentioning the ten qualities), then he sets up the outline applicable to the *sekha*, the disciple in higher training. The word rendered as “habits” is *sīla*, which in some contexts can assume a wider range of meaning than “virtue”.

3. MA explains that this refers to the fruit of stream-entry, for it is at that point that the virtue of restraint by the Pātimokkha is fulfilled (and, for a lay Buddhist, the observance of the Five Precepts). MA will also explain the subsequent passages by reference to the other supramundane paths and fruits. Although the text of the sutta does not expressly mention these attainments, the commentarial interpretation seems to be justified by the expression “cease without remainder” (*aparisesā nirujjhanti*), for it is only with the attainment of the respective paths and fruits that the total cessation of the particular defilement occurs. The commentary’s view is further supported by the culmination of the entire discourse in the figure of the arahant.

4. MA: As far as the path of stream-entry he is said to be practising for the cessation; when he has attained the fruit of stream-entry they are said to have ceased.

originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind unaffected by lust, by hate, or by delusion. Wholesome habits originate from this.

“And where do these wholesome habits cease without remainder? Their cessation is stated: here a bhikkhu is virtuous, but he does not identify with his virtue, and he understands as it actually is that deliverance of mind and deliverance by wisdom where these wholesome habits cease without remainder.”⁵

“And how practising does he practise the way to the cessation of wholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states ... for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome habits.”⁶

12. “What are unwholesome intentions? They are the intention of sensual desire, the intention of ill will, and the intention of cruelty. These are called unwholesome intentions.

“And what do these unwholesome intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of sensual desire, perception of ill will, and perception of cruelty. Unwholesome intentions originate from this.

“And where do these unwholesome intentions cease without remainder? Their cessation is stated: here, quite secluded from sensual pleasures, secluded from [28] unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. It is here that unwholesome intentions cease without remainder.”⁷

“And how practising does he practise the way to the cessation of unwholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states ... for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of unwholesome intentions.”⁸

13. “What are wholesome intentions? They are the intention of renunciation, the intention of non-ill will, and the intention of non-cruelty. These are called wholesome intentions.

“And what do these wholesome intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of renunciation, perception of non-ill will, and perception of non-cruelty. Wholesome intentions originate from this.

“And where do these wholesome intentions cease without remainder? Their cessation is stated: here with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. It is here that these wholesome intentions cease without remainder.”⁹

“And how practising does he practise the way to the cessation of wholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states ... for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome intentions.”¹⁰

14. “Now, carpenter, when a man possesses what ten qualities [29] do I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible? Here a bhikkhu possesses the right view of one beyond training,¹¹ the right intention of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond

5. This passage shows the arahant, who maintains virtuous conduct but no longer identifies with his virtue by conceiving it as “I” and “mine”. Since his virtuous habits no longer generate kamma, they are not describable as “wholesome”.

6. MA: As far as the path of arahantship he is said to be practising for the cessation; when he has attained the fruit of arahantship they are said to have ceased.

7. MA: This refers to the first jhāna pertaining to the fruit of non-returning. The path of non-returning irradiates sensual desire and ill-will and thus prevents any future arising of the three unwholesome intention – those of sensual desire, ill will and cruelty.

8. MA: As far as the path of non-returning he is said to be practicing for their cessation; when he has attained the fruit of non-returning they are said to have ceased.

9. MA: This refers to the second jhāna pertaining to the fruit of arahantship.

10. MA: As far as the path of arahantship he is said to be practising for the cessation, when he has obtained the fruit of arahantship they are said to have ceased. The virtuous intentions of he arahant are not described as “wholesome”.

11. See MN 65,34.

training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, and the right deliverance of one beyond training. When a man possesses these ten qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible.”

That is what the Blessed One said. The carpenter Pañcakaṅga was satisfied and delighted in the Blessed One’s words.

2. Discourse to Samaṇamaṇḍikā’s Son

Translated by I. B. Horner

1. THUS have I heard: At one time the Lord was staying near Sāvatti in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the wanderer Uggāhamāna, Samaṇamaṇḍikā’s son, was staying in the One Hall, set round with a row of *tinduka* trees,¹ in Mallikā’s park which was intended for discussion,² together with a company of wanderers numbering at least three hundred.

