

## Dhamma,dāyāda Sutta

The Discourse on Heirs to the Dharma | M 3/1:12-16

Chinese Āgama MĀ 88 = T1.569; EĀ 18,3 = T2.587

Theme: Sāriputta on how to inherit the Dharma

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### 1 Sutta summary

The Dhamma Dāyāda Sutta opens with the Buddha differentiating between two kinds of legacy of his Teaching: the worldly (*āmisa*) and the spiritual (*nirāmisa*) [§1-3]. The Majjhima Commentary says that the teachings of the Dhamma Dāyāda Sutta were given because many bhikkhus were existence elated over gains and honour accruing to the Sangha leading them to neglect their spiritual training. Instead of taking a disciplinary approach—that of making a training-rule for the usage of the requisites—the Buddha took a spiritual approach by giving a teaching on the practice of a Dharma heir (*dhamma,dāyāda*) to those who are earnest in their training [§3].

After making this short statement on a true Dharma heir, the Buddha retires to his dwelling, leaving Sāriputta to elaborate on it, based on the theme of solitude (*paviveka*) [§§4-5]. Sāriputta goes on to point out three kinds of faults that the monks have to avoid, differentiating them into three groups, that is, the elder monks (*thera*) [§§6b, 7b], the middling monks (*majjhima therā*) [§§6c, 7c] and the novice monks [§§6d, 7d].

The Sutta closes with Sāriputta exhorting the monks to abandon eight pairs of mental impurities (*upakkilesa*) [3], which is done by keeping to the middle way, “that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana” [§§8-15]. The Sutta closes with the monks rejoicing in Sāriputta’s teaching [§16].

### 2 Related suttas

A shorter teaching on a similar theme of spiritual legacy is found in **the Brāhmaṇa Sutta** (It 4.1), on the two kinds of giving (*dāna*), two kinds of sharing (*samvibhāga*), two acts of kindness (*anuggaha*), and sacrifices (*yāga*)—that is, the material (*āmisa*) and the spiritual (*nirāmisa*)—and the spiritual is pre-eminent (It 4.1/101 f).

The Dhamma,dāyāda Sutta is often quoted as a teaching on contentment and desiring little (eg Miln 242). Due to the nature of its admonition, this Sutta may be classified as a “prophetic” sutta.<sup>1</sup>

### 3 The 8 pairs of imperfections

In **the Padhāna Sutta** (Sn 3.2), the Buddha metaphorically refers to a list of 16 defilements as the “army of Māra” (*māra,sena*), that is, those qualities that hinder our spiritual growth.

436	<i>Kāmā te paṭhamā senā Dutiya arati vuccati Tatiya khup,pipāsā te Catutthi taṇhā pavuccati</i>	Sensual pleasures are your first army. Discontent is your second called. Your third is hunger-and-thirst. The fourth is craving called.
437	<i>Pañcamam thīna,middham<sup>2</sup> te Chaṭṭhā bhūrū pavuccati Sattamī vicikicchā te Makkho thambo te aṭṭhamo</i>	Your fifth is sloth-and-torpor. The sixth is fear called. Your seventh is doubt. Hypocrisy and obstinacy are the eighth.

<sup>1</sup> See **The Dharma-ending Age** = SD 1.10 (3-5).

<sup>2</sup> On this as *thīna-m-iddha* (increase of sleepiness), see **Thīna,middha** = SD 32.6 (1.1).

438	<i>Lābho siloko sakkāro micchā, laddho ca yo yaso yo c'attānaṃ samukkamse pare ca avajānati</i>	Gain, repute, honour, and whatever fame ill-gotten, and whoever praises himself but belittles others,
439	<i>Esā namuci te senā kaṇhassābhīppahārīnī Na naṃ asūro jināti jetvā ca labhate sukhaṃ</i>	that, Namuci, is your army— the strike-force of the dark one [Kaṇha]. Who is not a hero [Jina] cannot conquer it, but having conquered it, he gains happiness. (Sn 436-439) = SD 51.5

Many of these defilements—also totalling 16—are identical with or close to the 16 mental defilements (*upakkilesa*), listed in the Dhamma, dāyāda Sutta at its closing [§§8-15].

