



Itivuttaka

THIS WAS SAID
BY THE BUDDHA

Itivuttaka

This was said by the Buddha

A TRANSLATION

WITH AN INTRODUCTION & NOTES

by

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Introduction to the Itivuttaka

Introduction

THE ITIVUTTAKA, a collection of 112 short discourses, takes its name from the statement at the beginning of each of its discourses: this (*iti*) was said (*vuttaṃ*) by the Blessed One. The collection as a whole is attributed to a laywoman named Khujjuttarā, who worked in the palace of King Udena of Kosambī as a servant to one of his queens, Sāmāvatī. Because the Queen could not leave the palace to hear the Buddha's discourses, Khujjuttarā went in her place, memorized what the Buddha said, and then returned to the palace to teach the Queen and her 500 ladies-in-waiting. For her efforts, the Buddha cited Khujjuttarā as the foremost of his laywomen disciples in terms of her learning. She was also an effective teacher: when the inner apartments of the palace later burned down, killing the Queen and her entourage, the Buddha commented (in [Udāna 7:10](#)) that all of the women had reached at least the first stage of awakening.

The name of the Itivuttaka is included in the standard early list of the nine divisions of the Buddha's teachings—a list that predates the organization of the Pali Canon as we now know it. It's impossible to determine, though, the extent to which the extant Pali Itivuttaka corresponds to the Itivuttaka mentioned in that list. The Chinese canon contains a translation of an Itivuttaka, attributed to Hsüan-tsang, that strongly resembles the text of the Pali Itivuttaka, the major difference being that parts of the Group of Threes and all of the Group of Fours in the Pali are missing in Hsüan-tsang's translation. Either these parts were later additions to the text that found their way into the Pali but not into the Sanskrit version translated by Hsüan-tsang, or the Sanskrit text was

incomplete, or Hsüan-tsang's translation—which dates from the last months of his life—was left unfinished.

The extant Pali Itivuttaka is composed of 112 itivuttakas (to distinguish between individual itivuttakas and the collection as a whole, the standard practice is to capitalize the latter and not the former.) The collection is organized into four groups, according to the number of items treated in each itivuttaka. Thus the Group of Ones contains itivuttakas treating one item; the Group of Twos, those treating two items, and so on up to four. In this way, the Itivuttaka resembles the Aṅguttara Nikāya in its method of organization.

And the resemblance goes beyond that. Many of the suttas in the Aṅguttara are composed of a prose passage followed by a verse summary of what's given in the prose. This was apparently one of the Buddha's techniques for helping his listeners remember his message. In the Itivuttaka, all of the passages follow this pattern: a prose passage, spoken by the Buddha to the monks, followed by a verse, also attributed to the Buddha, summarizing the prose passage. However, more often than not, the verses in the itivuttakas add extra information not covered in the prose. In most cases, the extra information is fairly minor, but in a few (such as §63), it's quite extensive. Because the prose passages are, in many instances, extremely short, this raises the question of whether they report entire discourses or simply gives the gist of those discourses. If just the gist, then perhaps the added information in the verse was actually treated in the full prose of the original discourse.

More than any other collection in the Canon, the Itivuttaka gives a sense of the Buddha's ability to recycle his material when composing verses. In some cases, entire verses are repeated (e.g., §15 and §105); in others, a verse composed on one topic is fitted to another topic simply with the change of a word or two (e.g., §§1-6). In still others, repeated cadences and lines help to round out verses on a variety of topics (§§52, 54, 56). Although this tendency may seem to indicate a lack of originality, it is not a flaw. It eases the task of listeners trying to memorize blocks of material, and points out parallels between subjects that otherwise might not be clear.

In terms of style, the Itivuttaka differs from its neighbors in the Khuddaka Nikāya—such as the Dhammapada and Udāna—in being less obviously shaped by literary considerations. Most of the prose and verse passages are straightforwardly didactic, and so the collection as a whole does not convey a strong literary “savor” (*rasa*), the aesthetic experience of an emotion that people in ancient India sought in literary works. However, the collection does contain occasional traces of a literary sensibility.

As an overall organizing principle, the final itivuttaka in each of the four groups conveys the astounding savor: the aesthetic experience conveyed by the portrayal of something astonishing. The Group of Ones ends with a passage (§27) on how good will for all beings is a victory excelling the victories of all the kings of the past; the Group of Twos ends with a passage (§49) on the Arahant’s paradoxical avoidance of both becoming and non-becoming in mastering the path to awakening. The Group of Threes ends with a celebration (§99) of the Arahant as the true brahman; and the Group of Fours ends with an even more elaborate celebration (§112) of the many amazing qualities of the Buddha himself. In this way, even though the majority of passages in each group are not literary, the experience of reading (or listening to) each group ends on an aesthetically satisfying note.

Along the way, there are enough poetic figures to maintain interest with touches of aesthetic savor. Although some of these figures, such as alliteration, are hard to convey in translation, others survive the rendering from Pali into English. The most prominent figures are similes (§§27, 38, 60, 69, 74, 75, 76, 78, 82, 87, 89, 91, 92) and metaphors (§§38, 46, 57, 58, 59, 62, 68, 93, 96, 112), including one complete metaphor (§109). Another figure used is the lamp: a poetic figure in which one word, such as an adjective or a verb, functions in two or more different clauses or sentences. The name of this figure comes from the image of the different clauses or sentences “radiating” from the one word. Examples of lamps in the Itivuttaka are in §§27, 87, and 92. Other figures include narratives (§§22, 83, 89) distinctions (§§27, 112), etymologies (§112), an illustration (§92), a rhetorical question (§98), and praise (§§106, 107, 112). These figures provide a variety of aesthetic savors, although the military similes and metaphors (§§27, 46, 62, 67, 68, 69, 82), along with

distinctions and praise, make the heroic savor dominant. Because, in the aesthetic tradition of the time, the heroic savor is supposed to shade into the astounding savor at the end of a work, this harmonizes with the overall organization of each group, noted above. Thus, even though the Itivuttaka is not a blatantly literary work, there is at least some aesthetic unity to the collection as a whole.

In terms of content, the itivuttakas cover the full range of Buddhist practice, with an emphasis on the very basic and very advanced stages. On the basic levels, the texts focus on the distinction between skillful and unskillful behavior. On the advanced, they treat such subtle topics as the role of becoming on the path (§49), the different aspects of Unbinding (§44), and the fact that an Arahant, having abandoned the All (§66; §68) cannot be classified in any way (§63; §69). In fact, many of the discussions about these more advanced points of the practice are found nowhere else in the Canon. If they had not been memorized, our knowledge of the Buddha's teachings would have been severely impoverished. Like Queen Sāmāvatī and her entourage, we are in Khujjuttarā's debt.

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Itivuttaka 1

This was said by the Blessed One, said by the Arahant, so I have heard:
“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon greed as the one quality, and I guarantee you non-return.”¹ *This is the meaning of what the Blessed One said. So with regard to this it was said:*²

The greed with which
beings go to a bad destination,³
coveting:
from rightly knowing that greed,
those who see clearly
let go.
Letting go,
they never come to this world
again.

*This, too, was the meaning of what was said by the Blessed One, so I have heard.*²

NOTES

1. Non-return: The third of the four levels of awakening. On reaching this level, one will never be reborn in this world. A non-returner who does not go on to attain Arahantship in this lifetime will be reborn in the Brahma worlds called the Pure Abodes and will attain nibbāna there.

2. These two statements are repeated in each itivuttaka. To avoid monotony, they are given here only in the first and last itivuttakas.

3. The bad destinations: rebirth in hell, as a hungry ghost, as an angry demon, or as a common animal. As with the good destinations—rebirth as a

human being, in heaven, or in the Brahma worlds—these states are impermanent and dependent on *kamma*.

Itivuttaka 2

This was said by the Blessed One, said by the Arahant, so I have heard:

“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon aversion as the one quality, and I guarantee you non-return.”

The aversion with which
beings go to a bad destination,
upset:
from rightly knowing that aversion,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 3

This was said by the Blessed One, said by the Arahant, so I have heard:

“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon delusion as the one quality, and I guarantee you non-return.”

The delusion with which
beings go to a bad destination,
confused:
from rightly knowing that delusion,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 4

This was said by the Blessed One, said by the Arahant, so I have heard:

“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon anger as the one quality, and I guarantee you non-return.”

The anger with which
beings go to a bad destination,
 enraged:
from rightly knowing that anger,
those who see clearly
 let go.
 Letting go,
they never come to this world
 again.

Itivuttaka 5

This was said by the Blessed One, said by the Arahant, so I have heard:

“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon contempt as the one quality, and I guarantee you non-return.”

The contempt with which
beings go to a bad destination,
 disdainful:
from rightly knowing that contempt,
those who see clearly
 let go.
 Letting go,
they never come to this world
 again.

Itivuttaka 6

This was said by the Blessed One, said by the Arahant, so I have heard:

“Abandon one quality, monks, and I guarantee you non-return. Which one quality? Abandon conceit as the one quality, and I guarantee you non-return.”

The conceit with which
beings go to a bad destination,
proud:
from rightly knowing that conceit,
those who see clearly
let go.
Letting go,
they never come to this world
again.

Itivuttaka 7

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, one who has not fully known & fully understood the All,¹ whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood the All, whose mind has been cleansed of passion for it and has abandoned it, is capable of putting an end to stress.”

Knowing the All
 from all around,
not stirred by passion
 in all places:
he, having comprehended
 the All,
has gone beyond
 all stress.

NOTE

1. “The All” = the six senses (sight, hearing, smell, taste, touch, & ideation) and their respective objects. This covers every aspect of experience that can be described, but does not include *nibbāna*. For a full discussion of this point, see *The Mind Like Fire Unbound*, pp. 30—32.

Itivuttaka 8

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, one who has not fully known & fully understood conceit, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood conceit, whose mind has been cleansed of passion for it, has abandoned it, is capable of putting an end to stress.”

People are
 possessed by conceit
 bound with conceit
 delighted with becoming.
Not comprehending conceit,
they come to further becoming.
But those who, letting go of conceit,
are, in its destruction, released,
conquering the bond of conceit,
 go beyond
all bonds.

Itivuttaka 9

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, one who has not fully known & fully understood greed, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood greed, who has detached his mind from it and let go of it, is capable of putting an end to stress.”

The greed with which
beings go to a bad destination,
 coveting:
from rightly knowing that greed,
those who see clearly
 let go.
 Letting go,
they never come to this world
 again.

Itivuttaka 10—13

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, one who has not fully known & fully understood aversion... delusion... anger... contempt, whose mind has not been cleansed of passion for it, has not abandoned it, is incapable of putting an end to stress. But one who has fully known & fully understood aversion... delusion... anger... contempt, whose mind has been cleansed of passion for it and has abandoned it, is capable of putting an end to stress.

*[The verses for these discourses are identical with those for §§2—
5.]*

Itivuttaka 14

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, I don’t envision even one other hindrance—hindered by which people go wandering & transmigrating on for a long, long time—like the hindrance of ignorance. Hindered by the hindrance of ignorance, people go wandering & transmigrating on for a long, long time.”

No one other thing
so hinders people
that they wander on, day & night,
as when they’re obstructed
by delusion.
But those who, letting go of delusion,
shatter the mass of darkness,
wander no further.
Their cause isn’t found.

Itivuttaka 15

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, I don’t envision even one other fetter–fettered by which beings conjoined go wandering & transmigrating on for a long, long time–like the fetter of craving. Fettered with the fetter of craving, beings conjoined go wandering & transmigrating on for a long, long time.”

With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else
does he go beyond
the wandering-on.
Knowing this drawback–
that craving brings stress into play–
free from craving,
devoid of clinging,
mindful, the monk
 lives the mendicant life.

See also: [SN 21:10](#); [SN 35:63](#); [§105](#); [Sn 3:12](#)

Itivuttaka 16

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, with regard to internal factors, I don’t envision any other single factor like appropriate attention¹ as doing so much for a monk in training,² who has not attained the heart’s aspiration but remains intent on the unsurpassed safety from bondage.³ A monk who attends appropriately abandons what is unskillful and develops what is skillful.

Appropriate attention
as a quality
of a monk in training:
nothing else
does so much
for attaining the superlative goal.
A monk, striving appropriately,
attains the ending of stress.

NOTES

1. Appropriate attention (*yoniso manasikāra*) is the ability to focus attention on questions that lead to the end of suffering. [MN 2](#) lists the following questions as not fit for attention: “Was I in the past? Was I not in the past? What was I in the past? How was I in the past? ... Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? ... Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?” The discourse also lists the following issues as fit for attention: “This is stress. This is the origination of stress. This is the cessation of stress. This is the way leading to the cessation of stress.” Other passages show that appropriate attention views experience not only in terms of the four noble truths, but also in terms of the duties appropriate to those truths. See [SN 22:122](#) and [SN 46:51](#).

2. A person “in training” is one who has attained at least the first level of awakening, but not yet the final level.
3. Bondage = the four yokes: sensual passion, becoming, views, & ignorance.

Itivuttaka 17

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, with regard to external factors, I don’t envision any other single factor like friendship with admirable people¹ as doing so much for a monk in training, who has not attained the heart’s aspiration but remains intent on the unsurpassed safety from bondage. A monk who is a friend with admirable people abandons what is unskillful and develops what is skillful.”

A monk who’s a friend
to admirable people
—who’s reverential, respectful,
doing what his friends advise—
mindful, alert,
attains step by step
the ending of all fetters.

NOTE

1. In [SN 45:2](#) the Buddha says, “Having admirable people (*kalyāṇa-mitta*) as friends, companions, and colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, and colleagues, he may be expected to develop and pursue the noble eightfold path.... It’s in dependence on me as an admirable friend that beings subject to birth have gained release from birth... aging... death... sorrow, lamentation, pain, distress, and despair.”

See also: [AN 5:180](#); [AN 9:1](#); [§76](#); [Ud 4:1](#)

Itivuttaka 18

This was said by the Blessed One, said by the Arahant, so I have heard: “One thing, monks, when arising in the world, arises for the detriment of many, for the unhappiness of many, for the detriment & unhappiness of many beings, both human & divine. Which one thing? Schism in the Saṅgha. When the Saṅgha is split, there are arguments with one another, there is abuse of one another, ganging up on one another, abandoning of one another. There those with little confidence [in the teaching] lose all confidence, while some of those who are confident become otherwise.”

Doomed for an eon
to deprivation,
to hell:
one who has split the Saṅgha.
Delighting in factions,
unjudicious—
he's barred
from safety from bondage.
Having split a Saṅgha in concord,
he cooks for an eon
in hell.

Itivuttaka 19

This was said by the Blessed One, said by the Arahant, so I have heard: “One thing, monks, when arising in the world, arises for the welfare of many, for the happiness of many, for the welfare & happiness of many beings, both human & divine. Which one thing? Concord in the Saṅgha. When the Saṅgha is in concord, there are no arguments with one another, no abuse of one another, no ganging up on one another, no abandoning of one another. There those with little confidence [in the teaching] become confident, while those already confident become even more so.”

Blissful is concord in the Saṅgha.
One who assists in concord—
 delighting in concord,
 judicious—
isn't barred from safety from bondage.
Having brought concord to the Saṅgha,
he rejoices for an eon
 in heaven.

Itivuttaka 20

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there is the case where a certain person is corrupt-minded. Having encompassed that mind with [my] awareness, I discern, ‘If this person were to die at this instant, then as if he were to be carried off, he would thus be placed in hell.’ Why is that? Because his mind is corrupt. It’s because of corrupt-mindedness that there are cases where beings—at the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell.”

Knowing the case
of a corrupt-minded person,
the One Awakened explained its meaning
in the presence of the monks.
If that person
were to die at this instant,
he’d reappear in hell
because his mind is corrupt—
as if he were carried off
and placed there.
It’s because of corrupt-mindedness
that beings go
to a bad destination.