2. Then early one morning the carpenter Pañcakaṅga left Savatthi so as to see the Lord. Then it occurred to Pañcakaṅga the carpenter: “It is not yet the right time to see the Lord. The Lord has withdrawn. Nā is it the season to see the monks who are developing their minds. The monks who are developing their minds have withdrawn. Suppose that I were to approach Mallikā’s park, which is intended for discussion, the One Hall, set round with a row of *tinduka* trees, and Uggāhamāna the wanderer, Samaṇamaṇḍikā’s son?”³ Then Pañcakaṅga the carpenter’s son approached. Mallikā’s park . . . , and Uggāhamāna.

3. At that time Uggāhamāna was sitting down with a great company of wanderers shouting out with a loud noise, a great noise . . . talk about becoming or not becoming thus or thus. Uggāhamāna saw the carpenter Pañcakaṅga coming in the distance; seeing him, he called his own company to order, saying:

“Good sirs, let there be little noise; do not, good sirs, make a noise; this is a disciple of the recluse Gotama who is coming – the carpenter Pañcakaṅga . For as long as white-froked householders, disciples of the recluse Gotama, have been staying at Sāvattī, the carpenter Pañcakaṅga has been among them. These venerable ones wish for little noise, they are trained to little noise, they are praisers of little noise. So, if he knows that this is a company of little noise, he may consider approaching.” Then these wanderers fell silent.

4. Then Pañcakaṅga the carpenter approached Uggāhamāna; having approached he exchanged greetings with Uggāhamāna; [24] having conversed in a friendly and courteous way, he sat down at a respectful distance. Uggāhamāna spoke thus to Pañcakaṅga the carpenter as he was sitting down at a respectful distance

5. “I, carpenter, lay down that an individual who is endowed with four qualities is abounding in skill, of the highest skill, an unconquerable recluse attained to the utmost attainments. With what four ? As to this, carpenter, he does no evil deed with his body, he speaks no evil speech, he intends no evil intention; he leads no evil mode of livelihood. I lay down, carpenter, that if an individual is endowed with these four qualities he is abounding in skill, of the highest skill, an unconquerable recluse attained to the utmost attainments.”

6. But the carpenter Pañcakaṅga neither rejoiced in what Uggāhamāna had said nor scoffed. Neither rejoicing nor scoffing, rising from his seat, he departed, thinking: “I will discover the meaning of what was said in the Lord’s presence.”

7. Then Pañcakaṅga the carpenter approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance Pañcakaṅga the carpenter told the Lord the whole of the conversation he had had with Uggāhamāna . This said, the Lord spoke thus to Pañcakaṅga the carpenter:

1. MA. iii. 266 says that the One Hall, *ekasālā*, was surrounded by rows of *tinduka* and *timbaru* trees. At first there was only the one hall, and although later many more were built for the wanderers, such as Poṭṭhapāda and others, the name of One Hall was retained.

2. *samayappavādake*. MA. iii. 266 says this is an *ārāma*, a park, where brahmins, Jains, unclothed wanderers and so on meet together to discuss and to state their opinions. *Samayappavādaka* is therefore a descriptive epithet of the park that Mallikā had made for the wanderers, and not “the debating hall “ as such.

3. Although Uggāhamāna always receives this full title in this Discourse, for the sake of brevity I shall refer to him as Uggāhamāna only.

8. “This being so, carpenter, then according to the speech of Uggāhamāna a young baby boy lying on its back²would be of abounding skill, of the highest skill, an unconquerable recluse attained to the utmost attainments. For, carpenter, a young baby boy lying on its back does not think of its own body.⁴ How then could it do an evil deed with its body, except for a little kicking about? A young baby boy ... does not think of its own voice. How then could it utter an evil speech, except for a little crying? A young baby boy ... does not think about its own intention. How then could it intend an evil intention, except for a little excitement?⁵ A young baby boy, carpenter, lying on its back does not think of its own mode of livelihood. How then [25] could it lead an evil mode of livelihood, except for taking its mother’s milk? This being so, carpenter, then according to the speech of Uggāhamāna a young baby boy lying on its back would be of abounding skill ... attained to the utmost attainments.