The Sutta, however, uniquely lists them as *eight pairs*, as they are either opposites (eg greed and hate) or closely related (eg anger and grudge). Although unnamed as a list, these 8 pairs (totalling 16) of mental impurities are defined in **the Vibhaṅga** and Majjhima Commentary.<sup>3</sup>

**Vatthūpama Sutta (M 7.3/1:36 f) = SD 28.12**

(1) Covetousness and rampant greed	( <i>abhijjhā, visama, lobha</i> ) <sup>4</sup>
(2) Ill will	( <i>vyāpāda</i> )
(3) Anger	( <i>kodha</i> )
(4) Grudge [Resentment]	( <i>upanāha</i> )
(5) Scorn [Contempt]	( <i>makkha</i> )
(6) Spite [Malice]	( <i>palāsa</i> )
(7) Envy	( <i>issā</i> )
(8) Stinginess [Selfishness]	( <i>macchhariya</i> )
(9) Deceit	( <i>māyā</i> )
(10) Fraud [Hypocrisy]	( <i>sāṭheyya</i> )
(11) Callousness [Stubbornness]	( <i>thambha</i> )
(12) Impetuosity [Rivalry]	( <i>sārambha</i> )
(13) Conceit	( <i>māna</i> )
(14) Arrogance	( <i>atimāna</i> )
(15) Mental intoxication [Pride]	( <i>mada</i> )
(16) Heedlessness [Negligence]	( <i>pamāda</i> )

**Dhamma, dāyāda Sutta list**

[§8] Greed	( <i>lobha</i> )
[§8] Hate	( <i>dosa</i> )
[§9] Anger	( <i>kodha</i> )
[§9] Grudge	( <i>upanāha</i> )
[§10] Scorn	( <i>makkha</i> )
[§10] Spite	( <i>palāsa</i> )
[§11] Envy	( <i>issā</i> )
[§11] Stinginess	( <i>macchera</i> )
[§12] Deceit	( <i>māyā</i> )
[§12] Fraud	( <i>sāṭheyya</i> )
[§13] Callousness	( <i>thambha</i> )
[§13] Impetuosity	( <i>sārambha</i> )
[§14] Conceit	( <i>māna</i> )
[§14] Arrogance	( <i>atimāna</i> )
[§15] Intoxication etc	( <i>mada</i> )
[§15] Heedlessness	( <i>pamāda</i> )

**Table 3.** A comparative list of the 16 mental impurities

**The Vatthūpama Sutta** (M 7) has the same list of 16 mental impurities, except that where its first impurity is “covetousness (*abhijjhā*) and rampant greed (*visama, lobha*),” the Dhamma, dāyāda Sutta has

<sup>3</sup> Vbh §§845-48, 878 f, 891-94, 909; MA 1:168-170. See M:ÑB 1179 n87. For defs of each of the 16 mental impurities (*soḷasa upakkilesa*), see nn on each *upakkilesa* in the tr below.

<sup>4</sup> Comy def *abhijjhā* as desire-or-lust (*chanda, rāga*) for our own things, while *visama, lobha* is desire-or-lust for those of others. DA defs *visama, lobha* as excessive greed (or neurotic desire) by way of consuming things (*paribhoga, yuttesu pi thānesu atibalava, lobho*), in other words, excessive materialism and consumerism (DA 3:853): see SD 31/7 (7.1). Our sutta comy discussed other distinctions, but concludes that, since all greed is disharmonious (*visama*), the two terms should be understood as synonyms (MA 1:169). However, when *abhijjhā* is used by itself or in the dvandva, *abhijjhā, domanassa*, it is usu rendered as “covetousness and displeasure” (eg M 10.4b/1:56) & SD 13.1 Intro (4.2), SD 32.1 (2.1). I think *abhijjhā, visama, lobha* is synonymous with *chanda, rāga*, so that, likewise, the former (*abhijjhā*) refers to the desire for an unacquired object, while the latter (*visama, lobha*) is the attachment to the acquired object (Abhidharma, kośa Vyākhyā): see *Kāma-c, chanda* = SD 32.1 (3.1.1).