Itivuttaka 21

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there is the case where a certain person is clear-minded. Having encompassed that mind with [my] awareness, I discern, ‘If this person were to die at this instant, then as if he were to be carried off, he would thus be placed in heaven.’ Why is that? Because his mind is clear. It’s because of clear-mindedness that there are cases where some beings—at the break-up of the body, after death—reappear in a heavenly world.”

Knowing the case
of a clear-minded person,
the One Awakened explained its meaning
in the presence of the monks.
If that person
were to die at this instant,
he’d reappear in heaven
because his mind is clear—
 as if he were carried off
 and placed there.
It’s because of clear-mindedness
 that beings go
 to a good destination.

Itivuttaka 22

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, don’t be afraid of acts of merit. This is a synonym for what is blissful, desirable, pleasing, endearing, charming—i.e., acts of merit. I directly know that, having long performed meritorious deeds, I long experienced desirable, pleasing, endearing, charming results. Having developed a mind of good will for seven years, then for seven eons of contraction & expansion I didn’t return to this world. Whenever the eon was contracting, I entered the [realm of] Radiance. Whenever the eon was expanding, I reappeared in an empty Brahma-abode. There I was Brahma, the Great Brahma, the Unconquered Conqueror, Total Seer, Wielder of Power. Then for thirty-six times I was Sakka, ruler of the gods. For many hundreds of times I was a king, a wheel-turning emperor, a righteous king of Dhamma, conqueror of the four corners of the earth, maintaining stable control over the countryside, endowed with the seven treasures¹—to say nothing of the times I was a local king. The thought occurred to me, ‘Of what action of mine is this the fruit, of what action the result, that I now have such great power & might?’ Then the thought occurred to me, ‘This is the fruit of my three [types of] action, the result of three types of action, that I now have such great power & might: i.e., generosity, self-control, & restraint.’”

Train in acts of merit
that yield the foremost profit of bliss—
 develop generosity,
 a life in tune,
 a mind of good will.
Developing these
three things
that bring about bliss,
 the wise reappear

in a world of bliss
unalloyed.

NOTE

1. The seven treasures are a divine wheel, an ideal jewel, an ideal elephant, an ideal horse, an ideal wife, an ideal treasurer, an ideal counselor.

See also [SN 3:4](#), [SN 3:17](#), [SN 3:20](#), [SN 3:25](#); [§60](#)

Itivuttaka 23

This was said by the Blessed One, said by the Arahant, so I have heard: “This one quality, monks, when developed & pursued, keeps both kinds of benefit secure: benefit in this life & in lives to come. Which one quality? Heedfulness with regard to skillful qualities. This is the one quality that, when developed & pursued, keeps both kinds of benefit secure: benefit in this life & in lives to come.”

They praise heedfulness, the wise,
in doing acts of merit.
When heedful, wise,
you achieve both kinds of benefit:
 benefits in this life,
 & benefits in lives to come.

By breaking through to your benefit,
you're called enlightened,
 wise.

See also: [AN 4:113](#); [AN 6:19](#) [AN 10:15](#); [Dhp 21–32](#)

Itivuttaka 24

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, if a single person were to wander & transmigrate on for an eon, he/she would leave behind a chain of bones, a pile of bones, a heap of bones, as large as this Mount Vepulla, if there were someone to collect them and the collection were not destroyed.”

The accumulation
of a single person’s
bones for an eon
would be a heap
on a par with the mountain,
so said the Great Seer.
(He declared this to be
the great Mount Vepulla
to the north of Vulture Peak
in the mountain-ring
of the Magadhans.)¹

But when that person sees
with right discernment
the four Noble Truths—
stress,
the cause of stress,
the transcending of stress,
& the noble eightfold path,
the way to the stilling of stress—
having wandered on
seven times at most, then,
with the ending of all fetters,
he makes an end
of stress.

NOTE

1. Magadha was a kingdom in the time of the Buddha, corresponding roughly to the present day state of Bihar. Its capital city, Rājagaha, was surrounded by a ring of five mountains. Vulture Peak, a secluded rock outcrop in the middle of the ring, was a spot frequented by the Buddha.

See also: [SN 15:3](#)

Itivuttaka 25

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, for the person who transgresses in one thing, I tell you, there is no evil deed that is not to be done. Which one thing? This: telling a deliberate lie.”

For the person who lies,
who transgresses in this one thing,
transcending concern for the world beyond:
there’s no evil
not to be done.

See also: [MN 61](#)

Itivuttaka 26

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, if beings knew, as I know, the results of giving & sharing, they would not eat without having given, nor would the stain of selfishness overcome their minds. Even if it were their last bite, their last mouthful, they would not eat without having shared, if there were someone to receive their gift. But because beings do not know, as I know, the results of giving & sharing, they eat without having given. The stain of selfishness overcomes their minds.”

If beings knew
what the Great Seer said,
how the result of sharing
has such great fruit,
then, subduing the stain of selfishness
with brightened awareness,
they'd give in season
 to the noble ones,
 where a gift bears great fruit.
Having given food
 as an offering
 to those worthy of offerings,
many donors,
when they pass away from here,
 the human state,
go
 to heaven.
They, having gone there
 to heaven,
 rejoice,
 enjoying sensual pleasures.

Unselfish, they
partake of the result
of sharing.

See also: [AN 3:52](#)—53; [AN 5:34](#); [AN 5:36](#) [AN 7:49](#)

Itivuttaka 27

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will—surpassing them—shines, blazes, & dazzles.

“Just as the radiance of all the stars does not equal one-sixteenth of the radiance of the moon, as the moon—surpassing them—shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will—surpassing them—shines, blazes, & dazzles.

“Just as in the last month of the rains, in autumn, when the sky is clear & cloudless, the sun, on ascending the sky, overpowers the space immersed in darkness, shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will—surpassing them—shines, blazes, & dazzles.

“Just as in the last stage of the night the morning star shines, blazes, & dazzles, even so, all the grounds for making merit leading to spontaneously arising [in heaven] do not equal one-sixteenth of the awareness-release through good will. Good will—surpassing them—shines, blazes, & dazzles.”

When one develops—mindful—
good will without limit,
fetters are worn through,
on seeing the ending
of acquisitions.

If with uncorrupted mind
you feel good will

for even one being,
you become skilled from that.
But a noble one produces
a mind of sympathy
for all beings,
an abundance of merit.

Kingly seers, who conquered the earth
swarming with beings,
went about making sacrifices:
the horse sacrifice, human sacrifice,
water rites, soma rites,
& the “Unobstructed,”
but these don’t equal
one sixteenth
of a well-developed mind of good will—
as all the constellations don’t,
one sixteenth
of the radiance of the moon.

One who
neither kills
nor gets others to kill,
neither conquers,
nor gets others to conquer,
with good will for all beings,
has no hostility with anyone
at all.

See also: [AN 3:66](#); [AN 5:27](#); [AN 11:16](#); [Khp 9](#)

Itivuttaka 28

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with two things, monks, a monk lives in stress in the present life—troubled, distressed, & feverish—and at the break-up of the body, after death, a bad destination can be expected. Which two? A lack of guarding of the doors of the sense faculties, and knowing no moderation in food. Endowed with these two things, a monk lives in stress in the present life—troubled, distressed, & feverish—and at the break-up of the body, after death, a bad destination can be expected.”

Eye & ear & nose,
tongue, body & mind:
when a monk leaves these doors unguarded
—knowing no moderation in food,
not restraining his senses—
he experiences stress:
stress in body, stress
in mind.
Burning in body,
burning in mind,
whether by day or by night,
one like this
lives in suffering & stress.

Itivuttaka 29

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with two things, monks, a monk lives in ease in the present life—untroubled, undistressed, & unfeverish—and at the break-up of the body, after death, a good destination can be expected. Which two? A guarding of the doors of the sense faculties, and knowing moderation in food. Endowed with these two things, a monk lives in ease in the present life—untroubled, undistressed, & unfeverish—and at the break-up of the body, after death, a good destination can be expected.”

Eye & ear & nose,
tongue, body, & mind:
when a monk has these doors well guarded
—knowing moderation in food,
 restraining his senses—
he experiences ease:
 ease in body, ease
 in mind.
Not burning in body,
not burning in mind,
 whether by day or by night,
 one like this
 lives in ease.

Itivuttaka 30

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these two things that cause remorse. Which two? There is the case of the person who has not done what is admirable, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, & cruel. Thinking, ‘I have not done what is admirable,’ he feels remorse. Thinking, ‘I have done what is evil,’ he feels remorse. These are the two things that cause remorse.”

Having engaged
in bodily misconduct,
verbal misconduct,
misconduct of mind,¹
or whatever else is flawed,
not having done what is skillful,
having done much that is not,
at the break-up of the body,
the undiscerning one reappears in
hell.

NOTE

1. AN 10:176 defines bodily misconduct as killing, stealing, and sexual misconduct; verbal misconduct as lies, divisive speech, harsh speech, and idle chatter; and mental misconduct as covetousness, ill will, and wrong views (see the note to §32).

See also: [AN 4:184](#)

Itivuttaka 31

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these two things that cause no remorse. Which two? There is the case of the person who has done what is admirable, has done what is skillful, has given protection to those in fear, and has done nothing that is evil, savage, or cruel. Thinking, ‘I have done what is admirable,’ he feels no remorse. Thinking, ‘I have not done what is evil,’ he feels no remorse. These are the two things that cause no remorse.”

Having abandoned
 bodily misconduct,
 verbal misconduct,
 misconduct of mind,
 & whatever else is flawed,
not having done what’s not skillful,
having done much that is,
at the break-up of the body,
the discerning one reappears
 in heaven.

Itivuttaka 32

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with two things, monks, a person—as if carried off—is thus placed in hell. Which two? Evil habits & evil views. Endowed with these two things, a person—as if carried off—is thus placed in hell.”

Evil habits &
evil views:¹
a person, undiscerning,
endowed with these two things,
at the break-up of the body
reappears in hell.

NOTE

1. [MN 22](#) gives the following example of an evil view: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in, are not genuine obstructions.” [MN 38](#) gives another example: “As I understand the Dhamma taught by the Blessed One, it is just this consciousness that runs and wanders on [from birth to birth], not another.”

Itivuttaka 33

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with two things, monks, a person—as if carried off—is thus placed in heaven. Which two? Auspicious habits & auspicious views. Endowed with these two things, a person—as if carried off—is thus placed in heaven.”

Auspicious habits &
auspicious views:
a person, discerning,
endowed with these two things,
at the break-up of the body
reappears in heaven.

Itivuttaka 34

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, a person without ardency, without compunction, is incapable of self-awakening, incapable of Unbinding, incapable of attaining the unsurpassed safety from bondage. A person ardent & compunctious is capable of self-awakening, capable of Unbinding, capable of attaining the unsurpassed safety from bondage.”

With no ardency, no
compunction,
lazy, with low persistence,
full of sloth & drowsiness,
shameless, without respect:
he’s incapable,
a monk like this,
of touching superlative
self-awakening.

But whoever is mindful, masterful,
absorbed in jhāna,
ardent, concerned, & heedful,
cutting the fetter of birth & aging,
touches right here
a self-awakening un-
surpassed.

Itivuttaka 35

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, ‘Thus may people know me.’ This holy life is lived for the sake of restraint & abandoning.”

For the sake of restraint,
for the sake of abandoning,
he, the Blessed One, taught
a holy life not handed down,¹
coming ashore
in Unbinding.

This path is pursued
by those great in purpose,
great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher’s message,
will put an end
to suffering & stress.

NOTE

1. “Not handed down”: not derived from an ancient tradition, and not dependent on ancient tradition for its authority.

This itivuttaka is nearly identical with AN 4:25.

Itivuttaka 36

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, this holy life is lived, not for the sake of deceiving people, not for the sake of inveigling people, not for the sake of the rewards of gain, offerings, & tribute, nor with the thought, ‘Thus may people know me.’ This holy life is lived for the sake of direct knowledge¹ & full comprehension.”

For the sake of direct knowledge & full
comprehension,
he, the Blessed One, taught
a holy life not handed down,
coming ashore
in Unbinding.

This path is pursued
by those great in purpose,
great seers.
Those who follow it,
as taught by the One Awakened,
heeding the Teacher’s message,
will put an end
to suffering & stress.

NOTE

1. Direct knowledge = *abhiññā*. The Canon lists six types of *abhiññā*: psychic powers, clairaudience, the ability to read the minds of others, recollection of past lives, clairvoyance, and—most important of all—knowledge of the ending of the mental effluents.

Itivuttaka 37

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with two things, monks, a monk lives full of ease in the here-&-now and is appropriately aroused for the ending of the effluents. Which two? A sense of urgency toward things that should inspire urgency¹ and, feeling urgency, appropriate exertion. Endowed with these two things, a monk lives full of ease in the here-&-now and is appropriately aroused for the ending of the effluents.”

Feeling urgency right here
toward what should inspire urgency,
the wise,
masterful,
ardent monk
should investigate
with discernment.
One who lives thus ardently,
not restlessly, at peace,
committed to awareness-tranquility,
would attain the ending
of suffering & stress.

NOTE

1. Urgency = *samvega*. Other meanings for this term include awe, shock, dismay, and alienation. In the Pali Canon, this emotion is often accompanied by fear and a sensed need to escape from overwhelming danger. The things that should inspire urgency are the first four of the five reflections listed in [AN 5:57](#): “I am subject to aging, have not gone beyond aging. I am subject to illness, have not gone beyond illness. I am subject to death, have not gone beyond death. I will grow different, separate from all that is dear & appealing to me.” Appropriate exertion is indicated by the fifth reflection: “I am the owner of

actions, heir to actions, born of actions, related through actions, and have actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.”

Itivuttaka 38

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, two trains of thought often occur to the Tathāgata, worthy & rightly self-awakened: the thought of safety & that of seclusion.

“The Tathāgata enjoys non-ill will, delights in non-ill will. To him—enjoying non-ill will, delighting in non-ill will—this thought often occurs: ‘By this activity I harm no one at all, whether weak or firm.’

“The Tathāgata enjoys seclusion, delights in seclusion. To him—enjoying seclusion, delighting in seclusion—this thought often occurs: ‘Whatever is unskillful is abandoned.’

“Thus, monks, you too should live enjoying non-ill will, delighting in non-ill will. To you—enjoying non-ill will, delighting in non-ill will—this thought will often occur: ‘By this activity we harm no one at all, whether weak or firm.’

“You too should live enjoying seclusion, delighting in seclusion. To you—enjoying seclusion, delighting in seclusion—this thought will often occur: ‘What is unskillful? What is not yet abandoned? What are we abandoning?’”

To the Tathāgata,
 awakened,
who endured what is hard to endure,
two thoughts occur:
 safety
 the first thought mentioned;
 seclusion
 the second declared.

The dispeller of darkness, free
of effluent,

the great seer
who has

gone beyond,
reached attainment,
gained mastery,
crossed over the poisons;
who's released in the ending of craving:

that sage
bears his last body,
has shaken off Māra, I tell you,
has gone beyond aging.

As one standing on a rocky crag
would see the people all around below,
so the wise one,
with the all-around eye,
having scaled the tower
made of Dhamma,
having crossed over sorrow,
gazes on those overwhelmed with sorrow,
conquered by aging & death.

See also: [Dhp 28](#)

Itivuttaka 39

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, the Tathāgata–worthy & rightly self-awakened–has two Dhamma discourses given in sequence. Which two? ‘See evil as evil.’ This is the first Dhamma discourse. ‘Having seen evil as evil, become disenchanted there, dispassionate there, released.’ This is the second Dhamma discourse. These are the two Dhamma discourses that the Tathāgata–worthy & rightly self-awakened–has given in sequence.”

See the two statements,
 declared in sequence,
by the Tathāgata,
awakened, sympathetic
to all beings.
The first: see evil.
Be dispassionate there
 toward evil.
Then, with a mind dispassionate,
you will make an end
 of suffering & stress.