Now I, carpenter, lay down that an individual, endowed with four qualities, is neither of abounding skill nor of the highest skill nor is he an unconquerable recluse attained to the utmost attainments; and that these moreover merely distinguishes a young baby boy lying on its back. With what four? As to this, carpenter, he does no evil deed with his body, he utters no evil speech, he intends no evil intention, he leads no evil mode of livelihood. I, carpenter, lay down that if an individual is endowed with these four qualities he is neither abounding in skill, nor of the highest skill, nor an unconquerable recluse attained to the utmost attainments; and that these moreover merely distinguish a young baby boy lying on its back.

9. I, carpenter, lay down that an individual, endowed with ten qualities, is abounding in skill, of the highest skill, an unconquerable recluse attained to the utmost attainments. I say it is to be understood for him, carpenter, that these are unskilled moral habits. I say it is to be understood for him, carpenter, that hence-originating are unskilled moral habits. I say it is to be understood for him, carpenter, that here unskilled moral habits are stopped without remainder. I say it is to be understood for him, carpenter, that faring along thus, he is faring along for the stopping of unskilled moral habits. I say it is to be understood for him, carpenter, that these are skilled moral habits ... I say it is to be understood for him, carpenter, that here skilled moral habits are stopped without remainder. I say it is to be understood for him, carpenter, that faring along thus, he is faring along for the stopping of skilled moral habits. I say it is to be understood for him, carpenter, that these are unskilled intentions ... [26] I say it is to be understood for him, carpenter, that faring along thus, he is faring along for the stopping of skilled intentions.

10. And which, carpenter, are the unskilled moral habits? Unskilled deed of body, unskilled deed of speech, evil mode of livelihood – these, carpenter, are called unskilled moral habits. And how, carpenter, do these unskilled moral habits originate? Their origination is spoken of too. It should be answered that the origination is in the mind. Which mind? For the mind is manifold, various, diverse. That mind⁶ which has attachment, aversion, confusion – originating from this are unskilled moral habits. But where,⁷ carpenter, are these unskilled moral habits stopped without remainder? Their stopping is spoken of too. As to this, carpenter, a monk, getting rid of wrong conduct in body, develops right conduct in body; getting rid of wrong conduct in speech, he develops right conduct in speech; getting rid of wrong conduct in thought, he develops right conduct in thought; getting rid of a wrong mode of livelihood, he leads his life with a right mode of livelihood. It is thus that these unskilled moral habits are stopped without remainder. And faring along in what way, carpenter, is he faring along for the stopping of unskilled moral habits? As to this, carpenter, a monk generates desire, he endeavours, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states of mind that have not arisen ... for the getting rid of evil unskilled states of mind that have arisen ... for the arising of skilled states of mind that have not arisen ... for the maintenance, preservation, increase, maturity, development and completion of skilled states of mind that have arisen. Faring. along thus, [27] carpenter, he is faring along for the stopping of unskilled moral habits.

11. And which, carpenter, are the skilled moral habits? Skilled deed of body, skilled deed of speech; and I, carpenter, say that included in moral habit is entire purity of mode of livelihood. These, carpenter, are called skilled moral habits. And how, carpenter, do these skilled moral habits originate? Their origination is spoken of too. It should be answered that the origination is in the mind. Which mind? For the mind is manifold, various, diverse. That mind which is devoid of attachment, devoid of aversion, devoid of confusion – originating

4. *kayo ti pi na hoti*. MA. iii. 267 says it does not know the difference between its own body and those of others.

5. It cries or laughs according to whether it has come from Niraya Hell or a deva-world, MA. iii. 268.

6. I think the reading here should be *yam cittaṃ* (instead of *sacittaṃ*) as in the paragraph below on the skilled moral habits.

7. *kuhiṃ*. MA. iii. 269 says *katamaṃ thānaṃ pāpunitvā*, having achieved which stage? – the stage of stream-attainment, or which? The answer is immediately given, and its conclusion: ‘It is here . . .’ means, according to MA. iii. 269, in the fruit of stream-attainment.

from this are the skilled moral habits. And where, carpenter, are these skilled moral habits stopped without remainder? Their stopping is spoken of too. As to this, carpenter, a monk is of moral habit and has no addition to make to moral habit,⁸ and he comprehends that freedom of mind, that freedom through intuitive wisdom as they really are.