“ill will” (*vyāpāda*) [Table 3]. In the Vatthūpama Sutta (and similarly in the Dhamma,dāyāda Sutta), they are referred to as “impurities of the mind” or “imperfections that defile the mind” (*cittass’upakkilesa*) (M 7.3/1:36 f), that is, blemishes or imperfections of mental concentration.<sup>5</sup>

Sometimes, these impurities refer to those of insight meditation (*vipassān’upakkilesa*, Vism 20.105). Sometimes, they signify the minor defilements that arise from the three unwholesome roots (greed, hate, delusion) either as their modes or offshoots. In the Dhamma,dāyāda Sutta, the last is meant, that is as aspects of the three unwholesome roots.<sup>6</sup>

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<sup>5</sup> See (Anuruddha) **Upakkilesa S** (M 128.27+30/3:161-163) = SD 5.18. While the (Anuruddha) Upakkilesa S list of 11 *upakkilesas* evolved into the 5 hindrances (*pañca nīvaraṇa*), SD 5.18 Intro (3), the list of 16 *upakkilesas* prob evolved into the 10 fetters (*dasa saṃyojana*) (in connection with sainthood), viz. Self-identity view (*sakkāya-diṭṭhi*), spiritual doubt (*vicikicchā*), attachment to rituals and vows (*sīla-b,bata,parāmāsa*), sensual lust (*kāma,rāga*), aversion (*paṭigha*), greed for form existence (*rūpa,rāga*), greed for formless existence (*arūpa,rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61; A 5:13; Vbh 377). In some places, no 5 (*kāma,rāga*) is replaced by ill will (*vyāpāda*).

<sup>6</sup> See M:NB 1179 n86.

## The Discourse on Heirs to the Dharma

M 3/1:12-16

1 Thus have I heard.

At one time the Blessed One was staying in Jeta's Grove in Anātha,piṇḍika's Park near Sāvattihī. There the Blessed One addressed the monks thus: "Bhikshus!" "Bhante!" the monks replied in assent to the Blessed One. The Blessed One said this:

### Two kinds of heirs

**2a** HEIRS TO MATERIAL THINGS. "Bhikshus, be my heirs to the Dharma, not my heirs to material things.

Out of compassion for you I have thought, thus:

'How shall my disciples be my heirs to the Dharma, not my heirs to material things?'

If you, bhikshus, were my heirs to material things, not my heirs to the Dharma, then you would be reckoned thus:<sup>7</sup>

'The Teacher's disciples live as his heirs to material things, not his heirs to the Dharma.'<sup>8</sup>

Then, I too would reckon thus:<sup>9</sup>

'The Teacher's disciples live as his heirs to material things, not his heirs to the Dharma.'

**2b** HEIRS TO THE DHARMA. And if you, bhikshus, *were* my heirs to the Dharma, *not* my heirs to material things, it would then be proper to think thus:

**'The Teacher's disciples live as his heirs to the Dharma, not his heirs to material things.'**

It would be proper for me, too, to think thus:

'The Teacher's disciples live as his heirs to the Dharma, not his heirs to material things.'

Therefore, bhikshus, be my heirs to the Dharma, not my heirs to material things.

Out of compassion for you I have thought:

'How shall my disciples be my heirs to the Dharma, not my heirs to material things?'

### The Buddha praises contentment

**3a** Here, bhikshus, suppose that I were to have eaten, fully satisfied, had my fill, finished, have had enough, have had what I needed, and some almsfood is left over to be disposed of.<sup>10</sup>

Then two monks arrive [13] hungry and weak, and I told them, 'Bhikshus, I have eaten, fully satisfied, had my fill, finished, have had enough, have had what I needed, but there is this almsfood of mine left over to be disposed of.