Itivuttaka 40

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, ignorance¹ precedes the arrival of unskillful qualities; lack of shame & lack of compunction² follow after. Clear knowing precedes the arrival of skillful qualities; shame & compunction follow after.”

Any bad destinations
in this world, in the next,
are rooted in ignorance—all—
 accumulations
 of desire & greed.

And when a person of evil desires
lacks shame & respect,
evil comes from that,
and by that he goes
to deprivation.

So cleansing away
ignorance, desire, & greed,
a monk giving rise to clear knowing
would abandon all bad destinations.

NOTES

1. Ignorance (*avijjā*) means ignorance of stress, its origination, its cessation, and the way leading to its cessation.

2. Shame (*hiri*) means a healthy sense of shame—derived from self-esteem—at the idea of doing evil. Compunction (*ottappa*) means fear of the consequences of doing evil.

Itivuttaka 41

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, those beings are truly deprived who are deprived of noble discernment. They live in stress in the present life—troubled, distressed, & feverish—and at the break-up of the body, after death, a bad destination can be expected.

“Those beings are not deprived who are not deprived of noble discernment. They live in ease in the present life—untroubled, undistressed, & not feverish—and at the break-up of the body, after death, a good destination can be expected.

Look at the world
 —including its heavenly beings:
deprived of discernment,
making an abode in name-&-form,
it conceives that ‘This is the truth.’
The best discernment in the world
is what leads
 to penetration,
for it rightly discerns
the total ending of birth & becoming.

Human & heavenly beings
hold them dear:
those who are
 self-awakened,
 mindful,
bearing their last bodies
with joyful discernment.

Itivuttaka 42

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these two bright qualities safeguard the world. Which two? Shame & compunction. If these two bright qualities did not safeguard the world, there would be no discerning of “mother,” “aunt,” “uncle’s wife,” “teacher’s wife,” or “wife of those deserving respect.” The world would fall into promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities do safeguard the world, there is the discerning of “mother,” “aunt,” “uncle’s wife,” “teacher’s wife,” & “wife of those deserving respect.”

Those in whom
shame & compunction
are not always found
 have strayed
 from the bright root,
 are headed
 to birth & death.

But those in whom
shame & compunction
always are rightly established,
who are mature in the holy life:
 they are calm,
 their further becoming
 ended.

Itivuttaka 43

This was said by the Blessed One, said by the Arahant, so I have heard: “There is, monks, an unborn¹–unbecome–unmade–unfabricated. If there were not that unborn–unbecome–unmade–unfabricated, there would not be the case that escape from the born–become–made–fabricated would be discerned. But precisely because there is an unborn–unbecome–unmade–unfabricated, escape from the born–become–made–fabricated is thus discerned.”

The born, become, produced,
made, fabricated, impermanent,
fabricated of aging & death,
a nest of illnesses, perishing,
come-into-being through nourishment
and the guide [that is craving]–
is unfit for delight.

The escape from that
is
peaceful, permanent,
a sphere beyond conjecture,
unborn, unproduced,
the sorrowless, stainless state,
the cessation of stressful qualities,
stilling-of-fabrications bliss.

NOTE

1. Some scholars have argued that the term “unborn” cannot be used to distinguish Unbinding from transmigration, as there are discourses (such as [SN 15:3](#)) stating that transmigration itself has no beginning point, implying that it too is unborn. Thus they argue that in this passage the term *ajātaṃ*,

although a past participle, should be translated as, “without birth.” However, this argument is based on two questionable premises. First, it assumes that Unbinding is here being contrasted with transmigration, even though the passage simply contrasts it with the fabricated. Secondly, even assuming that the phrase “the born—the become,” etc., is a reference to transmigration, the scholars’ argument is based on a misreading of [SN 15:3](#). There, transmigration is said to have an “inconceivable” or “undiscoverable” beginning point. This is very different from saying that it is unborn. If transmigration were unborn, it would be unfabricated (see [AN 3:47](#)), which is obviously not the case. Thus, in translating this term to describe Unbinding, I have maintained the straight grammatical reading, “unborn.”

Itivuttaka 44

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these two forms of the Unbinding property. Which two? The Unbinding property with fuel remaining, & the Unbinding property with no fuel remaining.

“And what is the Unbinding property with fuel remaining? There is the case where a monk is an Arahant whose effluents have ended, who has reached fulfillment, finished the task, laid down the burden, attained the true goal, destroyed the fetter of becoming, and is released through right gnosis. His five sense faculties still remain and, owing to their being intact, he experiences the pleasing & the displeasing, and is sensitive to pleasure & pain. His ending of passion, aversion, & delusion is termed the Unbinding property with fuel remaining.¹

“And what is the Unbinding property with no fuel remaining? There is the case where a monk is an Arahant whose effluents have ended, who has reached fulfillment, finished the task, laid down the burden, attained the true goal, destroyed the fetter of becoming, and is released through right gnosis. For him, all that is sensed, being unrelished, will grow cold right here. This is termed the Unbinding property with no fuel remaining.”¹

These two
 proclaimed
 by the one with vision,
Unbinding properties
 the one independent,
 the one who is Such:²
one property, here in this life,
with fuel remaining
 from the destruction of [craving],
 the guide to becoming,

and that with no fuel remaining,
after this life,
in which all becoming
totally ceases.

Those who know
this unfabricated state,
their minds released
through the destruction of [craving],
the guide to becoming,
they, attaining the Dhamma's heartwood,
delighting in ending,³
have abandoned all becoming:
they, the Such.

NOTES

1. With fuel remaining (*sa-upādisesa*) and with no fuel remaining (*anupādisesa*): The analogy here is to a fire. In the first case, the flames are out, but the embers are still glowing. In the second, the fire is so thoroughly out that the embers have grown cold. The “fuel” here is the five aggregates (see the Glossary). While the Arahant is still alive, he/she still experiences the five aggregates, but they do not burn with the fires of passion, aversion, or delusion. When the Arahant passes away, there is no longer any experience of aggregates here or anywhere else. For a discussion of this point, see *The Mind Like Fire Unbound*, pp. 21-37.

2. Such (*tādin*): An adjective to describe one who has attained the goal. It indicates that the person's state is undefinable and not subject to change or influence of any sort.

3. Following the reading in the Burmese and PTS editions: *dhamma-sārādigamā khaye ratā*. The Thai edition reads, *dhamma-sārādigamakkhaye ratā*—delighting in the ending of the attaining of the Dhamma's heartwood—which doesn't make sense. See [MN 29](#) & [MN 30](#).

See also: [MN 140](#)

Itivuttaka 45

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, live enjoying aloofness, delighting in aloofness, inwardly committed to awareness-tranquility, not neglecting jhāna, endowed with clear-seeing insight, and frequenting empty buildings. As you live enjoying aloofness, delighting in aloofness, inwardly committed to awareness-tranquility, not neglecting jhāna, endowed with clear-seeing insight, and frequenting empty buildings, then one of two fruits can be expected: either gnosis right in the here-&-now, or—if there be any remnant of clinging-sustenance—non-return.”

Those with calm minds—
 masterful,
 mindful,
 absorbed in jhāna—
clearly see Dhamma rightly,
not intent on sensual pleasures.
Delighting in heedfulness,
 calm,
seeing danger in heedlessness, they
 —incapable of falling away—
are right in the presence of Unbinding.

See also: [MN 6](#)

Itivuttaka 46

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, live with the trainings [in heightened virtue, heightened mind, & heightened discernment] as your reward, with discernment uppermost, release the essence, & mindfulness the governing principle. As you live with the trainings as your reward, with discernment uppermost, release the essence, & mindfulness the governing principle, then one of two fruits can be expected: either gnosis right in the here-&-now, or—if there be any remnant of clinging-sustenance—non-return.”

Complete in the training,
not subject to falling away,¹
one with discernment
 uppermost,
seeing the stopping, the ending of birth:
 that sage

bears his last body,
has shaken off Māra, I tell you,
has gone beyond aging.

 So, always
delighting in jhāna,
 centered,
 ardent,
seeing the stopping, the ending of birth,
conquering Māra, along with his armies,²
 monks,
be gone-beyond aging & death.

NOTES

1. Following the reading found in one of the Sri Lankan editions: *aparihāna-dhamman*. The Thai, Burmese, and another Sri Lankan edition read: *apahāna-dhamman*, “not subject to abandoning,” which fits the meter better, but not the sense of the verse. The Commentary interprets the more common reading as meaning “not subject to falling away,” but it doesn’t explain how this can be so.

2. [Sn 3:2](#) identifies Māra’s armies as: sensual passions; discontent; hunger & thirst; craving; sloth & torpor; terror; uncertainty; hypocrisy & stubbornness; gains, offerings, fame, & status; and the attitude that praises self while disparaging others.

See also: [AN 4:245](#); [AN 10:58](#)

Itivuttaka 47

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, a monk should be wakeful: mindful, alert, centered, sensitive, clear, & calm. And there he should, at the appropriate times, see clearly into skillful mental qualities. For a monk who is wakeful—mindful, alert, centered, sensitive, clear, & calm, seeing clearly, at the appropriate times, into skillful mental qualities—one of two fruits can be expected: either gnosis right in the here-&-now, or—if there be any remnant of clinging-sustenance—non-return.”

Those who are wakeful, listen to this!

Those who are sleeping, wake up!

Wakefulness is better than sleep.

For those who are wakeful,

there's no danger, no fear.

Whoever is wakeful,

mindful, alert,

centered, sensitive,

calm, & clear,

rightly exploring the Dhamma

at appropriate times,

he—on becoming unified—

could shatter the darkness.

So be devoted to wakefulness.

The ardent monk

—masterful, acquiring jhāna,

cutting the fetter of birth & aging—

touches right here

a self-awakening un-

surpassed.

See also: [AN 4:37](#); [Sn 2:10](#)

Itivuttaka 48

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these two are doomed to deprivation, to hell, for not abandoning their conduct. Which two? One who, not living the celibate life, pretends to be one who lives the celibate life; and one who groundlessly accuses one who lives the celibate life perfectly & purely of uncelibate behavior. These are the two who are doomed to deprivation, to hell, for not abandoning their conduct.”

He goes to hell,
the one who asserts
what didn't take place,
as does the one
who, having done,
says, 'I didn't.'

Both—low-acting people—
there become equal:
after death, in the world beyond.

An ochre robe tied 'round their necks,
many with evil qualities
—unrestrained, evil—
rearise, because of their evil acts,
in hell.

Better to eat an iron ball
—glowing, aflame—
than that, unprincipled &
unrestrained,
you should eat the alms of the country.¹

NOTE

1. These verses = Dhp 306—308.

Itivuttaka 49

This was said by the Blessed One, said by the Arahant, so I have heard:

“Overcome by two viewpoints, monks, some human & divine beings adhere, other human & divine beings slip right past, while those with vision see.

“And how do some adhere? Human & divine beings enjoy becoming, delight in becoming, are satisfied with becoming. When the Dhamma is being taught for the sake of the cessation of becoming, their minds do not take to it, are not calmed by it, do not settle on it or become resolved on it. This is how some adhere.

“And how do some slip right past? Some, feeling horrified, humiliated, & disgusted with that very becoming, relish non-becoming: ‘When this self, at the break-up of the body, after death, perishes & is destroyed, and does not exist after death, that is peaceful, that is exquisite, that is sufficiency!’ This is how some slip right past.

“And how do those with vision see? There is the case where a monk sees what’s come to be as what’s come to be. Seeing what’s come to be as what’s come to be, he practices for disenchantment with what’s come to be, dispassion toward what’s come to be, cessation of what’s come to be. This is how those with vision see.”¹

Those, having seen
what’s come to be
as what’s come to be,
and what’s gone beyond
what’s come to be,
are released in line
with what’s come to be,
through the exhaustion of craving
for becoming.

If they've comprehended
what's come to be,
and are free from the craving
for becoming & non-,
with the non-becoming
of what's come to be,
monks come
to no further becoming.

NOTE

1. This discourse illustrates, in a technical fashion, the function of appropriate attention explained in the note to §16. [SN 12:15](#) presents the same point from a different perspective: “This world takes as its object a polarity, that of existence & non-existence. But when one sees the origination of the world [= the six senses and their objects] as it has come to be with right discernment, ‘non-existence’ with reference to the world does not occur to one. When one sees the cessation of the world as it has come to be with right discernment, ‘existence’ with reference to the world does not occur to one. By & large, this world is in bondage to attachments, clingings, & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on ‘my self’. He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It’s to this extent, Kaccāna, that there is right view.”

For a more complete discussion of this topic, see *The Paradox of Becoming*.

See also: [MN 106](#); [AN 3:76](#); [Sn 4:2](#); [Sn 5:5](#)

Itivuttaka 50

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three roots of what is unskillful. Which three? Greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful. These are the three roots of what is unskillful.”

Greed, aversion, delusion destroy
the self-same person of evil mind
from whom they are born,
 like the fruiting
 of the bamboo.

See also: [MN 9](#); [Dhp 164](#)

Itivuttaka 51

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three properties. Which three? The property of form, the property of formlessness, the property of cessation.¹ These are the three properties.”

Comprehending the property of form,
not taking a stance in the formless,
those released in cessation
are people who’ve left death behind.

Having touched with his body
the deathless
property free
from acquisitions,
having realized the relinquishing
of acquisitions,
 effluent-free,
the Rightly
Self-awakened One
teaches the state
 with
 no sorrow,
 no dust.

NOTE

1. The property of form corresponds to the experience of the form of the body as present in the first four levels of jhāna (see Glossary). The property of formlessness corresponds to the formless experiences based on the fourth level of jhāna: the dimension of the infinitude of space, the dimension of the infinitude of consciousness, the dimension of nothingness, and the dimension

of neither perception nor non-perception. The property of cessation is the experience of the total cessation of stress.

See also: [§§72-73](#)

Itivuttaka 52

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three feelings. Which three? A feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. These are the three feelings.”

Centered,
alert,
mindful,
the Awakened One’s
disciple
discerns feelings,
how feelings come into play,
where they cease,
& the path to their ending.

With the ending of feelings, a monk
free from hunger
is totally unbound.

See also: [Sn 3:12](#); [Dhp 92–93](#)

Itivuttaka 53

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three feelings. Which three? A feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain. A feeling of pleasure should be seen as stressful. A feeling of pain should be seen as an arrow. A feeling of neither pleasure nor pain should be seen as inconstant. When a monk has seen a feeling of pleasure as stressful, a feeling of pain as an arrow, and a feeling of neither pleasure nor pain as inconstant, then he is called a monk who is noble, who has seen rightly, who has cut off craving, destroyed the fetters, and who—from the right breaking-through of conceit—has put an end to suffering & stress.”

Whoever sees
 pleasure as stress,
sees pain as an arrow,
sees peaceful neither pleasure nor pain
 as inconstant:
he is a monk
who’s seen rightly.
From that he is there released.
 A master of direct knowing,
 at peace,
he is a sage
gone beyond bonds.

See also: [MN 44](#); [SN 36:4](#); [SN 36:6](#)

Itivuttaka 54

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three searches. Which three? The search for sensuality, the search for becoming, the search for a holy life. These are the three searches.”

Centered,
alert,
mindful,
the Awakened One’s
disciple
discerns searches,
how searches come into play,
where they cease,
& the path to their ending.
With the ending of searches, a monk
free from hunger
is totally unbound.

See also: [MN 26](#); [AN 3:39](#); [AN 4:252](#)

Itivuttaka 55

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three searches. Which three? The search for sensuality, the search for becoming, the search for a holy life. These are the three searches.”

Sensuality-search, becoming-search,
together with the holy-life search—
 i.e., grasping at ‘such is the truth’
 based on an accumulation
 of viewpoints:
through the relinquishing of searches
& the abolishing of viewpoints
 of one dispassionate to
 all passion,
 and released in the ending
 of craving,
through the ending of searches, the monk
 is without perplexity, free
 of longing.