Herein⁹ are these skilled moral habits of his stopped without remainder. And faring along in what way, carpenter, is he faring along for the stopping of skilled moral habits? As to this, carpenter, a monk generates desire, he endeavours, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states of mind that have not arisen . . . for the maintenance, preservation, increase, maturity, development and completion of skilled states of mind that have arisen. Faring along thus, carpenter, he is faring along for the stopping of skilled moral habits.

12. And which, carpenter, are unskilled intentions? Intention for sense-pleasures, intention for malevolence, intention for harming. These, carpenter, are called unskilled intentions. And how, carpenter, do these unskilled intentions originate? Their origination is spoken of too. It should be answered that their origination is in perception. Which perception? For perception is many, various, diverse: perception of sense-pleasures, perception of malevolence, perception of harming – originating from these are unskilled intentions. But where, carpenter, are these unskilled intentions stopped without remainder? Their stopping is spoken of too. As to this, carpenter, a monk, aloof from pleasures of the senses, [28] ... enters and abides in the first meditation. Herein are these unskilled intentions stopped without remainder. And faring along in what way, carpenter, is he faring along for the stopping of unskilled intentions? As to this, carpenter, a monk generates desire, he endeavours, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states of mind that have not arisen ... for the maintenance, preservation, increase, maturity, development and completion of skilled states of mind that have arisen. Faring along thus, carpenter, he is faring along for the stopping of unskilled intentions.

13. And which, carpenter, are skilled intentions ? Intention for renunciation, intention for non-malevolence, intention for nonharming. These, carpenter, are called skilled intentions. And how, carpenter, do these skilled intentions originate ? Their origination is spoken of too. It should be answered that their origination is in perception. Which perception? For perception is many, various, diverse: perception of renunciation, perception of non-malevolence, perception of non-harming-originating from these are skilled intentions. But where, carpenter, are these skilled perceptions stopped without remainder ? Their stopping is spoken of too. As to this, carpenter, a monk, allaying initial and discursive thought . . . enters and abides in the second meditation. Herein are these skilled intentions stopped without remainder. And faring along in what way, carpenter, is he faring along for the stopping of skilled intentions ? As to this, carpenter, a monk generates desire, he endeavours, stirs up energy, exerts his mind and strives for the nonarising of evil unskilled states of mind that have not arisen ... for the maintenance, preservation, increase, maturity, development and completion of skilled states of mind that have arisen. Faring along thus, carpenter, he is faring along for the stopping of skilled intentions.

14. And endowed with what ten qualities do I, carpenter, lay down that an individual [29] is abounding in skill, of the highest skill, an unconquerable recluse attained to the utmost attainments ? As to this, carpenter, a monk is endowed with the perfect view of an adept, he is endowed with the perfect intention of an adept ... the perfect speech . . . the perfect action ... the perfect mode of livelihood ... the perfect endeavour ... the perfect mindfulness ... the perfect concentration ... the perfect knowledge of an adept, he is endowed with the perfect freedom of an adept. I, carpenter, lay down that an individual, endowed with these ten qualities, is abounding in skill, of the highest skill, an unconquerable recluse attained to the highest attainments.”

Thus spoke the Lord. Delighted, Pañcakaṅga the carpenter rejoiced in what the Lord had said.

3. Advice to Wandering Ascetic Uggāhamāna

Translated by Sister Uppalavanna

8. *sīlavā hoti no ca sīlamayo*. VvA. 10 adduces six meanings of the word *maya*, and as an example of the sixth gives *dānanmya, sīlamaya*, in the sense of adding a syllable for the sake of completeness. But MA. iii. 270 says *no ca sīlamayo* means that, being possessed of moral habit, there is nothing further than this to be done.

9. *yattha* in the fruit of arahantship, MA. iii. 270.

1. I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jet's grove in Savatthi. At that time the wandering ascetic Uggaahamaana Samanamandikaaputta with the opportunist view was living in the single halled Mallika monastery on the bank of Tindukaa, with a large gathering of wandering ascetics about three hundred.