Eat, if you like,<sup>11</sup> if you do not eat it, then I shall dispose of it where there is no grass or drop it into water where there is no life.'<sup>12</sup>

<sup>7</sup> *Tumhe ca me, bhikkhave, āmisa,dāyādā bhaveyyātha no dhamma,dāyādā, tumhepi tena ādiyā bhaveyyātha.*

<sup>8</sup> *Āmisa,dāyādā satthu,sāvakā viharanti, no dhamma,dāyādā ti.*

<sup>9</sup> This and the next line: *Aham pi tena ādiyo bhaveyyaṃ—'āmisa,dāyādā satthu,sāvakā viharanti, no dhamma,dāyādā ti.*

<sup>10</sup> *Idhāhaṃ, bhikkhave, bhuttāvi assaṃ pavārito paripuṇṇo pariyosito suhito yāvad-attho; siyā ca me piṇḍapāto atireka,dhammo chaḍḍanīya,dhammo. Assaṃ* here is 1 pot of *atthi* ("it is"), meaning "it were. it might be that..." (CPD 119d sv *atthi*). The phrase *bhuttāvi...pavārito paripuṇṇo pariyosito suhito yāvad-attho* appears only in this Sutta (M 3 at M 12,30, 13,2+7+19). Only *bhuttāvi...yavad-attho*: **Mūlhaka S** (S 17.5/2:229). Only *bhuttāvi*: **Raṭṭha,pāla S** (M 82.24/2:64); **Brahm'āyu S** (M 91.16/2:139); **Sunakkhatta S** (M 105.15/2:255); **Doṇa Pāka S** (S 3.13/1:81); **Pācittiya**: V 4:81-84, 311.

<sup>11</sup> Pāc 35 prohibits monks from accept second servings after they have finished their meal, but allows them "to eat what is left over (*atiritta*) both by one who is ill and by one who is not ill," even after one is "satisfied," but with the determination, "All this is enough." (V 4:81 ff).

**3b** THE MONK WHO WOULD RATHER STARVE. Now, it occurs to one monk, thus, ‘The Blessed One has eaten, fully satisfied, has had his fill, finished, has had enough, has had what he needed, but there is this almsfood of the Blessed One left over to be disposed of.

If we do not eat it, the Blessed One would dispose of it where there are no plants or drop it into water where there is no life.

But this has been said by the Blessed One:

“Bhikshus, be my heirs to the Dharma, not my heirs to material things.”

Now this almsfood is one of the material things.<sup>13</sup> Suppose that instead of eating this almsfood, I pass this night and day hungry and weak.’

Then, he, instead of eating this almsfood, passes the night and day hungry and weak.

**3c** THE MONK WHO FILLS HIS BELLY. Then it occurs to the second monk, thus, ‘The Blessed One has eaten, fully satisfied, has had his fill, finished, has had enough, has had what he needed, but there is almsfood of the Blessed One left over to be disposed of.

If we do not eat it, the Blessed One would dispose of it where there are no plants or drop it into water where there is no life.

Suppose that I were to eat this almsfood and pass the day and night neither hungry nor weak.’

And after eating that almsfood, he passes the night and day neither hungry nor weak.

**3d** Now although that monk by eating that almsfood passes the night and day neither hungry nor weak, yet the first monk is more to be respected and commended by me.

Why is that?

Because that will for a long time conduce to his fewness of wants, contentment, effacement, easy support, and applying effort.<sup>14</sup>

Therefore, bhikshus, be my heirs to the Dharma, not my heirs to material things.

Out of compassion for you I have thought: ‘How shall my disciples be my heirs to the Dharma, not my heirs to material things?’”

### Sāriputta elaborates on the Buddha Word

**4** The Blessed One said this. Having said this, the Well-gone One rose from his seat and went into his dwelling.

Soon after he had left, the venerable Sāriputta addressed the monks thus: “Avuso bhikshus!”

“Avuso!” [14] they replied in assent to the venerable Sāriputta.

The venerable Sāriputta said this:

**5** “Avuso, in what way do the disciples of the Teacher, who lives in solitude, but not train in solitude? And in what way do disciples of the Teacher, who lives in solitude, train in solitude?”

“Indeed, avuso, we could come from far away to learn from the venerable Sāriputta the meaning of the statement. It would be good if the venerable Sāriputta would explain the meaning of this statement.

Having heard it from venerable Sāriputta, the monks will remember it.”

“Then, avuso, listen and pay close attention: I will speak.”

“Yes, avuso,” the monks replied in assent to the venerable Sāriputta.