Itivuttaka 56

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three effluents. Which three? The effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are the three effluents.”

Centered,
alert,
mindful,
the Awakened One’s
disciple
discerns effluents,
how effluents come into play,
where they cease,
& the path to their ending.
With the ending of effluents, a monk
free from hunger
is totally unbound.

See also: [MN 4](#); [MN 9](#)

Itivuttaka 57

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three effluents. Which three? The effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are the three effluents.”

His effluent of sensuality
ended,
his ignorance
faded away,
his effluent of becoming
exhausted:
one totally released, acquisition-free,
bears his last body,
having conquered Māra
along with his mount.

Itivuttaka 58

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three cravings. Which three? Craving for sensuality, craving for becoming, craving for non-becoming. These are the three cravings.”

Bound with the bondage of craving,
 their minds smitten
 with becoming & non-,
 they are bound with the bondage of Māra–
 people with no safety from bondage,
 beings going through the wandering-on,
 headed for birth & death.

While those who've abandoned craving,
free from the craving for becoming & non-,
reaching the ending of effluents,
 though in the world,
 have gone beyond.

Itivuttaka 59

This was said by the Blessed One, said by the Arahant, so I have heard:

“Endowed with three qualities, monks, a monk has passed beyond Māra’s domain and shines like the sun. Which three? There is the case where a monk is endowed with the aggregate of virtue of one beyond training [i.e., an Arahant], the aggregate of concentration of one beyond training, the aggregate of discernment of one beyond training. Endowed with these three qualities a monk has passed beyond Māra’s domain and shines like the sun.”

Virtue, concentration, discernment:
one in whom these are well-developed,
passing beyond Māra’s domain,
 shines
 like the sun.

Itivuttaka 60

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three grounds for meritorious activity. Which three? The ground for meritorious activity made of generosity, the ground for meritorious activity made of virtue, and the ground for meritorious activity made of development [meditation]. These are the three grounds for meritorious activity.”

Train in acts of merit
that yield the foremost profit of bliss—
develop generosity,
 a life in tune,
 a mind of good will.
Developing these
three things
that bring about bliss,
 the wise reappear
 in a world of bliss
unalloyed.

See also: [SN 3:4](#), [SN 3:17](#), [SN 3:20](#), [SN 3:25](#); [§22](#)

Itivuttaka 61

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three eyes. Which three? The eye of flesh, the divine eye,¹ & the eye of discernment. These are the three eyes.”

The eye of flesh,
the eye divine,
the eye of discernment
unsurpassed:
these three eyes were taught
by the Superlative Person.
The arising of the eye of flesh
is the path to the eye divine.
When knowledge arises,
the eye of discernment unsurpassed:
whoever gains this eye
is—from all suffering & stress—
released.

NOTE

1. For a description of what is seen with the divine eye, see [DN 2](#).

Itivuttaka 62

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three faculties. Which three? The faculty of ‘I am about to know what is not yet finally known,’ the faculty of final knowledge, the faculty of one who has finally known.¹ These are the three faculties.”

For a learner in training
along the straight path:
first, the knowledge of ending;
then, immediately,
gnosis;
then, from the ending
of the fetter-becoming—
there’s the knowledge,
the gnosis of one released
who is Such:²
‘My release is unprovoked.’³

One consummate in these faculties,
peaceful,
delighting in the peaceful state,
bears his last body,
having conquered Māra
along with his mount.

NOTES

1. According to the Commentary, the first of these faculties corresponds to the first noble attainment, the path to stream-entry; the second, to the next six attainments, ranging from the fruition of stream-entry to the path to Arahantship; and the third, to the highest attainment, the fruition of

Arahantship. The prose portion of this itivuttaka is repeated at AN 3:86, and §102.

2. Such (*tādin*): see the note to §44.

3. *Akuppā*. This term is sometimes translated as “unshakable,” but it literally means, “unprovoked.” The reference is apparently to the theory of *dhātu*, or properties underlying physical or psychological events in nature. The physical properties according to this theory are four: earth (solidity), liquid, heat, and wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated, or provoked—the Pali term here, *pakuppati*, is used also on the psychological level, where it means angered or upset—they act as the underlying cause for natural activity. When the provocation ends, the corresponding activity subsides.

Although §44 lists two *nibbāna* properties, these two properties are distinctive in that the experience of *nibbāna* is not caused by their provocation. Because true release is not caused by the provocation of anything—a fact that is known immediately after the experience itself—it is not subject to change.

Itivuttaka 63

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three times. Which three? Past time, future time, present time. These are the three times.”

Perceiving in terms of signs, beings
take a stand on signs.
Not fully comprehending signs, they
come into the bonds
of death.
But fully comprehending signs, one
doesn't construe a signifier.
Touching liberation with the heart,
the state of peace unsurpassed,
consummate in terms of signs,
peaceful,
delighting in the peaceful state,
judicious,
an attainer-of-wisdom
makes use of classifications
but can't be classified.¹

NOTE

1. At first glance, the verses here do not bear much relationship to the prose introduction. However, if they are viewed in the context of [MN 2](#) (see the note to [§16](#)), their relationship becomes clear: the person who applies appropriate attention to the notion of past, present, and future time does not define him or herself in those terms, and so does not cling to any sense of self in those terms. Without clinging, one is liberated from birth and death.

Itivuttaka 64

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three kinds of misconduct. Which three? Bodily misconduct, verbal misconduct, mental misconduct.¹ These are the three kinds of misconduct.”

Having engaged
in bodily misconduct,
acts of verbal misconduct,
misconduct of mind,
or whatever else is flawed,
not having done what is skillful,
having done much that is not,
at the break-up of the body,
the undiscerning one reappears in
hell.

NOTE

1. See the note to §30.

Itivuttaka 65

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three kinds of good conduct. Which three? Bodily good conduct, verbal good conduct, mental good conduct. These are the three kinds of good conduct.”

Having abandoned
 bodily misconduct,
 acts of verbal misconduct,
 misconduct of mind,
 & whatever else is flawed,
not having done what's not skillful,
having done much that is,
at the break-up of the body,
the discerning one reappears
 in heaven.

Itivuttaka 66

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three kinds of cleanliness. Which three? Bodily cleanliness, verbal cleanliness, mental cleanliness. These are the three kinds of cleanliness.”

Clean in body,
clean in speech,
clean in awareness
—effluent-free—
one who is clean,
consummate in cleanliness,
is said to have abandoned
the All.

See also: [MN 24](#); AN 3:122

Itivuttaka 67

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three forms of sagacity. Which three? Bodily sagacity, verbal sagacity, mental sagacity. These are the three forms of sagacity.”

A sage in body, a sage in speech,
a sage in mind, effluent-free:
a sage consummate in sagacity
is said to be bathed of evil.

See also: [AN 3:123](#); [Sn 1:12](#)

Itivuttaka 68

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, anyone whose passion is unabandoned, whose aversion is unabandoned, whose delusion is unabandoned is said to have gone over to Māra’s camp, has come under Māra’s power. The Evil One can do with that person as he likes. But anyone whose passion is abandoned, whose aversion is abandoned, whose delusion is abandoned is said not to have gone over to Māra’s camp, has thrown off Māra’s power. With that person, the Evil One cannot do as he likes.”

Anyone
whose passion, aversion, & ignorance
have faded away,
is said to be
composed in mind,
Brahma-become,
awakened, Tathāgata,
one for whom fear & hostility
are past,
one who’s abandoned
the All.

Itivuttaka 69

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, anyone—monk or nun—in whom passion is unabandoned, aversion is unabandoned, & delusion is unabandoned, is said not to have crossed the ocean with its waves, breakers, & whirlpools, its seizers & demons.¹ Anyone—monk or nun—in whom passion is abandoned, aversion is abandoned, & delusion is abandoned, is said to have crossed the ocean with its waves, breakers, & whirlpools, its seizers & demons. Having crossed over, having reached the far shore, he/she stands on high ground, a brahman.”

One whose passion, aversion, & ignorance
 have faded away,
has crossed over this ocean
with its seizers,
 demons,
dangerous waves,
 so hard to cross.

Free from acquisitions
 —bonds surmounted,
 death abandoned—
he has abandoned stress
with no further becoming.

Having gone to the goal
he
 is undefined,²
 has outwitted, I tell you,
 the King of Death.

NOTES

1. See §109.
2. See *Skill in Questions*, Appendix Four.

Itivuttaka 70

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, I have seen beings who—endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—at the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. It is not from having heard this from another contemplative or brahman that I tell you that I have seen beings who—endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. It is from having known it myself, seen it myself, realized it myself that I tell you that I have seen beings who—endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell.”

With mind wrongly directed,
speaking wrong speech,
doing wrong deeds with the body:
 a person here
of next-to-nothing learning,
a doer of evil
 here in this next-to-nothing life,
at the break-up of the body,
 undiscerning,
 reappears in hell.

Itivuttaka 71

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, I have seen beings who—endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views—at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world. It’s not from having heard this from another contemplative or brahman that I tell you that I have seen beings who—endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views—at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world. It’s from having known it myself, seen it myself, realized it myself that I tell you that I have seen beings who—endowed with bodily good conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views—at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.”

With mind rightly directed,
speaking right speech,
doing right deeds with the body:
 a person here
of much learning,
a doer of merit
 here in this next-to-nothing life,
at the break-up of the body,
 discerning,
 reappears in heaven.

Itivuttaka 72

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three properties for escape. Which three? This is the escape from sensuality: renunciation.¹ This is the escape from form: formlessness. And as for whatever has come into being, is fabricated & dependently co-arisen, the escape from that is cessation. These are the three properties for escape.”

Knowing the escape from sensuality,
& the overcoming of forms

–ardent

always–

touching the stilling
of all fabrications:

he is a monk

who’s seen rightly.

From that he is there released.

A master of direct knowing,

at peace,

he is a sage

gone beyond bonds.

NOTE

1. Renunciation here means the first level of jhāna, which is attained when one is secluded from sensual passion and unskillful mental qualities. On formlessness and cessation, see the note to [§51](#). See also [AN 5:200](#).

Itivuttaka 73

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, formless phenomena are more peaceful than forms; cessation, more peaceful than formless phenomena.”

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,
return to further becoming.
But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who’ve left death behind.

Having touched with his body
the deathless property free
from acquisitions,
having realized relinquishing
of acquisitions,
effluent-free,
the Rightly Self-awakened One
teaches the state
with
no sorrow,
no dust.

Itivuttaka 74

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three types of sons & daughters existing in the world. Which three? One of heightened birth, one of similar birth, one of lowered birth.

“And how is a son or daughter of heightened birth? There is the case where a son or daughter’s parents have not gone to the Buddha for refuge, have not gone to the Dhamma for refuge, have not gone to the Saṅgha for refuge. They do not abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are unprincipled & evil by nature. However, their son or daughter has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Saṅgha for refuge. He/she abstains from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is principled & admirable by nature. This is called a son or daughter of heightened birth.

“And how is a son or daughter of similar birth? There is the case where a son or daughter’s parents have gone to the Buddha for refuge, have gone to the Dhamma for refuge, have gone to the Saṅgha for refuge. They abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are principled & admirable by nature. Their son or daughter has also gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Saṅgha for refuge. He/she abstains from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is principled & admirable by nature. This is called a son or daughter of similar birth.

“And how is a son or daughter of lowered birth? There is the case where a son or daughter’s parents have gone to the Buddha for refuge,

have gone to the Dhamma for refuge, have gone to the Saṅgha for refuge. They abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. They are principled & admirable by nature. However, their son or daughter has not gone to the Buddha for refuge, has not gone to the Dhamma for refuge, has not gone to the Saṅgha for refuge. He/she does not abstain from taking life, from stealing, from sexual misconduct, from false speech, from fermented & distilled liquors that cause heedlessness. He/she is unprincipled & evil by nature. This is called a son or daughter of lowered birth.”

The wise hope for a child
of heightened or similar birth,
not for one
of lowered birth,
 a destroyer of the family.
These children in the world,
 lay followers
–consummate in virtue, conviction;
generous, free from stinginess–
shine forth in any gathering
like the moon
when freed from a cloud.

Itivuttaka 75

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these three types of persons can be found existing in the world. Which three? One like a cloud without rain, one who rains locally, and one who rains everywhere.

“And how is a person like a cloud without rain? There is the case where a person is not a giver of food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, or lights to anyone at all: to contemplatives or brahmans, to any of the miserable, the homeless, or beggars. This is how a person is like a cloud without rain.

“And how is a person one who rains locally? There is the case where a person is a giver of food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, & lights to some contemplatives & brahmans, to some of the miserable, the homeless, & beggars, but not to others. This is how a person is one who rains locally.

“And how is a person one who rains everywhere? There is the case where a person gives food, drink, clothing, vehicles, garlands, scents, ointments, beds, dwellings, & lights to all contemplatives & brahmans, to all of the miserable, the homeless, & beggars. This is how a person is one who rains everywhere.

“These are the three types of persons who can be found existing in the world.”

Not to contemplatives,
to brahmans,
to the miserable,
nor to the homeless
does he share what he's gained:
 food,
 drinks,

nourishment.
He, that lowest of people,
is called a cloud with no rain.

To some he doesn't give,
to others he does:
the intelligent call him
one who rains locally.

A person responsive to requests,
sympathetic to all beings,
delighting in distributing alms:

“Give to them!

Give!”

he says.

As a cloud—resounding, thundering—rains,
filling with water, drenching
the plateaus & gullies:

a person like this
is like that.

Having rightly amassed
wealth attained through initiative,
he satisfies rightly with food & drink
those fallen into
the homeless state.

Itivuttaka 76

This was said by the Blessed One, said by the Arahant, so I have heard:

“Aspiring to these three forms of bliss, monks, a wise person should guard his virtue. Which three? [Thinking,] ‘May praise come to me,’ a wise person should guard his virtue. [Thinking,] ‘May wealth come to me,’ a wise person should guard his virtue. [Thinking,] ‘At the break-up of the body, after death, may I reappear in a good destination, a heavenly world,’ a wise person should guard his virtue. Aspiring to these three forms of bliss, a wise person should guard his virtue.”

Intelligent,
you should guard your virtue,
aspiring to three forms of bliss:
 praise;
 the obtaining of wealth;
 and, after death, rejoicing
in heaven.

Even if you do no evil
but seek out one who does,
you’re suspected of evil.

Your bad reputation
 grows.

 The sort of person you make a friend,
 the sort you seek out,
that’s the sort you yourself become—
for your living together is of
 that sort.

The one associated with,
the one who associates,
the one who’s touched,

the one who touches another
–like an arrow smeared with poison–
contaminates the quiver.
So, fearing contamination, the enlightened
should not be comrades
with evil people.

A man who wraps rotting fish
in a blade of kusa grass
makes the grass smelly:
so it is
if you seek out fools.

But a man who wraps powdered incense
in the leaf of a tree
makes the leaf fragrant:
so it is
if you seek out
the enlightened.

So,
knowing your own outcome
as like the leaf-wrapper's,
you shouldn't seek out
those who aren't good.
The wise would associate
with those who are.
Those who aren't good
lead you to hell.
The good help you reach
a good destination.

See also: [AN 8:54](#); [AN 9:1](#); [Ud 4:1](#)

Itivuttaka 77

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, this body falls apart; consciousness is subject to fading; all acquisitions are inconstant, stressful, subject to change.”

Knowing the body as falling apart,
& consciousness as dissolving away,
seeing the danger in acquisitions,
 you’ve gone beyond
 birth & death.
Having reached the foremost peace,
 you bide your time,
 composed.