2. It happened that the carpenter Pancakanga arrived in Savatthi during the day to see the Blessed One and it occurred to him. It is too early to see the Blessed One, he is abiding in his seclusion. He also thought of approaching the bhikkhus who give advice for the development of the mind, and thought. They should be in seclusion and then thought of approaching the wandering ascetic Uggaahamaana Samanamandikaaputta in the single halled Mallika monastery and approached him

3. At the time the wandering ascetic Uggaahamaana Samanamandikaaputta was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers, chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers scents, relations, conveyances, villages, hamlets, towns and states, women heros, gossip at the corner of the street and at the well. Gossip about those dead and gone, various other talk about the origin of the world and the ocean and the things that happened and did not happen. The wandering ascetic Uggaahamaana Samanamandikaaputta saw the carpenter Pancakanga coming in the distance and silenced the gathering. 'Good sirs, make less noise, do not make such a noise. A lay disciple of the recluse Gotama the carpenter Pancanga is coming. He is one of the lay disciples of the recluse Gotama, of those who live in Savatthi and wear white clothes. These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise may have thought to approach.' Then those wandering ascetics became silent.

4. The carpenter Pancakanga approached the wandering ascetic Uggahamana Samanamandikaputta, exchanged friendly greetings with the wandering ascetic Uggaahamaana Samanamandikaaputta and sat on a side. When he was seated the wandering ascetic Uggaahamaana Samanamandikaaputta said thus to him.

5. 'Carpenter, I declare the person endowed with four things as the most skilled, perfect recluse, endowed with highest merit. What are four? Here carpenter, he does no evil by body, no evil by words, does not think evil thoughts and does not lead an evil livelihood. A man endowed with these four things, I declare as the most skilled, perfect recluse endowed with the highest merit.'

6-7. The carpenter Pancakanga was not pleased nor did condemn those words of the wandering ascetic Uggahamana Samanamandikaputta. He got up thinking I will know the meaning of these words from the Blessed One approached the Blessed One, worshipped and sat on a side. Then he related the conversation, that occurred between himself and the wandering ascetic Uggaahamaana Samanamandikaaputta. The Blessed One said to the carpenter Pancakanga.

8. 'Carpenter, if this is so, a toddler who could not stand or sit quickly would be the most skilled, perfect recluse endowed with the highest merit. Carpenter, a toddler who could not stand and sit quickly, would not have an idea of a body, so how could he do evil with the body, other than move his limbs. Carpenter, a toddler who could not stand and sit quickly, would not have even words, so how could there be evil done with words, other than crying. Carpenter, a toddler who could not stand and sit quickly, would not have even thoughts, so how could he think evil thoughts, other than expressing displeasure. Carpenter, a toddler who could not stand and sit quickly, would not have even a livelihood, so how could there be evil livelihood to him, other than drinking the mother's milk. Carpenter, according to the words of the wandering ascetic Uggaahamaana Samanamandikaputta, a toddler who could not stand and sit quickly would be the most skilled, perfect recluse endowed with the highest merit.

'Carpenter, I do not declare the most skilled perfect recluse endowed with the highest merit with these four things, as the wandering ascetic Uggaahamaana Samanamandikaputta says. I say these are the perfect qualities of a toddler who could not stand and sit quickly. What are the four? Carpenter, he does no evil action by body, utters no evil words, does not think evil thoughts, and has no evil livelihood. I do not declare the most skilled perfect recluse endowed with the highest merit with these four qualities. They are the perfect qualities of a toddler who could not stand and sit quickly.

9. 'Carpenter, with these ten things I declare the most skilled perfect recluse endowed with the highest merit. I say, he should know, these observances lead to demerit. These observances of demerit start here. The observances of demerit cease here without a remainder. Carpenter, I say, this is the method of ceasing observances of demerit. He should know these observances of merit start here and cease here without a remainder. I say, this is the method of ceasing observances of merit. Carpenter, I say, he should know, that these are evil thoughts that start here. He should know, these evil thoughts cease here without a remainder. Carpenter, I say, this is the method of ceasing evil thoughts. He should know these are thoughts of merit, and they start here. These thoughts of merit cease here without a remainder. Carpenter, I say, this is the method for the cessation of thoughts of merit, he

should know this too.