The venerable Sāriputta said this:

<sup>12</sup> *Sace ākaṅkatha bhuñjatha, no ce tumhe bhuñjissatha, idānāhaṃ appa,harite vā chaḍḍessāmi, appānake vā udake opilāpessāmi ti.* Comy explains *appa,harite* with “grasses” (*tiṇāni*), and cites Pāc 20/V 4:48 f (MA 1:94). On the instruction, “I shall dispose of it where there are no plants or drop it into water where there is no life,” see V 1:157, 2:216; M 1:207, 3:157; S 1:169; Sn p15. Pāc 20 and 62 make it an offence for monks knowingly to make use of water than contains life (V 4:48 f, 125). The Training-rules (*sekhiya*) prohibit bhikshus, if they are not ill, from easing or spitting on plants.

<sup>13</sup> *Amis’aññataram kho pan’etaṃ, yad idaṃ piṇḍapāto.*

<sup>14</sup> *Taṇ hi tassa, bhikkhave, bhikkhuno dīgha,rattam app’icchatāya santuṭṭhiyā sallekāya subharatāya vīriy’ārambhāya saṃvattissati.* A common stock phrase in the Vinaya, see V 1:45 = 2:2 = 3:21 = 171 = 4:213. MA explains that these five qualities gradually fulfill all the stages of the practice ending in arhathood.

### The heirs to material things

6a “Avuso, in what way do the disciples of the Teacher, who lives in solitude, not train in solitude? Here, avuso, disciples of the Teacher, who lives in solitude, but do not train in solitude; they do not abandon what the Teacher tells them to abandon; they are luxurious and lax, led by backsliding,<sup>15</sup> giving up solitude.<sup>16</sup>

6b Here, avuso, the elder monks<sup>17</sup> are to be blamed for three reasons.

As disciples of the Teacher, who lives in solitude, they do not train in solitude. This is the first reason they are blameworthy.

They do not abandon what the Teacher tells them to abandon. This is the second reason they are blameworthy.

They are luxurious and lax, led by backsliding, giving up solitude. This is the third reason they are blameworthy.

The elder monks are to be blamed for these three reasons.

6c Here, avuso, the middling monks<sup>18</sup> are to be blamed for three reasons.

As disciples of the Teacher, who lives in solitude, they do not train in solitude. This is the first reason they are blameworthy.

They do not abandon what the Teacher tells them to abandon. This is the second reason they are blameworthy.

They are luxurious and lax, led by backsliding, giving up solitude. This is the third reason they are blameworthy.

The middling monks are to be blamed for these three reasons.

6d Here, avuso, the novice monks<sup>19</sup> are to be blamed for three reasons.

As disciples of the Teacher, who lives in solitude, they do not train in solitude. This is the first reason they are blameworthy.

They do not abandon what the Teacher tells them to abandon. This is the second reason they are blameworthy.

They are luxurious and lax, led by backsliding, giving up solitude. This is the third reason they are blameworthy.

The novice monks are to be blamed for these three reasons.

Avuso, in these ways do the disciples of the Teacher, who lives in solitude, not train in solitude.

### The heirs to the Dharma

7a And in what way do disciples of the Teacher, who lives in solitude, [15] train in solitude?”

Here, avuso, disciples of the Teacher, who lives in solitude, train in solitude; they abandon what the Teacher tells them to abandon; they are neither luxurious nor lax, giving up backsliding, led by solitude.<sup>20</sup>

7b Here, the elder monks are to be commended for three reasons.

As disciples of the Teacher, who lives in solitude, they train in solitude. This is the first reason they are to be commended.

<sup>15</sup> “Backsliding,” ie in regards to the 5 mental hindrances (sensual desire, ill will, sloth and torpor, restlessness and remorse, spiritual doubt) (MA 1:101).

<sup>16</sup> “Led by backsliding, giving up solitude,” *okkamane pubbaṅgamā paviveke nikkhitta.dhurā*. The two Pali predicative adjectives here are interchanged in the next section describing the positive qualities of practitioners.

<sup>17</sup> *Therā bhikkhū*. Those ordained for 10 years (rains-retreats) or more.

<sup>18</sup> *Majjhimā bhikkhū*. Those ordained for 5-9 years (rains-retreats).