See also: [Thag 11](#); [Thag 14:1](#)

Itivuttaka 78

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, it’s in accordance with their properties that beings come together & associate with one another. Beings of low dispositions come together & associate with beings of low dispositions. Beings of admirable dispositions come together & associate with beings of admirable dispositions. In the past, it was in accordance with their properties that beings came together & associated with one another.... In the future, it will be in accordance with their properties that beings will come together & associate with one another.... And now at present, it’s in accordance with their properties that beings come together & associate with one another. Beings of low dispositions come together & associate with beings of low dispositions. Beings of admirable dispositions come together & associate with beings of admirable dispositions.”

The underbrush born
of association
is cut away
by non-association.
Just as one riding
a small wooden plank
would sink
in the great sea,
so does even one of right living
sink,
associating with the lazy.
So avoid the lazy,
those with low persistence.
Live with the noble ones—
secluded, resolute, absorbed in jhāna,
their persistence constantly aroused

: the wise.

See also: [SN 45:2](#)

Itivuttaka 79

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these three things lead to the falling away of a monk in training. Which three? There is the case where a monk in training enjoys activity,¹ delights in activity, is intent on his enjoyment of activity. He enjoys chatter, delights in chatter, is intent on his enjoyment of chatter. He enjoys sleep, delights in sleep, is intent on his enjoyment of sleep. These are the three things that lead to the falling away of a monk in training.

“These three things lead to the non-falling away of a monk in training. Which three? There is the case where a monk in training doesn’t enjoy activity, doesn’t delight in activity, isn’t intent on his enjoyment of activity. He doesn’t enjoy chatter, doesn’t delight in chatter, isn’t intent on his enjoyment of chatter. He doesn’t enjoy sleep, doesn’t delight in sleep, isn’t intent on his enjoyment of sleep. These are the three things that lead to the non-falling away of a monk in training.”

Enjoying activity,
delighting in chatter,
enjoying sleep,
& restless:
 he’s incapable
 —a monk like this—
 of touching superlative
self-awakening.
So he should be a man of few duties,
of little sloth,
not restless.
 He’s capable
 —a monk like this—
 of touching superlative

self-awakening.

NOTE

1. Activity = work of various sorts, such as construction work, robe-making, etc. See [SN 7:17](#) and [Thig 13:2](#).

Itivuttaka 80

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three kinds of unskillful thinking. Which three? Thinking concerned with not wanting to be despised;¹ thinking concerned with gains, offerings, & tribute; thinking concerned with an empathy for others.² There are three kinds of unskillful thinking.”

Fettered
to not wanting to be despised;
to gains, offerings, respect;
to delight in companions:
 you’re far from the ending of fetters.
But whoever here,
having abandoned
 sons,
 cattle,
 marriage,
 intimates:
 he’s capable
 —a monk like this—
 of touching superlative
self-awakening.

NOTES

1. See [AN 3:102](#).

2. According to the Commentary, this refers to a monk’s tendency to be overly intimate with lay people, overly susceptible to the rises and falls in their fortunes, “happy when they are happy, sad when they are sad, busying himself with their affairs.”

See also: [SN 17:5](#); [SN 17:8](#); [Thig 5:6](#)

Itivuttaka 81

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, I have seen beings conquered by receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.

“It’s not through having heard it from another contemplative or brahman that I say, ‘I have seen beings conquered by receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.’

“Instead, it’s from having known it myself, seen it myself, observed it myself that I say, ‘I have seen beings conquered by receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered by not receiving offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell. I have seen beings conquered both by receiving offerings & by not receiving

offerings—their minds overwhelmed—at the break-up of the body, after death, reappearing in a plane of deprivation, a bad destination, a lower realm, hell.”

Both when receiving offerings
 & not,
his concentration
 doesn't waver;
he remains
heedful:
he—continually absorbed in jhāna,
subtle in view & clear-seeing,
enjoying the ending of clinging—
 is called a man
 of integrity.

Itivuttaka 82

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these three divine sounds sound forth among the devas on appropriate occasions. Which three? When a disciple of the noble ones, shaving off his hair & beard, clothing himself in the ochre robe, makes up his mind to go forth from the home life into homelessness, on that occasion the divine sound sounds forth among the devas: ‘This disciple of the noble ones has made up his mind to do battle with Māra.’ This is the first divine sound that sounds forth among the devas on appropriate occasions.

“When a disciple of the noble ones lives devoted to developing the seven [sets of] qualities that are wings to awakening,¹ on that occasion the divine sound sounds forth among the devas: ‘This disciple of the noble ones is doing battle with Māra.’ This is the second divine sound that sounds forth among the devas on appropriate occasions.

“When a disciple of the noble ones, through the ending of effluents, enters & remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&-now, on that occasion the divine sound sounds forth among the devas: ‘This disciple of the noble ones, having won the battle, now rules victorious at the head of the battle.’ This is the third divine sound that sounds forth among the devas on appropriate occasions.

“These are the three divine sounds that sound forth among the devas on appropriate occasions.”

Seeing he’s won the battle
–the disciple of the Rightly
Self-awakened One–
even the devas pay homage
to this great one, thoroughly mature.
“Homage to you, O thoroughbred man–

you who have won the hard victory,
defeating the army of Death,
unhindered in

emancipation.”

Thus they pay homage, the devas,
to one who has reached the heart’s goal,
for they see in him no means²
that would bring him under Death’s sway.

NOTES

1. The wings to awakening are the four establishings of mindfulness, the four right exertions, the four bases for power, the five faculties, the five strengths, the seven factors for awakening, and the noble eightfold path.

2. Reading *na passanti* with the Sri Lankan edition. The Thai edition reads, *namassanti*, “they pay homage,” which makes no sense.

Itivuttaka 83

This was said by the Blessed One, said by the Arahant, so I have heard:

“Monks, when a deva is about to pass away from the company of devas, five omens appear: his garlands wither, his clothes get soiled, sweat comes out of his armpits, a dullness descends on his body, he no longer delights in his own deva-seat. The devas, knowing from this that ‘This deva-son is about to pass away,’ encourage him with three sayings: ‘Go from here, honorable sir, to a good destination. Having gone to a good destination, gain the gain that is good to gain. Having gained the gain that is good to gain, become well-established.’”

When this was said, a certain monk said to the Blessed One, “What, lord, is the devas’ reckoning of going to a good destination? What is their reckoning of the gain that is good to gain? What is their reckoning of becoming well-established?”

“The human state, monks,¹ is the devas’ reckoning of going to a good destination. Having become a human being, acquiring conviction in the Dhamma-&Vinaya taught by the Tathāgata: this is the devas’ reckoning of the gain that is good to gain. When that conviction is settled within one-rooted, established, & strong, not to be destroyed by any brahman or contemplative; deva, Māra, or Brahma; or anyone else in the world: this is the devas’ reckoning of becoming well-established.”

When a deva passes away
from the company of devas
through his life-span’s ending,
three sounds sound forth
—the devas’ encouragement.

‘Go from here,
honorable sir,

to a good destination,
to companionship
with human beings.
On becoming a human being,
acquire a conviction
unsurpassed
 in True Dhamma.
That conviction of yours
in True Dhamma, well-taught,
should be
 settled,
 rooted,
 established,
–undestroyed
as long as you live.
Having abandoned
 bodily misconduct,
 verbal misconduct,
 mental misconduct,
and whatever else is flawed;
having done with the body what's skillful,
and much that is skillful with speech,
having done what's skillful
with a heart without limit,
 with no acquisitions,
then–having made much of the merit
that's a ground for spontaneously arising [in heaven]
through giving–
establish other mortals
in
 True Dhamma &
 the holy life.
With this sympathy, the devas–
when they know a deva is passing away–
encourage him:
 ‘Come back, deva,

again & again?

NOTE

1. Reading *bhikkhave* with the Thai edition. The Burmese and Sri Lankan editions read *bhikkhu*, “monk.”

Itivuttaka 84

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these three persons, appearing in the world, appear for the benefit of many, the happiness of many, in sympathy for the world—for the welfare, the benefit, the happiness of beings human & divine. Which three?

“There is the case where a Tathāgata appears in the world, worthy & rightly self-awakened, consummate in clear knowing & conduct, well-gone, an expert with regard to the cosmos, unsurpassed trainer of tamable people, teacher of beings human & divine, awakened, blessed. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the first person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world—for the welfare, the benefit, the happiness of beings human & divine.

“Furthermore, there is the disciple of that Teacher who is a worthy one, his effluents ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. He teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the second person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world—for the welfare, the benefit, the happiness of beings human & divine.

“Furthermore, there is the disciple of that Teacher who is one who follows the practice for one in training,¹ erudite, having entered into [good] habits & practices. He, too, teaches the Dhamma admirable in its beginning, admirable in its middle, admirable in its end. He proclaims

the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. This is the third person who, appearing in the world, appears for the benefit of many, the happiness of many, in sympathy for the world—for the welfare, the benefit, the happiness of beings human & divine.

“These are the three persons who, appearing in the world, appear for the benefit of many, the happiness of many, in sympathy for the world—for the welfare, the benefit, the happiness of beings human & divine.”

The Teacher,
Great Seer,
is first in the world;
following him, the disciple
with mind composed;
and then the erudite one
who follows the practice for one in training,
having entered into good habits,
practices.

These three, chief
among beings divine & human,
giving light, proclaiming the Dhamma,
throw open the door to the Deathless,
release many from bondage.
Those who follow the path,
well-taught by the Caravan Leader
unsurpassed,
will put an end to stress
right here—
those heeding the message
of the One Well-Gone.

NOTE

1. *Sekkho pāṭipado*. This phrase also appears in MN 53, whose commentary treats it, not as two words, but as a compound meaning “one who follows the *sekha-paṭipadā*”: in other words, a person who has attained at least the first level of awakening, stream-entry, but has not yet become an Arahant.

Itivuttaka 85

This was said by the Blessed One, said by the Arahant, so I have heard:

“Remain focused, monks, on foulness in the body. Have mindfulness of in-&-out breathing well-established to the fore within you. Remain focused on the inconstancy of all fabrications. For one who remains focused on the foulness of the body, the obsession with passion for the property of beauty is abandoned. For one who has mindfulness of in-&-out breathing well-established to the fore within oneself, annoying external thoughts & inclinations don’t exist. For one who remains focused on the inconstancy of all fabrications, ignorance is abandoned, clear knowing arises.”

Focusing on foulness
 in the body,
mindful
 of in-&-out breathing,
seeing
 the pacification of all fabrications
 –ardent
 always:
 he is a monk
who’s seen rightly.
From that he is there released.
 A master of direct knowing,
 at peace,
 he is a sage
 gone beyond bonds.

See also: [SN 8:4](#)

Itivuttaka 86

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, with reference to a monk who practices the Dhamma in accordance with the Dhamma, it is this way of according with the Dhamma that he should be described as practicing the Dhamma in accordance with the Dhamma. When speaking, he speaks Dhamma and not non-Dhamma. When thinking, he thinks about Dhamma and not about non-Dhamma. Avoiding both these things, he stays equanimous, mindful, alert.”

Dhamma his dwelling,
Dhamma his delight,
a monk pondering Dhamma,
 calling Dhamma to mind,
doesn't fall away
from true Dhamma.¹

Whether
 walking,
 standing,
 sitting, or
 lying down
–his mind inwardly restrained–
 he arrives
 right at peace.

NOTE

1. This verse = [Dhp 364](#).

See also: [SN 12:67](#)

Itivuttaka 87

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding. Which three? Thinking imbued with sensuality.... Thinking imbued with ill-will.... Thinking imbued with harmfulness produces blindness, produces lack of vision, produces lack of knowledge, leads to the cessation of discernment, sides with vexation, and is not conducive to Unbinding. These are the three kinds of unskillful thinking that produce blindness, produce lack of vision, produce lack of knowledge, lead to the cessation of discernment, side with vexation, and are not conducive to Unbinding.

“There are these three kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding. Which three? Thinking imbued with renunciation.... Thinking imbued with non-ill-will.... Thinking imbued with harmlessness produces non-blindness, produces vision, produces knowledge, fosters discernment, sides with non-vexation, and is conducive to Unbinding. These are the three kinds of skillful thinking that produce non-blindness, produce vision, produce knowledge, foster discernment, side with non-vexation, and are conducive to Unbinding.”

Three skillful thoughts
should be thought,
three unskillful thoughts
rejected.

Whoever stills thoughts & evaluations
—as rain would, a cloud of dust—
through an awareness with thinking stilled,
attains right here

the state
of peace.

See also: [MN 19](#); [MN 20](#); [§110](#)

Itivuttaka 88

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three inside stains, inside enemies, inside foes, inside murderers, inside adversaries. Which three? Greed is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. Aversion is an inside stain.... Delusion is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. These are the three inside stains, inside enemies, inside foes, inside murderers, inside adversaries.”

Greed causes harm.
Greed provokes the mind.
People don't realize it
as a danger born from within.
A person, when greedy,
doesn't know his own welfare;
 when greedy,
doesn't see Dhamma.
Overcome with greed,
he's in the dark, blind.
But when one, abandoning greed,
feels no greed
for what would merit greed,
greed gets shed from him—
 like a drop of water
 off a lotus leaf.

Aversion causes harm.
Aversion provokes the mind.
People don't realize it
as a danger born from within.
A person, when aversive,
doesn't know his own welfare;

when aversive,
doesn't see Dhamma.
Overcome with aversion
he's in the dark, blind.
But when one, abandoning aversion,
feels no aversion
for what would merit aversion,
aversion drops away from him—
like a palm leaf from its stem.

Delusion causes harm.
Delusion provokes the mind.
People don't realize it
as a danger born from within.
A person, when deluded,
doesn't know his own welfare;
when deluded,
doesn't see Dhamma.
Overcome with delusion
he's in the dark, blind.
But when one, abandoning delusion,
feels no delusion
for what would merit delusion,
he disperses all delusion—
as the rising of the sun, the dark.

See also: [MN 5](#)

Itivuttaka 89

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, conquered by three forms of false Dhamma—his mind overwhelmed—Devadatta¹ is incurably doomed to deprivation, to hell, for an eon. Which three? Conquered by evil desires—his mind overwhelmed—Devadatta is incurably doomed to deprivation, to hell, for the duration of an eon. Conquered by friendship with evil people—his mind overwhelmed—Devadatta is incurably doomed to deprivation, to hell, for the duration of an eon. And, there being something further to be done, he nevertheless stopped halfway with a lower modicum of distinctive attainment. Conquered by these three forms of false Dhamma—his mind overwhelmed—Devadatta is incurably doomed to deprivation, to hell, for an eon.”

May no one in the world
ever be reborn
with evil desire.

Know that
through that
evil desire,
his destination's that
of all who have evil desires.

I've heard how Devadatta,
—regarded as wise, composed,
incandescent with honor—
in the thrall of heedlessness
assaulted the Tathāgata
and fell to the four-gated, fearful place:
Avīci, unmitigated hell.

Whoever plots against

one free of corruption
who's done no evil deed:
that evil touches him himself,
 corrupted in mind,
 disrespectful.

Whoever might think
of polluting the ocean
with a pot of poison,
couldn't succeed,
for the mass of water is great.

 So it is
when anyone attacks with abuse
 the Tathāgata
 –rightly-gone,
 of peaceful mind–
for abuse doesn't grow on him.
A wise person should make friends,
 should associate,
with a person like him–
whose path a monk can pursue
 and reach the ending
 of suffering & stress.

NOTE

1. Devadatta, one of the Buddha's cousins, plotted to take over the Saṅgha, and ended up causing a schism. His story is told in Cv VII. See also §18. His “lower modicum of distinctive attainment” was his mastery of psychic powers.

Itivuttaka 90

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three supreme objects of confidence. Which three?”