10. ‘Carpenter, what are observances of demerit? Bodily actions of demerit, verbal actions of demerit and a livelihood of demerit are the observances of demerit. Carpenter, where do these observances of demerit rise? They arise in the mind, is the reply What is that mind? Minds are various and different. The mind is with greed, anger and delusion. Thus observances of demerit start there. Carpenter, where do these observances of demerit cease completely? Their cessation is thus. The bhikkhu gives up bodily actions of demerit and develops bodily actions of merit. Gives up verbal actions of demerit and develops verbal actions of merit. Gives up mental actions of demerit and develops mental actions of merit. Giving up wrong livelihood develops the right livelihood. Here, these observances of demerit cease completely. Carpenter, fallen to what method, is the ceasing of observances of demerit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour, for the not arising of not arisen demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour, to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for arousing not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, this is the method, of ceasing observances of demerit.

11. ‘Carpenter, what are observances, for merit? Bodily actions of merit, verbal actions of merit and a pure livelihood are observances for merit. Where do these observances of merit rise? They arise in the mind, is the reply What is that mind? Minds are various and different. The mind without greed, the mind without anger and the mind without delusion, are the varied and different minds. Thus observances of merit start here. Carpenter, where do these observances of merit cease completely? Their cessation too is told. Carpenter, the bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom through the cessation of the observances of merit (* 1) Here, these observances of merit completely cease. Carpenter, fallen to what method, is the ceasing of observances of merit? Carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for not arousing of not arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse, not arisen merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for undeluded stabilisation, growth, development and completion of arisen merit. Carpenter, the bhikkhu falls to this method, for ceasing observances of merit. .

12. ‘Carpenter, what are thoughts of demerit? Sensual thoughts, angry thoughts and hurting thoughts, are thoughts of demerit. Where do these thoughts of demerit arise? They arise from perceptions, is the reply. What are perceptions? Perceptions are also various and different. They are sensual perceptions, angry perceptions, and hurting perceptions. Thoughts of demerit arise from these perceptions. Carpenter, where do these thoughts of demerit cease completely? Their cessation too is told. Here, the bhikkhu secluded from sensual thoughts ---abides in the first jhana. Here, all thoughts of demerit cease completely. Carpenter, fallen to what method is the ceasing of thoughts of demerit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the non arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the arousing of not arisen thoughts of merit. The bhikkhu arouses interest and effort to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method, for the cessation of thoughts of demerit.

13-14. ‘Carpenter, what are thoughts of merit? Non-sensual thoughts, non-angry thoughts and not hurting thoughts are thoughts of merit. Carpenter, where do these thoughts of merit arise?. There arising is also told, they arise in perceptions, is the reply. What are perceptions? Perceptions are also various and different, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. From these arise thoughts of merit. Carpenter, where do these thoughts of merit cease without a remainder. Carpenter, their cessation is also told. Here, carpenter, the bhikkhu, overcoming thoughts and thought processes –re—attained to abide in the second jhana. Here all thoughts of merit cease without a remainder. Carpenter, fallen to what method, is the cessation of thoughts of merit? Here, carpenter, the bhikkhu arouses interest and effort to push the mind forward with endeavour for the not arising of not arisen thoughts of demerit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour to dispel arisen thoughts of demerit. The bhikkhu arouses interest and effort to push the mind forward with endeavour to arouse not arisen thoughts of merit. The bhikkhu arouses interest and effort, to push the mind forward with endeavour for the undeluded stabilisation, growth, development and completion of arisen thoughts of merit. Carpenter, the bhikkhu falls to this method for the cessation of thoughts of merit. Carpenter, endowed with what ten things do I declare the most skilled perfect recluse with the highest merit.? Here, carpenter, the bhikkhu is endowed with, right understanding of one gone beyond the training. He is endowed with right

thoughts right speech, right actions, right livelihood, right endeavour, right mindfulness and right concentration of one gone beyond the training. He is endowed with right knowledge and right release of one gone beyond the training. Endowed with these ten things, I declare the most skilled perfect recluse with the highest merit.

The Blessed One said thus and the carpenter Pancakanga delighted in the words of the Blessed One..