<sup>19</sup> *Navakā bhikkhū*. “Novice monks” are those ordained for less than 5 years (rains-retreats). Cf *sāmaṇera*, “novice,” a monk observing only the 10 precepts, usu under 20 lunar years old.

<sup>20</sup> “Giving up backsliding, led by solitude,” *okkamane nikkhitta.dhurā paviveke pubbaṅgamā*. The two Pali predicative adjectives here have switched positions from those in the previous section describing the negative qualities of practitioners. To balance this translation, I had to think of an identical English translation that would apply to both contrasting ideas in each of the two sentences. The alternative is of course not to be concerned with such an interesting feature of canonical Pali.



They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

They are neither luxurious nor lax, giving up backsliding, led by solitude. This is the third reason they are to be commended.

The elder monks are to be commended for these three reasons.

**7c** Here, the middling monks are to be commended for three reasons.

As disciples of the Teacher, who lives in solitude, they train in solitude. This is the first reason they are to be commended.

They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

They are neither luxurious nor lax, giving up backsliding, led by solitude. This is the third reason they are to be commended.

The middling monks are to be commended for these three reasons.

**7d** Here, the novice monks are to be commended for three reasons.

As disciples of the Teacher, who lives in solitude, they train in solitude. This is the first reason they are to be commended.

They abandon what the Teacher tells them to abandon. This is the second reason they are to be commended.

They are neither luxurious nor lax, giving up backsliding, led by solitude. This is the third reason they are to be commended.

The novice monks are to be commended for these three reasons.

Avuso, in these ways do the disciples of the Teacher, who lives in solitude, train in solitude.

### The 8 pairs of mental impurities<sup>21</sup>

**8** GREED AND HATE. Here, avuso, greed (*lobha*) is evil, and hate (*dosa*) is evil.<sup>22</sup> There is the middle way<sup>23</sup> for the abandonment of greed and hate, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.<sup>24</sup>

And what, avuso, is this middle way?

It is this very **noble eightfold path**,<sup>25</sup> that is,

- (1) right view,
- (2) right thought,
- (3) right speech,
- (4) right action,
- (5) right livelihood
- (6) right effort,
- (7) right mindfulness,
- (8) right concentration.

This, avuso, is the middle way,<sup>26</sup> that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

<sup>21</sup> On the foll 16 mental impurities (*upakkilesa*), see Intro (3).

<sup>22</sup> MA: “Resentment at not getting the foods that one has greed for.” Cf the 1<sup>st</sup> *upakkilesa* of **Vatthūpama S** (M 7.3): see Intro (Table 3).

<sup>23</sup> *Majjhimā paṭipadā*.

<sup>24</sup> “That gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana,” *cakkhu,-karaṇī ñāṇa,karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati*. This famous stock passage is in **Dhamma,cakka-p,pavattana S** (S 56.11.3/5:421 etc = SD 1.1).

<sup>25</sup> *Aṭṭh’angika ariya,magga*. MA 1:105 quotes Dh 274: “This itself is the way—there is no other—for the purification of vision (*dassana*). The eightfold path is to be taken together as a single process (see M 117/3:72 ff) with right view as the forerunner (M 117.4/3:71; A 5:214).

<sup>26</sup> It is so called because the two extremes of greed and hate do not touch it, and as such is free from them (MA 1:104). On greed and hate, see Vbh §909.

**9 ANGER AND GRUDGE.** Here, avuso, anger (*kodha*) is evil, and grudge (*upanāha*) is evil.<sup>27</sup> There is the middle way for the abandonment of anger and grudge

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**10 SCORN AND SPITE.** Here, avuso, scorn (*makka*) is evil, and spite (*paḷāsa*) is evil.<sup>28</sup> There is the middle way for the abandonment of scorn and spite

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**11 ENVY AND STINGINESS.** Here, avuso, envy (*issā*) is evil, and stinginess (*macchera*) is evil.<sup>29</sup> There is the middle way for the abandonment of envy and stinginess

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**12 DECEIT AND FRAUD.** Here, avuso, deceit (*māyā*) is evil, and fraud (*sāṭṭheyya*) is evil.<sup>30</sup> There is the middle way for the abandonment of deceit and fraud

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**13 OBSTINACY AND IMPETUOSITY.** Here, avuso, obstinacy (*thambha*) is evil, and **[16] impetuosity** [rivalry] (*sārambha*) is evil.<sup>31</sup> There is the middle way for the abandonment of obstinacy and impetuosity.