“Among whatever beings there may be—footless, two-footed, four-footed, many footed; with form or formless; percipient, non-percipient, neither percipient nor non-percipient—the Tathāgata, worthy & rightly self-awakened, is considered supreme. Those who have confidence in the Awakened One have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

“Among whatever dhammas there may be, fabricated or unfabricated, dispassion—the subduing of intoxication, the elimination of thirst, the uprooting of attachment, the breaking of the round, the destruction of craving, dispassion, cessation, the realization of Unbinding—is considered supreme. Those who have confidence in the dhamma of dispassion have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

“Among whatever fabricated qualities there may be, the noble eightfold path—right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration—is considered supreme. Those who have confidence in the dhamma of the noble path have confidence in what is supreme; and for those with confidence in the supreme, supreme is the result.

“Among whatever communities or groups there may be, the Saṅgha of the Tathāgata’s disciples is considered supreme—i.e., the four [groups of noble disciples] when taken as pairs, the eight when taken as persons.¹ Those who have confidence in the Saṅgha have confidence in what is supreme; and for those with confidence in the supreme, supreme will be the result.

“These, monks, are the three supreme objects of confidence.”

With
confidence,
 realizing the supreme Dhamma
 to be supreme;
confidence in the supreme Buddha,
 unsurpassed
 in deserving offerings;
confidence in the supreme Dhamma,
 the bliss of stilling, dispassion;
confidence in the supreme Saṅgha,
 unsurpassed
 as a field of merit;
having given gifts to the supreme,
 one develops supreme merit,
 supreme long life & beauty,
 status, honor,
bliss, & strength.
Having given to the supreme,
 the wise person, centered
 in supreme Dhamma,
whether becoming a divine or human being,
 rejoices,
having attained the supreme.

NOTE

1. The four groups of noble disciples when taken as pairs are those who have attained (1) the path to stream-entry and the fruition of stream-entry; (2) the path to once-returning and the fruition of once-returning; (3) the path to non-returning and the fruition of non-returning; and (4) the path to Arahantship and the fruition of Arahantship. Taking each attainment singly gives eight “individuals.”

This *itivuttaka* is almost identical with AN 4:34.

See also: [AN 4:52](#); [AN 7:56](#); [AN 10:92](#); [Dhp 188](#)—192

Itivuttaka 91

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, this is a lowly means of livelihood, alms gathering. It’s a form of abuse in the world [to say], ‘You go around as an alms gatherer with a bowl in your hand!’ Yet reasonable young men of good families have taken it up for a compelling reason. They have not been forced into it by kings or robbers, nor through debt, through fear, nor through the loss of their livelihood, but through the thought: ‘We are beset by birth, aging, & death, by sorrows, lamentations, pains, distresses, & despairs, beset by stress, overcome with stress. O, that the end of this entire mass of suffering & stress might be known!’ But this young man of good family, having gone forth in this way, may be greedy for sensual pleasures, strong in his passions, malevolent in mind, corrupt in his resolves, his mindfulness muddled, unalert, uncentered, his mind scattered, & his faculties uncontrolled. Just as a firebrand from a funeral pyre—burning at both ends, covered with excrement in the middle—is used as fuel neither in a village nor in the wilderness: I tell you that this is a simile for this person. He has missed out on the householder’s enjoyments and does not fulfill the purpose of the contemplative life.”

He’s missed out
on the householder’s enjoyment
& the purpose of the contemplative life
—unfortunate man!
Ruining it, he throws it away,
perishes
like a firebrand used at a funeral.
Better to eat an iron ball
—glowing, aflame—
than that, unprincipled &
unrestrained,

he should eat the alms of the country.¹

NOTE

1. This last verse = [Dhp 308](#).

Itivuttaka 92

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, even if a monk, taking hold of my outer robe, were to follow right behind me, placing his feet in my footsteps, yet if he were to be greedy for sensuality, strong in his passions, malevolent in mind, corrupt in his resolves, his mindfulness muddled, unalert, uncentered, his mind scattered, & his faculties uncontrolled, then he would be far from me, and I from him. Why is that? Because he does not see the Dhamma. Not seeing the Dhamma, he does not see me.

“But even if a monk were to live one hundred leagues away, yet if he were to have no greed for sensuality, were not strong in his passions, not malevolent in mind, uncorrupt in his resolves, his mindfulness established, alert, centered, his mind at singleness, & his faculties well-restrained, then he would be near to me, and I to him. Why is that? Because he sees the Dhamma. Seeing the Dhamma, he sees me.”

Though following right behind,
 ambitious, annoyed:
see how far he is!–
the perturbed
 from the unperturbed,
the bound
 from the Unbound,
the greedy one
 from the one with no greed.

But the wise person who, through
 direct knowledge of Dhamma,
 gnosis of Dhamma,
grows still & unperturbed
like a lake unruffled by wind:

see how close he is!–
the unperturbed to the unperturbed,
the Unbound to the Unbound,
the greedless one
to the one with no greed.

Itivuttaka 93

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three fires. Which three? The fire of passion, the fire of aversion, the fire of delusion. These are the three fires.”

The fire of passion burns in a mortal
 delighting in,
 smitten with
 sensual desires;
the fire of aversion, in a malevolent person
 taking life;
the fire of delusion, in a bewildered person
 ignorant
 of the noble teaching.
Not understanding these fires, people
 –fond of self-identity–
 unreleased from Māra’s shackles,
swell the ranks of hell,
 the wombs of common animals, demons,
 the realm of the hungry ghosts.
While those who, day & night,
are devoted
to the message
 of the rightly self-awakened,
put out the fire of passion,
 constantly perceiving the foul.
They, superlative people,
put out the fire of aversion
 with good will,
and the fire of delusion
 with the discernment leading

to penetration.
They, the masterful, untiring by night & day,
having put out [the fires],
having, without remainder,
comprehended stress,
are, without remainder,
totally unbound.
They, the wise, with an attainer-of-wisdom's
noble vision,
right gnosis,
directly knowing
the ending of birth,
come to no further becoming.

See also: [SN 35:28](#); [Ud 3:10](#)

Itivuttaka 94

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, a monk should investigate in such a way that—his consciousness neither externally scattered & diffused, nor internally positioned—he is, from lack of clinging/sustenance, unagitated, and there is no coming into being of the origination of future birth, aging, death, or stress.”¹

For a monk who has abandoned
seven attachments
and cut the guide:²
the wandering-on in birth
is finished;
there is, for him,
no further becoming.

NOTES

1. In [MN 138](#), Ven. MahāKaccāna offers the following explanation of this cryptic statement:

“And how is consciousness said not to be externally scattered & diffused? There is the case where, having seen a form with the eye, consciousness does not follow the drift of the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form. Consciousness is said not to be externally scattered & diffused. [Similarly with the other senses.] ...

“And how is the mind said not to be internally positioned? There is the case where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. His consciousness does not follow the drift of the rapture & pleasure born of seclusion, is not tied to... chained to... fettered, or joined to the attraction of the rapture & pleasure

born of seclusion. [Similarly with the second, third, and fourth jhānas.] The mind is said not to be internally positioned.”

“And how is non-agitation caused by lack of clinging/sustenance? There is the case where an instructed disciple of the noble ones—who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for people of integrity, is well-versed & disciplined in their Dhamma—doesn’t assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes & is unstable, but his consciousness doesn’t—because of the change & instability of form—alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of [unskillful mental] qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous. [Similarly with the aggregates of feeling, perception, fabrications, and consciousness.] “This, friends, is how non-agitation is caused by lack of clinging/sustenance.”

2. The “seven attachments” are passion, aversion, delusion, views, conceit, defilement, & misconduct. The “guide” is craving, which leads to becoming.

Itivuttaka 95

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these three ways of obtaining sensual pleasures. Which three? Those whose sensual pleasures are already provided, those who delight in creating, those with control over what is created by others.¹ These are the three ways of obtaining sensual pleasures.”

Devas whose pleasures are already provided,
 those with control,
 those who delight in creation,
and any others enjoying sensual pleasures
in this state here
or anywhere else,
 don’t go beyond
 the wandering-on.

Knowing this drawback
in sensual pleasures, the wise
should abandon all sensual desires,
 whether human
 or divine.

Having cut the flow of greed
for lovely, alluring forms
so hard to transcend,
having, without remainder,
 comprehended stress,
they are, without remainder,
 totally unbound.

They, the wise, with an attainer-of-wisdom’s
 noble vision,
 right gnosis,
directly knowing the ending of birth,

come to no further becoming.

NOTE

1. As the verse makes clear, these three categories denote three levels of devas in the heavens of sensual pleasure. “Those in control” are at the highest of these levels.

See also: [SN 55:54](#); [Dhp 186](#)—187

Itivuttaka 96

This was said by the Blessed One, said by the Arahant, so I have heard: “Tied by the yoke of sensuality & the yoke of becoming, monks, one is a returner, returning to this state. Untied from the yoke of sensuality but tied by the yoke of becoming, one is a non-returner, not returning to this state. Untied from [both] the yoke of sensuality & from the yoke of becoming, one is an Arahant whose effluents are ended.”

Tied by both
the yoke of sensuality
& the yoke of becoming,
beings go to the wandering-on
leading to birth
& death.

Those who’ve abandoned the sensual
without reaching the ending of effluents,
are tied by the yoke of becoming,
are said to be Non-returners.

While those who’ve cut off doubt
have no more conceit
or further becoming.

They who have reached
the ending of effluents,
while in the world
have gone
beyond.

See also: [AN 2:36](#); [AN 4:10](#)

Itivuttaka 97

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, a monk who has admirable virtue, admirable qualities, & admirable discernment is called, in this Dhamma-&Vinaya, one who is complete, fulfilled, a superlative person.

“And how is a monk a person with admirable virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. In this way a monk is a person with admirable virtue. Thus he is of admirable virtue.

“And how is a monk a person with admirable qualities? There is the case where a monk lives devoted to developing the seven [sets of] qualities that are wings to awakening.¹ In this way a monk is a person with admirable qualities. Thus he is of admirable virtue & admirable qualities.

“And how is a monk a person with admirable discernment? There is the case where a monk—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&now. In this way a monk is a person with admirable discernment. Thus he is of admirable virtue, admirable qualities, admirable discernment. In this Dhamma-&Vinaya he is called one who is complete, fulfilled, a superlative person.”

Devoid of wrong-doing
in thought, word, or deed,
he's called a person of admirable virtue:
 the monk conscientious.
Well-developed in the qualities
that go to the attainment of self-awakening,
he's called a person of admirable qualities:

the monk unassuming.
Discerning right here for himself,
in himself,
the ending of stress
he's called a person of admirable discernment:
the monk with no effluent.
Consummate in
these things,
untroubled, with doubt cut away,
unattached in all the world,
he's said to have abandoned
the All.

NOTE

1. See the note to §82.

Itivuttaka 98

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these two kinds of gifts: a gift of material things & a gift of the Dhamma. Of these two kinds of gifts, this is supreme: a gift of the Dhamma. There are these two kinds of sharing: sharing of material things & sharing of the Dhamma. Of these two kinds of sharing, this is supreme: sharing of the Dhamma. There are these two kinds of assistance: assistance with material things & assistance with the Dhamma. Of these two kinds of assistance, this is supreme: assistance with the Dhamma.”

The gift he describes
as supreme
& unsurpassed,
the sharing the Blessed One has extolled:
who—confident in the supreme field of merit,
wise, discerning—
wouldn't give it at appropriate times?
Both for those who proclaim it
and those who listen,
confident in the message of the One Well-Gone:
it purifies their foremost benefit—
those heeding the message
of the One Well-Gone.

Itivuttaka 99

This was said by the Blessed One, said by the Arahant, so I have heard: “It’s with reference to Dhamma, monks, that I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting. And how is it with reference to Dhamma that I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting?

“There is the case where a monk recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my sensitivity to pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my sensitivity to pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.’ Thus he recollects his manifold past lives in their modes & details.

“This is the first knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen—as happens in one who remains heedful, ardent, & resolute.

“Then again, the monk sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions: ‘These beings—who were endowed with bodily misconduct, verbal misconduct, & mental misconduct; who reviled noble ones, held wrong views and undertook actions under the influence of wrong views—at the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with bodily good

conduct, verbal good conduct, & mental good conduct; who did not revile noble ones, who held right views and undertook actions under the influence of right views—at the break-up of the body, after death, have re-appeared in a good destination, a heavenly world.’ Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions.

“This is the second knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen—as happens in one who remains heedful, ardent, & resolute.

“Then again, the monk—with the ending of effluents—remains in the effluent-free awareness-release & discernment-release, directly knowing & realizing it for himself right in the here-&-now.

“This is the third knowledge he has attained. Ignorance has been destroyed; knowledge has arisen; darkness has been destroyed; light has arisen—as happens in one who remains heedful, ardent, & resolute.

“It’s in this way that, with reference to Dhamma, I describe [a person as] a brahman with threefold knowledge, and not another as measured by citing & reciting.”

He knows his former lives.
He sees heavens & states of woe,
has attained the ending of birth,
is a sage who has mastered direct-knowing.

By means of these three knowledges
he becomes a three-knowledge brahman.¹
He’s what I call a three-knowledge man—
not another,
citing, reciting.

NOTE

1. In the brahmanical religion, a “three-knowledge man” was one who had memorized the three Vedas. This verse takes the brahmanical term and gives it a new, Buddhist meaning.

See also: [MN 4](#); [Thig 5:11](#); [Thig 5:12](#); [Thig 12](#); [Thig 13:2](#)

Itivuttaka 100

This was said by the Blessed One, said by the Arahant, so I have heard: “I am a brahman, monks, always responsive to requests, open-handed, bearing my last body, an unsurpassed doctor & surgeon. You are my children, my sons, born from my mouth, born of the Dhamma, created by the Dhamma, heirs to the Dhamma, not heirs in material things.

“There are these two kinds of gifts: a gift of material things & a gift of the Dhamma. Of these two kinds of gifts, this is supreme: a gift of the Dhamma.

“There are these two kinds of sharing: sharing of material things & sharing of the Dhamma. Of these two kinds of sharing, this is supreme: sharing of the Dhamma.

“There are these two kinds of assistance: assistance with material things & assistance with the Dhamma. Of these two kinds of assistance, this is supreme: assistance with the Dhamma.

“There are these two kinds of mass-donations: a mass-donation of material things & a mass-donation of the Dhamma. Of these two kinds of mass-donations, this is supreme: a mass-donation of the Dhamma.”

He who, unstinting,
made the mass-donation of Dhamma,
the Tathāgata,
sympathetic to all beings:
 to one of that sort
–the best of beings, human & divine–
living beings pay homage–
 to one gone
 to the beyond
 of becoming.

Itivuttaka 101

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, these four things are next to nothing, both easy to gain & blameless. Which four? Cast-off cloth is next to nothing, both easy to gain & blameless. Alms food is next to nothing, both easy to gain & blameless. The root of a tree as a dwelling place is next to nothing, both easy to gain & blameless. Medicine made of smelly urine¹ is next to nothing, both easy to gain & blameless. These are the four things that are next to nothing, both easy to gain & blameless. When a monk is content with what is next to nothing, easy to gain & blameless, then I say that he has one of the component factors of the contemplative life.”

Content with what's blameless,
 next to nothing,
 easy to gain,
his mind not vexed over
 lodging, clothing,
 food, or drink:
the four directions offer him
no obstruction.
These things, declared congenial
for the contemplative life,
 are possessed by the monk
 heedful, content.

NOTE

1. This is one of a monk's basic requisites. There is some disagreement as to whether it refers to medicine pickled in urine, or to the use of urine as a medicine (as is still practiced in parts of Asia today).

This itivuttaka is identical with AN 4:27.

Itivuttaka 102

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, for one knowing & seeing, I tell you, there is the ending of effluents, not for one not knowing & seeing. For one knowing what & seeing what is there the ending of effluents? For one knowing & seeing, ‘This is stress,’ there is the ending of effluents. For one knowing & seeing, ‘This is the origination of stress,’ there is the ending of effluents. For one knowing & seeing, ‘This is the cessation of stress,’ there is the ending of effluents. For one knowing & seeing, ‘This is the path of practice leading to the cessation of stress,’ there is the ending of effluents. For one knowing in this way and seeing in this way is there the ending of effluents.”