Notes

1 . The bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom, through the cessation of observances of merit. *'bhikkhu siilavaa hoti naca siilamyo ta.mcacetovimutti.m pa~n~naavimutti.m yatthaabhuuta.m pajaanaati yatthaassa ce kusalaasilaa aparisesaa nirujjhanti'* The sutta explains with precision how the mind has to be developed to attain the release of mind. It is to the four endeavours that the prominence is given.

4. Pali Text of Sutta

8. Samaṇamuṇḍikasuttaṃ

1. Evaṃ me suttaṃ– ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto, samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho pañcakaṅgo thapati sāvattiyā nikkhami divā divassa bhagavantaṃ dassanāya. Atha kho pañcakaṅgassa thapatissa etadahosi– “akālo kho tāva bhagavantaṃ dassanāya; paṭisallīno bhagavā. Manobhāvaniyānampi bhikkhūnaṃ asamayo dassanāya; paṭisallīnā manobhāvaniyā bhikkhū. Yaṃnūnāhaṃ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyyaṃ”ti. Atha kho pañcakaṅgo thapati yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyyaṃ”ti.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiyaṃ, seyyathidaṃ– rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ (2.0215) annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhāvābhavakathaṃ iti vā.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ thapatiṃ dūratova āgacchantaṃ. Divāna sakaṃ parisaṃ saṅṭhāpesi– “appasaddā bhonto hontu, mā bhonto saddamakatta; ayaṃ samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati. Yāvata kho pana samaṇassa gotamassa sāvakā gihī odātavasaṇā sāvattiyaṃ paṭivasanti ayaṃ tesam aññataro pañcakaṅgo thapati. Appasaddakāmā kho pana te āyasmanto appasaddavinīta appasaddassa vaṇṇavādino; appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamtibbaṃ maññeyyā”ti. Atha kho te paribbājaka tughī ahesuṃ.

261. Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyyaṃ; upasaṅkamtivā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatiṃ uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca– “catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Katamehi catūhi? Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati– imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi. Anabhinanditvā appaṭikkosivā uṭṭhāyasaṇā pakkāmi– “bhagavato santike etassa bhāsitaṃ atthaṃ ājānissāmī”ti. Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkameyyaṃ; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati yāvatako ahoṃ uggāhamānena (2.0216) paribbājakena samaṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

262. Evaṃ vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca– “evaṃ sante kho, thapati, daharo kumāro

mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ. Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikūjjitamattā ,! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakaṃ ājīvaṃ ājīvissati, aññatra mātuthaññā! Evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

263. “Catūhi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati. Katamehi catūhi? Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati– imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

“Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Ime akusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā (2.0217) sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

“Ime kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā saṅkappā ; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

264. “Katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo– ime vuccanti, thapati, akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakārakaṃ. Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.

“Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ (2.0218) bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti– etthe akusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

265. “Katame ca, thapati, kusalā sīlā? Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparissuddhampi kho ahaṃ, thapati, sīlasmīṃ vadāmi. Ime vuccanti, thapati, kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’ tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakārakaṃ. Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamuṭṭhānā kusalā sīlā.

“Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu

sīlavā hoti no ca sīlamayo, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati (2.0219); uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

266. “Katame ca, thapati, akusalā saṅkappā? Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo— ime vuccanti, thapati, akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kiṃsamuttāhānā? Samuttāhānampi nesaṃ vuttaṃ. ‘Saññāsamuttāhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakārakā. Kāmasaññā, byāpādasaññā, vihiṃsāsaññā— itosamuttāhānā akusalā saṅkappā.

“Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati; etthe akusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

267. “Katame ca, thapati, kusalā saṅkappā? Nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo— ime vuccanti, thapati, kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kiṃsamuttāhānā? Samuttāhānampi nesaṃ vuttaṃ. ‘Saññāsamuttāhānā’ tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā (2.0220) nānappakārakā. Nekkhammasaññā, abyāpādasaññā, avihiṃsāsaññā— itosamuttāhānā kusalā saṅkappā.

“Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati; etthe kusalā saṅkappā aparisesā nirujjhanti.

“Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe... anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe... uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

268. “Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ? Idha, thapati, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatīyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti— imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

Idamavoca bhagavā. Attamano pañcakaṅgo thapati bhagavato bhāsitaṃ abhinandīti.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.