<sup>27</sup> Anger and grudge. **Vibhaṅga:** “First, there is anger, then grudge...the strengthening of anger” (Vbh §891). “Grudge” (*upanāha*) arises after we are repeatedly angry about someone or something (MA 1:169).

<sup>28</sup> Scorn and spite, alt trs “smirching and disparaging” (Vbh:T 465), “contempt and insolence” (M:ÑB). (Vbh §892). “Scorn,” (*makka*) is derogatory action (Vbh 892/357), or devaluation of benefits others place on us (MA 1:169). “Spite” (*palāsa*) is causing dispute, competing, not giving in (Vbh 892/357); or, presumption (*yuga-g, gahā*) in regarding oneself to be as good another, esp when he is perceived as better (MA 1:169).

<sup>29</sup> Envy and stinginess. “Envy” is resentment over the gain, honour, respect, regard, salutation, offerings that accrue to others. “Stinginess” is the unwillingness to share what one has with others. The Vibhaṅga lists 5 kinds of stinginess or “cramped state of mind,” that is, regarding dwelling, family, gain, reputation, the Dharma (Vbh §893).

<sup>30</sup> Deceit and fraud. “Deceit” refers to the action of one who, having done a wrong action of body, speech or mind, conducts himself through body, speech or mind so that no one would know that wrong deed, or any similar deed of secrecy, evasion, etc. “Fraud” (or “hypocrisy”) is the state of pretending with unwholesome intent, ie, hypocrisy, pretence, pretentiousness (Vbh 894/358).

<sup>31</sup> Obstinacy and impetuosity. “Obstinacy,” callousness or mental rigidity, is inflexibility or stiffness of consciousness, non-pliancy. See **Arahatta S** (A 6.76/3:430) on conceit, where Comys explain *thambha* as inflexibility, “like bellows full of air” (MA 1:170), or “a state of callousness by way of anger and conceit” (*kodha, mānehi thaddha, bhāvaṃ*) (AA 3:411). “Impetuosity” (*sārambha*) or obstinacy is attempting to outdo others, the drive to suppress their achievements. (Vbh §847 f); the drive to outdo other (by way of one-up-manship) (MA 1:170). See



that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**14** CONCEIT AND ARROGANCE. Here, avuso, conceit (*māna*) is evil, and arrogance (*atimāna*) is evil.<sup>32</sup> There is the middle way for the abandonment of conceit and arrogance

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way, that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

**15** PRIDE AND HEEDLESSNESS. Here, avuso, pride (*mada*) is evil, and heedlessness (*pamāda*) is evil.<sup>33</sup> There is the middle way for the abandonment of pride and heedlessness

that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.

And what, avuso, is this middle way?

It is this very noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

This, avuso, is the middle way for the abandonment of pride and heedlessness that gives rise to vision, to knowledge, to peace, to direct knowledge, to awakening, to nirvana.”

**16** The venerable Sāriputta said this. The monks joyfully approved of the venerable Sāriputta’s word.

— evaṃ —

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Sn 328c, where Comy glosses as “the habit of drawing out conflicting action” (*paccanika, sātātā, saṅkhāto*, SnA 334). See **Paccanika, sātā S** (S 7.16/1:178).

<sup>32</sup> Conceit and arrogance. “Conceit” is measuring oneself against others in terms of inferiority, superiority and equality with unwholesome intentions, including self-contempt. “Arrogance” is excessive self-regard. (Vbh 878-84)

<sup>33</sup> Pride and heedlessness. “Pride,” also tr “mental intoxication” or “infatuation,” is haughtiness, excessive regard or sensual excess, especially with regards to birth, family, health, youth, and life (Vbh §832 where 27 forms are listed beginning with these; Nc 505; Dhs 1116). “Heedlessness” is unwholesome action of body, speech or mind in terms of the 5 strands of sensual pleasures (sense-pleasures), especially as a habit or an addiction (Vbh §845 f).