For a learner in training
along the straight path, there arises:
first, the knowledge of ending;
then, the gnosis unsurpassed;
then, the gnosis of one released—
release-knowledge, superlative,
the knowledge of ending:
 ‘The fetters are ended.’
Certainly not by the lazy fool
 uncomprehending,
is there attained
 Unbinding,
 the loosening of all ties.

See also: AN 3:86; §62

Itivuttaka 103

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, any contemplatives or brahmans who do not discern, as it has come to be, that ‘This is stress,’ ... that ‘This is the origination of stress,’ ... that ‘This is the cessation of stress,’ who do not discern, as it has come to be, that ‘This is the path of practice leading to the cessation of stress’: to me these contemplatives & brahmans do not count as contemplatives among contemplatives or as brahmans among brahmans. Furthermore, they do not enter & remain in the goal of the contemplative life or the goal of brahmanly life, having directly known & realized it for themselves right in the here-&-now.

“But any contemplatives or brahmans who discern, as it has come to be, that ‘This is stress,’ ... that ‘This is the origination of stress,’ ... that ‘This is the cessation of stress,’ who discern, as it has come to be, that ‘This is the path of practice leading to the cessation of stress’: to me these contemplatives & brahmans count as contemplatives among contemplatives and as brahmans among brahmans. Furthermore, they enter & remain in the goal of the contemplative life & the goal of the brahmanly life, having directly known & realized it for themselves right in the here-&-now.”

Those who don't discern stress,
stress's coming into play,
& where it totally stops,
 without trace,
who don't know the path,
the way to the stilling of stress:
 lowly
in their awareness-release
& discernment-release,
 incapable

of making an end,
they're headed
to birth & aging.

But those who discern stress,
stress's coming into play,
& where it totally stops,
without trace,
who discern the path,
the way to the stilling of stress:
consummate
in their awareness-release
& discernment-release,
capable
of making an end,
they are not headed
to birth & aging.

See also: SN 56:22; [Sn 3:12](#)

Itivuttaka 104

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, those monks who are consummate in virtue, consummate in concentration, consummate in discernment, consummate in release, consummate in the knowledge & vision of release; who exhort, demonstrate, instruct, urge, rouse & encourage; who are competent rightly to point out the true Dhamma: seeing them, I tell you, accomplishes a great deal; listening to them... approaching them... attending to them... recollecting them... following them in going forth accomplishes a great deal. Why is that?

“By associating with monks of this sort, sharing with them, attending to them, the as-yet-unculminated aggregate of virtue goes to the culmination of its development, the as-yet-unculminated aggregate of concentration goes to the culmination of its development, the as-yet-unculminated aggregate of discernment goes to the culmination of its development, the as-yet-unculminated aggregate of release goes to the culmination of its development, the as-yet-unculminated aggregate of knowledge & vision of release goes to the culmination of its development. Monks of this sort are said to be teachers, caravan leaders, abandoners of strife, dispellers of darkness, makers of light, makers of radiance, makers of brightness, makers of brilliance, bringers of illumination, noble ones, endowed with eyes that see.”

This is a condition
creating joy
for those who know:
living the Dhamma
of the noble ones,
 composed in mind.
They brighten the true Dhamma,
illumine it,

shining brilliantly.
They are
 makers of light,
 enlightened,
 abandoners of strife.
They have eyes
that see.
Having heard their message
with right gnosis, the wise
directly knowing
the ending of birth,
 come to no further becoming.

See also: [AN 9:1](#)

Itivuttaka 105

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, there are these four birthplaces of craving where a monk’s craving, when taking birth, takes birth. Which four? Either for the sake of cloth a monk’s craving, when taking birth, takes birth. Or for the sake of alms food a monk’s craving, when taking birth, takes birth. Or for the sake of lodging a monk’s craving, when taking birth, takes birth. Or for the sake of becoming or not becoming this or that a monk’s craving, when taking birth, takes birth. These are the four birthplaces of craving where a monk’s craving, when taking birth, takes birth.”

With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else
does he go beyond
the wandering- on.
Knowing this drawback—
that craving brings stress into play—
free from craving,
devoid of clinging,
mindful, the monk
lives the mendicant life.

See also: AN 4:9; [AN 4:28](#); [Sn 3:12](#)

Itivuttaka 106

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, living with Brahma are those families where, in the home, mother & father are revered by the children. Living with the first devas are those families where, in the home, mother & father are revered by the children. Living with the first teachers are those families where, in the home, mother & father are revered by the children. Living with those worthy of gifts are those families where, in the home, mother & father are revered by the children. ‘Brahma’ is a synonym for mother & father. ‘The first devas’ is a synonym for mother & father. ‘The first teachers’ is a synonym for mother & father. ‘Those worthy of gifts’ is a synonym for mother & father. Why is that? Mother & father do much for their children. They care for them, nourish them, introduce them to this world.”

Mother & father,
compassionate to their family,
are called
 Brahma,
 first teachers,
 those worthy of gifts
 from their children.
So the wise should pay them
 homage,
 honor,
 with food & drink,
 clothing & bedding,
 anointing & bathing,
 & washing their feet.
Performing these services to their parents,
the wise
 are praised right here

and after death
rejoice in heaven.

See also: [AN 2:31](#)—32; AN 4:63

Itivuttaka 107

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, brahmans & householders are very helpful to you, as they provide you with the requisites of robes, alms food, lodgings, & medical requisites for the sick. And you, monks, are very helpful to brahmans & householders, as you teach them the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; as you expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure. In this way the holy life is lived in mutual dependence, for the purpose of crossing over the flood, for making a right end to stress.”

Householders & the homeless
in mutual dependence
both reach the true Dhamma:
 the unsurpassed safety from bondage.
From householders, the homeless
receive requisites: robes, lodgings,
protection from inclemencies.
While in dependence on those well-gone,
home-loving householders
have conviction in Arahants
 of noble discernment,
 absorbed in jhāna.
Having practiced the Dhamma here—
the path leading to good destinations—
 delighting in the deva world,
 they rejoice,
 enjoying sensual pleasures.

Itivuttaka 108

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, any monks who are deceitful, stubborn, talkers, frauds, arrogant, & uncentered are not followers of mine. They have turned away from this Dhamma-&Vinaya. They attain, in terms of this Dhamma-&Vinaya, no growth, increase, or abundance.

“But any monks who are not deceitful, not talkers, who are enlightened, pliant, & well-centered: they are followers of mine. They have not turned away from this Dhamma-&Vinaya. They attain, in terms of this Dhamma-&Vinaya, growth, increase, & abundance.

Deceitful, stubborn, talkers, frauds,
arrogant, uncentered:
they don't grow in the Dhamma
taught by the Rightly
Self-awakened One.

Not deceitful, not talkers,
enlightened, pliant,
well-centered:
they grow in the Dhamma
taught by the One
Rightly
Self-awakened.

Itivuttaka 109

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, suppose a man were being carried along by the flow of a river, lovely & alluring. And then another man with good eyesight, standing on the bank, on seeing him would say, ‘My good man, even though you are being carried along by the flow of a river, lovely & alluring, further down from here is a pool with waves & whirlpools, with seizers & demons. On reaching that pool you will suffer death or death-like pain.’ Then the first man, on hearing the words of the second man, would make an effort with his hands & feet to go against the flow.

“I have given you this simile to illustrate a meaning. The meaning is this: the flow of the river stands for craving. Lovely & alluring stands for the six internal sense-media. The pool further down stands for the five lower fetters.¹ The waves stand for anger & distress. The whirlpools stand for the five strings of sensuality. The seizers & demons stand for the opposite sex. Against the flow stands for renunciation. Making an effort with hands & feet stands for the arousing of persistence. The man with good eyesight standing on the bank stands for the Tathāgata, worthy & rightly self-awakened.”

Even if it's with pain,
you should abandon
sensual desires
if you aspire
to future safety from bondage.

Rightly discerning,
with a mind well released,
touch release now here,
now there.

An attainer-of-wisdom,

having fulfilled the holy life,
is said to have gone
to the end of the world, gone
beyond.

NOTE

1. The five lower fetters are self-identity view, uncertainty, attachment to habits & practices, sensual passion, and resistance. See also [AN 7:48](#) and [AN 10:13](#).

Itivuttaka 110

This was said by the Blessed One, said by the Arahant, so I have heard: “If, while he is walking, monks, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk walking with such a lack of ardency & compunction is called continually & continuously lethargic & low in his persistence.

“If, while he is standing....

“If, while he is sitting....

“If, while he is lying down, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he does not quickly abandon, dispel, demolish, or wipe that thought out of existence, then a monk lying down with such a lack of ardency & compunction is called continually & continuously lethargic & low in his persistence.

“But if, while he is walking, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.

“If, while he is standing....

“If, while he is sitting....

“If, while he is lying down, there arises in a monk a thought of sensuality, a thought of ill-will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk lying down with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.”

Whether walking, standing,

sitting, or lying down,
whoever thinks evil thoughts,
related to the household life,
 is following no path at all,
 smitten
with delusory things.
He's incapable,
 a monk like this,
of touching superlative
self-awakening.
But whoever—
walking, standing,
sitting, or lying down—
overcomes thought,
delighting in the stilling of thought:
he's capable,
 a monk like this,
of touching superlative
self-awakening.

See also: [MN 19](#); [MN 20](#); [AN 3:102](#); [AN 4:11](#); [AN 6:20](#); [AN 10:51](#)

Itivuttaka 111

This was said by the Blessed One, said by the Arahant, so I have heard: “Be consummate in virtue, monks, and consummate in the Pāṭimokkha. Dwell restrained in accordance with the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

“When one is consummate in virtue, consummate in the Pāṭimokkha; dwelling restrained in accordance with the Pāṭimokkha, consummate in one’s behavior & sphere of activity; training oneself, having undertaken the training rules, seeing danger in the slightest faults—what more is to be done?

“If, while he is walking, any greed in a monk is done away with, any ill will... any sloth & torpor... any restlessness & anxiety is done away with, any uncertainty is abandoned; if his persistence is aroused and not lax; if his mindfulness is established & unmuddled; if his body is calm & unaroused; if his mind is centered & unified: then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.

“If, while he is standing....

“If, while he is sitting....

“If, while he is lying down, any greed in a monk is done away with, any ill will... any sloth & torpor... any restlessness & anxiety is done away with, any uncertainty is abandoned; if his persistence is aroused and not lax; if his mindfulness is established & unmuddled; if his body is calm & unaroused; if his mind is centered & unified: then a monk lying down with such ardency & compunction is called continually & continuously resolute, one with persistence aroused.”

Controlled in walking,

controlled in standing,
controlled in sitting,
controlled in lying down,
controlled in flexing & extending his limbs
 –above, around, & below,
 as far as the worlds extend–
observing the arising & passing away
 of phenomena,
 of aggregates:
a monk who dwells thus ardently,
not restlessly, at peace–
 always
mindful,
training in the mastery
of awareness-tranquility–
is said to be continually
 resolute.¹

NOTE

1. This itivuttaka is identical with AN 4:12.

Itivuttaka 112

This was said by the Blessed One, said by the Arahant, so I have heard: “Monks, the world¹ has been fully awakened to by the Tathāgata. From the world, the Tathāgata is disjoined. The origination of the world has been fully awakened to by the Tathāgata. The origination of the world has, by the Tathāgata, been abandoned. The cessation of the world has been fully awakened to by the Tathāgata. The cessation of the world has, by the Tathāgata, been realized. The path leading to the cessation of the world has been fully awakened to by the Tathāgata. The path leading to the cessation of the world has, by the Tathāgata, been developed.²

“Whatever in this world with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk, is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect, that has been fully awakened to by the Tathāgata. Thus he is called the Tathāgata.

“From the night the Tathāgata fully awakens to the unsurpassed Right Self-awakening to the night he is totally unbound in the Unbinding property with no fuel remaining,³ whatever the Tathāgata has said, spoken, explained is just so (*tatha*) and not otherwise. Thus he is called the Tathāgata.

“The Tathāgata is one who does in line with (*tathā*) what he teaches, one who teaches in line with what he does. Because he is one who does in line with what he teaches, one who teaches in line with what he does, he is thus called the Tathāgata.

“In this world with its devas, Māras, & Brahmas, in this generation with its contemplatives & brahmans, its royalty & common people, the Tathāgata is the unconquered conqueror, total seer, the wielder of power.⁴ Thus he is called the Tathāgata.”

This is the meaning of what the Blessed One said. So with regard to this it was said:

Directly knowing all the world,
all the world as it really is,
 from all the world disjoined,
 in all the world unmatched.

Conquering all
in all ways,
enlightened,
released from all bonds,
he touches the foremost peace—
 Unbinding, free
 from fear.

He is free
 of effluent,
 of trouble,
 awakened,
 his doubts cut through;
has attained the ending of action,
is released in the destruction of acquisitions.
He is blessed, awakened.
He is a lion, unsurpassed.
In the world with its devas
he set the Brahma-wheel going.⁵

Thus do divine & human beings
who have gone to the Buddha for refuge,
gathering, pay homage
to the great one, thoroughly mature:
 ‘Tamed, he’s the best
 of those who can be tamed;
calm, the seer
 of those who can be calmed;
released, supreme
 among those who can be released;
crossed, the foremost

of those who can cross.’

Thus they pay homage
to the great one, thoroughly mature:
‘In this world with its devas,
there’s no one
to compare
with you.’

This, too, was the meaning of what was said by the Blessed One, so I have heard.

NOTES

1. [SN 35:82](#) defines the “world” as the six sense spheres, their objects, consciousness at those spheres, contact at those spheres, and whatever arises in dependence on that contact, experienced as pleasure, pain, or neither pleasure nor pain.

2. This passage parallels, with one change, the duties appropriate to the four noble truths: abandoning the origination of stress, realizing its cessation, and developing the path of practice leading to its cessation. The one deviation is that whereas the duty with regard to stress is to comprehend it, here the Tathāgata is disjoined from the world. See [SN 56:11](#).

3. See [§44](#).

4. These are epithets usually associated with the Great Brahma. See [§22](#).

5. The Brahma-wheel = the Dhamma-wheel, the name of the Buddha’s first sermon, so called because it contains a “wheel” that lists all twelve combinations of two variables: the four noble truths—stress, its origination, its cessation, and the way leading to its cessation—and the three levels of knowledge appropriate to each truth: knowledge of the truth, knowledge of the task appropriate to the truth, and knowledge that the task has been completed. This wheel constitutes the Buddha’s most central teaching.

This itivuttaka is identical with AN 4:23.

See also: [MN 72](#); [MN 140](#); [MN 146](#); [AN 4:24](#); [AN 10:81](#); [§63](#); [Sn 5:6](#)

Glossary

PALI-ENGLISH

Abhidhamma: (1) In the discourses of the Pali Canon, this term simply means “higher Dhamma,” and a systematic attempt to define the Buddha’s teachings and understand their interrelationships. (2) A later collection of treatises collating lists of categories drawn from the teachings in the discourses, added to the Canon several centuries after the Buddha’s life.

Ājīvaka: An ascetic belonging to any one of a group of schools that, for various reasons, taught that morality was nothing more than a social convention and that human action was either unreal, totally predetermined, or powerless to effect results. See [DN 2](#).

Arahant: A “worthy one” or “pure one;” a person whose mind is free of defilement and thus is not destined for further rebirth. A title for the Buddha and the highest level of his noble disciples.

Āsava: Effluent; fermentation. Four qualities—sensuality, views, becoming, and ignorance—that “flow out” of the mind and create the flood of the round of death and rebirth.

Asura: A member of a race of beings who, like the Titans in Greek mythology, battled the devas for sovereignty in heaven and lost.

Bhikkhu: A Buddhist monk.

Bodhisatta: “A being (striving) for awakening;” the term used to describe the Buddha before he actually became Buddha, from his first aspiration to Buddhahood until the time of his full awakening. Sanskrit form: Bodhisattva.

Brahman: In common usage, a brahman is a member of the priestly caste, which claimed to be the highest caste in India, based on birth. In a specifically Buddhist usage, “brahman” can also mean an arahant, conveying the point that excellence is based, not on birth or race, but on the qualities attained in the mind.

Brahmā: An inhabitant of the heavenly realms of form or formlessness.

Deva: Literally, “shining one.” An inhabitant of the terrestrial or heavenly realms higher than the human.

Dhamma: (1) Event; action; (2) a phenomenon in & of itself; (3) mental quality; (4) doctrine, teaching; (5) *nibbāna* (although there are passages describing nibbāna as the abandoning of all dhammas). Sanskrit form: *Dharma*.

Gandhabba: (1) A celestial musician, the lowest level of celestial deva. (2) A being about to take birth.

Gotama: The Buddha’s clan name.

Indra (Inda): King of the devas of the Heaven of the Thirty-three. Another name for Sakka.

Jhāna: Mental absorption. A state of strong concentration focused on a single sensation or mental notion. This term is derived from the verb *jhāyati*, which means to burn with a steady, still flame.

Kamma: Intentional act. Sanskrit form: *Karma*.

Māra: The personification of temptation and all forces, within and without, that create obstacles to release from *samsāra*.

Meru: A mountain at the center of the universe where devas are said to dwell.

Nāga: A magical serpent, technically classed as a common animal, but possessing many of the powers of a deva, including the ability to take on human shape. Sometimes this term is used metaphorically, in the sense of “Great One,” to indicate an arahant.

Nibbāna: Literally, the “unbinding” of the mind from passion, aversion, and delusion, and from the entire round of death and rebirth. As this term also denotes the extinguishing of a fire, it carries connotations of stilling, cooling, and peace. “Total nibbāna” in some contexts denotes the experience of awakening; in others, the final passing away of an arahant. Sanskrit form: *Nirvāṇa*.

Nigaṇṭha: Literally, one without ties. An ascetic in the Jain religion.

Pali: The name of the Canon that forms the basis for the Theravāda and, by extension, the language in which it was composed.

Paṭicca-samuppāda: Dependent co-arising; dependent origination. A map showing the way ignorance and craving interact with the aggregates (*khandha*) and sense media (*āyatana*) to bring about stress and suffering. As the interactions are complex, there are several different versions of paṭicca samuppāda given in the suttas. In the most common one (given, for example, in [SN 12:2](#)), the map starts with ignorance. In another common one (given here in [DN 15](#)), the map starts with the interrelation between name (*nāma*) and form (*rūpa*) on the one hand, and sensory consciousness on the other.

Pāṭimokkha: Basic code of monastic discipline, composed of 227 rules for monks and 311 for nuns.

Pavāraṇā: Invitation; a monastic ceremony marking the end of the rains retreat on the full moon in October. During the ceremony, each monk invites his fellow monks to accuse him of any offenses they may have suspected him of having committed.

Rāhu: An asura who, according to legend, tried to swallow the sun. He is now a head with no body who still tries to swallow the sun and moon—thus causing solar and lunar eclipses—but his lack of a body means that such eclipses last only a short while.

Rakkhasa: A fierce spirit said to dwell in bodies of water.

Sakka: King of the devas of the Heaven of the Thirty-three. Another name for Indra.

Sakya: The Buddha's family name.

Samāna: Contemplative. Literally, a person who abandons the conventional obligations of social life in order to find a way of life more “in tune” (*sama*) with the ways of nature.

Samsāra: Transmigration; the process of wandering through repeated states of becoming, with their attendant death and rebirth.

Samvega: A sense of chastened dismay over the meaninglessness and futility of life as it is ordinarily lived, combined with a strong sense of urgency in looking for a way out.

Saṅgha: On the conventional (*sammatti*) level, this term denotes the communities of Buddhist monks and nuns. On the ideal (*ariya*) level, it

denotes those followers of the Buddha, lay or ordained, who have attained at least stream-entry.

Stūpa: A memorial to a dead person, derived from the form of a burial mound.

Sutta: Discourse. Sanskrit form: *sūtra*.

Tādin: “Such,” an adjective to describe one who has attained the goal. It indicates that the person’s state is indefinable but not subject to change or influences of any sort.

Tathāgata: Literally, “one who has become authentic (*tatha-āgata*) or is truly gone (*tathā-gata*)”: an epithet used in ancient India for a person who has attained the highest religious goal. In Buddhism, it usually denotes the Buddha, although occasionally it also denotes any of his arahant disciples.

Uposatha: Observance day, coinciding with the full moon, new moon, and half moons. Lay Buddhists often observe the eight precepts on this day. Monks recite the Pāṭimokkha on the full moon and new moon uposathas.

Vinaya: The monastic discipline, whose rules and traditions comprise six volumes in printed text. The Buddha’s own term for the religion he founded was “this Dhamma & Vinaya.”

Yakkha: Spirit; a lower level of deva—sometimes friendly to human beings, sometimes not—often dwelling in trees or other wild places.

ENGLISH-PALI

Although I have tried to be as consistent as possible in rendering Pali terms into English, there are a few cases where a single English term will not do justice to all the meanings of a Pali term. Although the rule of one English equivalent per one Pali word makes for consistency, any truly bilingual person will know that such a rule can create ludicrous distortions in translation. Thus, while I have generally tried to avoid using one English term to translate two different Pali terms, there are cases where I have found it necessary to render single Pali terms with two or more English terms, depending on context. *Citta* in some cases is rendered as mind, in others as heart, and in still others as intent. Similarly, *loka* is rendered either as cosmos or world, *manas* as intellect or heart, *āyatana* as medium or dimension, *upādāna* as clinging or sustenance, and dhamma as phenomenon, quality, or principle. If you see the word *heart* in a prose passage, it is translating *citta*; if in a passage of poetry, it is translating *manas*.

Also, for some of the Pali terms playing a central role in the teaching, I have chosen equivalents that do not follow general usage. In the following list I have marked these equivalents with asterisks. Explanations for these choices are provided at the end of the list.

- acceptance — *upasampadā*
- acquisition — *upadhi*
- aggregate — *khandha*
- alertness — *sampajañña*
- appropriate attention — *yoniso manasikāra*
- ardency — *ātappa*
- awakening — *bodhi*
- awareness — *cetas*
- awareness-release — *cetovimutti*
- becoming — *bhava*
- clear knowing — *vijjā*
- clinging* — *upādāna*
- compunction — *ottappa*

contemplative — *samaṇa*
conviction — *saddhā*
cosmos — *loka*
craving — *taṇhā*
dependent co-arising — *paṭicca samuppāda*
desire — *chanda*
dimension — *āyatana*
directed thought — *vitakka*
discern — *pajānāti*
discernment — *paññā*
discernment-release — *paññāvimutti*
discrimination — *vimamsā*
disenchantment — *nibbidā*
dispassion — *virāga*
dissonant — *visama*
effluent* — *āsava*
emptiness — *suññatā*
enlightened one* — *dhīra*
establishing of mindfulness — *satipaṭṭhāna*
evaluation — *vicāra*
fabricated — *saṅkhata*
fabrication — *saṅkhāra*
fetter — *saṃyojana*
gnosis — *aññā*
goodwill — *mettā*
habit — *sīla*
harmonious* — *sama*
heart — *manas; citta*

identity — *sakkāya*
inconstant* — *anicca*
insight — *vipassanā*
intellect — *manas*
intent — *citta*
intention — *cetanā*
medium — *āyatana*
mind — *citta*
non-fashioning — *atammayatā*
not-self — *anattā*
objectification* — *papañca*
obsession* — *anusaya*
origination — *samudaya*
perception — *saññā*
persistence — *virīya*
phenomenon — *dhamma*
precept — *sīla*
property — *dhātu*
quality — *dhamma*
release — *vimutti*
resolve — *saṅkappa*
self-awakening — *sambodhi*
self-identification — *sakkāya*
sensuality — *kāma*
shame — *hiri*
skillful — *kusala*
stream-entry — *sotāpatti*
stress* — *dukkha*

sustenance* — *upādāna*
theme — *nimitta*
tranquility — *samatha*
transcendent — *lokuttara*
unbinding* — *nibbāna*
unfabricated — *asaṅkhata*
virtue — *sīla*
world — *loka*

Acquisition: *Upadhi* literally means “belongings,” “baggage,” “paraphernalia.” In the suttas, it means the mental baggage that the mind carries around. The Cūḷaniddesa, a late canonical work, lists ten types of *upadhi*: craving, views, defilement, action, misconduct, nutriment (physical and mental), irritation, the four physical properties sustained in the body (earth, water, wind, and fire), the six external sense media, and the six forms of corresponding sensory consciousness. The state without *upadhi* or acquisitions is unbinding.

Aggregate: Any of the five types of phenomena that serve as objects of clinging and as bases for a sense of self: form, feeling, perception, mental fabrications, and consciousness.

Becoming: The processes of giving rise, within the mind, to states of being that allow for physical or mental birth on any of three levels: the level of sensuality, the level of form, and the level of formlessness.

Clinging/sustenance: The Pali term *upādāna*, which is used both on the physical and psychological levels, carries a double meaning on both levels. On the physical level, it denotes both the fuel of a fire and to the fire’s act of clinging to its fuel. On the psychological level, it denotes both the sustenance for becoming that the mind clings to, and to the act of clinging to its sustenance. To capture these double meanings, I have sometimes rendered *upādāna* as clinging, sometimes as sustenance, and sometimes as both.

Enlightened one: Throughout these suttas I have rendered *buddha* as “Awakened,” and *dhīra* as “enlightened.” As Jan Gonda points out in his book, *The Vision of the Vedic Poets*, the word *dhīra* was used in Vedic and

Buddhist poetry to mean a person who has the heightened powers of mental vision needed to perceive the “light” of the underlying principles of the cosmos, together with the expertise to implement those principles in the affairs of life and to reveal them to others. A person enlightened in this sense may also be awakened in the formal Buddhist sense, but is not necessarily so.

Fabrication: *San̥khāra* literally means “putting together,” and carries connotations of jerry-rigged artificiality. It is applied to physical and to mental processes, as well as to the products of those processes. Various English words have been suggested as renderings for *san̥khāra*, such as “formation,” “determination,” “force,” and “constructive activity.” However, “fabrication,” in both of its senses, as the process of fabrication and the fabricated things that result, seems the best equivalent for capturing the connotations as well as the denotations of the term.

Harmonious and Dissonant: Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Dissonant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama*—“even”—describes an instrument tuned on-pitch; *visama* means off-pitch. [AN 6:55](#) contains a famous passage where the Buddha reminds Soṇa Kōḷivisa—who had been over-exerting himself in the practice—that a lute sounds appealing only if the strings are neither too taut nor too lax, but “evenly” tuned. This same terminology came to be applied to human actions, with the connotation that good actions were not only appealing, but also in tune with the true nature of the laws of action.

Inconstant: The usual rendering for *anicca* is “impermanent.” However, the antonym of the term, *nicca*, carries connotations of constancy and reliability; and as *anicca* is used to emphasize the point that conditioned phenomena are unreliable as a basis for true happiness, this seems a useful rendering for conveying this point.

Objectification: The term *papañca* has entered popular usage in Buddhist circles to indicate obsessive, runaway thoughts that harass the mind. But in the suttas, the term is used to indicate, not the amount of thinking that harasses the mind, but the categories used in a particular type of thinking that harasses the mind and extends outward to create conflict with others.

[Sn 4:14](#) states that the root of the categories of *papañca* is the perception, “I am the thinker.” From this self-objectifying thought, in which one takes on the identity of a being, a number of categories can be derived: being/not-being, me/not-me, mine/not-mine, doer/done-to, feeder/food. This last pair of categories comes from the fact that, as a being, one has to lay claim to food, both physical and mental, to maintain that being ([Khp 4](#)). Thinking in terms of these categories inevitably leads to conflict, as different beings fight over their food. Because this harassment and conflict come from a self-objectifying thought that leads to the objectification of others as well, *objectification* seems to be the best English equivalent for *papañca*.

Obsession: *Anusaya* is usually translated as “underlying tendency” or “latent tendency.” These translations are based on the etymology of the term, which literally means, “to lie down with.” However, in actual usage, the related verb (*anuseti*) means to be obsessed with something, for one’s thoughts to return and “lie down with it” (or, in our idiom, to “dwell on it”) over and over again.

Stress: The Pali term *dukkha*, which is traditionally translated in the commentaries as, “that which is hard to bear,” is notorious for having no truly adequate equivalent in English, but stress—in its basic sense as a strain on body or mind—seems as close as English can get. In the Canon, *dukkha* applies both to physical and to mental phenomena, ranging from the intense stress of acute anguish or pain to the innate burdensomeness of even the most subtle mental or physical fabrications.

Unbinding: Because *nibbāna* is used to denote not only the Buddhist goal, but also the extinguishing of a fire, it is usually rendered as “extinguishing” or, even worse, “extinction.” However, a close look at ancient Indian views of the workings of fire (see *The Mind Like Fire Unbound*) shows that people of the Buddha’s time felt that a fire, in going out, did not go out of existence but was simply freed from its agitation and attachment to its fuel. Thus, when applied to the Buddhist goal, the primary connotation of *nibbāna* is one of release and liberation. According to the commentaries, the literal meaning of the word *nibbāna* is “unbinding,” and as this is a rare case where the literal and contextual meanings of a term coincide, this seems to be the ideal English equivalent.

Abbreviations

<i>AN</i>	<i>Aṅguttara Nikāya</i>
<i>CDB</i>	<i>The Connected Discourses of the Buddha</i>
<i>Cv</i>	<i>Cullavagga</i>
<i>Dhp</i>	<i>Dhammapada</i>
<i>DhpA</i>	<i>Dhammapada Commentary</i>
<i>DN</i>	<i>Dīgha Nikāya</i>
<i>GS</i>	<i>The Book of Gradual Sayings</i>
<i>Iti</i>	<i>Itivuttaka</i>
<i>Khp</i>	<i>Khuddakapāṭha</i>
<i>KS</i>	<i>The Book of Kindred Sayings</i>
<i>LDB</i>	<i>The Long Discourses of the Buddha</i>
<i>MLDB</i>	<i>The Middle Length Discourses of the Buddha</i>
<i>MLS</i>	<i>The Collection of the Middle Length Sayings</i>
<i>MN</i>	<i>Majjhima Nikāya</i>
<i>Mv</i>	<i>Mahāvagga</i>
<i>Nd I</i>	<i>Mahāniddesa</i>
<i>Nd II</i>	<i>Cullaniddesa</i>
<i>NDB</i>	<i>The Numerical Discourses of the Buddha</i>
<i>PTS</i>	<i>Pali Text Society</i>
<i>Pv</i>	<i>Petavatthu</i>
<i>SN</i>	<i>Samyutta Nikāya</i>
<i>Sn</i>	<i>Sutta Nipāta</i>

Thag Theragāthā

Thig Therīgāthā

Ud Udāna

References to DN, Iti, and MN are to discourse (sutta). Those to Dhṛp are to verse. Those to Cv and Mv are to chapter, section, and sub-section. References to other texts are to section (saṃyutta, nipāta, or vagga) and discourse.

An “A” after any of these abbreviations denotes the Commentary (Aṭṭhakathā) to that text.

All translations are based on the Royal Thai Edition of the Pali Canon (Bangkok: Mahāmakut Rājavidyālaya, 1982).

OTHER ABBREVIATIONS:

ChU Chāndogya Upaniṣad

*GD The Group of
Discourses*