

## Majjhima Nikāya - The Middle Length Discourses

### Things that should and should not be practiced (Sevitabba Asevitabba Sutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus. 'Bhikkhus, I will tell you the things that should and should not be practiced attend carefully and listen.

Bhikkhus, I say bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of perceptions is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of view is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of a self is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.'

When this was said, venerable Saariputta said thus to the Blessed One. 'Venerable sir, the detailed explanation of this short exposition occurs to me. It was said, "Bhikkhus, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing certain bodily conducts, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing certain bodily conducts, if demerit decreases and merit increases such bodily conduct should be practiced.

Venerable sir, practising what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit increases and merit decrease

Venerable sir, practising what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel with bloody hands, not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit decreases and merit increases.

If it was said by the Blessed One, "bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this..

It was said, "Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Venerable sir, practising what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell

what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here says it elsewhere to split these, or hearing something elsewhere says it here to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Venerable sir, practising this kind of verbal conduct, demerit increases and merit decreases

Venerable sir, practising what kind of verbal conduct, does demerit decrease and merit increase? Venerable sir, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

If it was said by the Blessed One, “Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this.

It was said, “Bhikkhus, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the

Blessed One? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Venerable sir, practising what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Venerable sir, practising this kind of mental conduct, demerit decreases and merit increases. Venerable sir, practising what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will.. Venerable sir, practising this kind of mental conduct, demerit decreases and merit increases

It was said, “Bhikkhus, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Venerable sir, practising what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Venerable sir, practising this kind of musings demerit increases and merit decreases. Venerable sir, practising what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Venerable sir, practising this kind of musings demerit decreases and merit increases.

If it was said by the Blessed One, “Bhikkhus, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this

It was said, “Bhikkhus, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing the gain of a certain view if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Venerable sir, practising the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this world and the other world declare it. Venerable sir, practising the gain of this kind of views demerit increases and merit decreases. Venerable sir, practising the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. Venerable sir, practising the gain of this kind of views demerit decreases and merit increases.

If it was said by the Blessed One, “Bhikkhus, the gain of views is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this

It was said, “Bhikkhus, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said by the Blessed One? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains should be practiced.

Venerable sir, practising what kind of personal gains does demerit increase and merit decrease? Venerable sir, when troublesome personal gains are born on account of not ending being, demerit increases and merit decreases. (\*1). Venerable sir, practising what kind of personal gains does demerit decrease and merit increase? Venerable sir, when non troublesome personal gains are born on account of not ending being, demerit decreases and merit increases. (\*2)

If it was said by the Blessed One, “Bhikkhus, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other,” it was said on account of this.

Venerable sir, this I know as the detailed explanation of the short exposition given by the Blessed One.’

‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.

Bhikkhus, I say, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain bodily conduct, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing a certain bodily conduct, if demerit decreases and merit increases such bodily conduct should be practiced.

Saariputta, practising what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Saariputta, practising this kind of bodily conduct, demerit increases and merit decrease

Saariputta, practising what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel, not with bloody hands, is not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practising this kind of bodily conduct, demerit decreases and merit increases.

If I said bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this..

Bhikkhus, I say verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Saariputta, practising what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell

what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here, says it elsewhere to split these, or hearing something elsewhere, says it here, to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Saariputta, practising this kind of verbal conduct, demerit increases and merit decreases

Saariputta, practising what kind of verbal conduct, does demerit decrease and merit increase? Saariputta, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

Bhikkhus, I said, verbal conduct is twofold, consisting of, that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Bhikkhus, I say, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not



be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Saariputta, practising what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Saariputta, practising this kind of mental conduct, demerit decreases and merit increases. Saariputta, practising what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will..Saariputta, practising this kind of mental conduct, demerit decreases and merit increases.

Bhikkhus, I say, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Saariputta, practising what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Saariputta, practising this kind of musings demerit increases and merit decreases. Saariputta, practising what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Saariputta, practising this kind of musings demerit decreases and merit increases.

Bhikkhus, I say, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.” On account of what was it said? When practicing the gain of a certain view, if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Saariputta, practising the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and brahmins who realizing this world and the other world declare it. Saariputta, practising the gain of this kind of views demerit increases and merit decreases. Saariputta, practising the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and brahmins who realizing this world and the other world declare it. Saariputta, practising the gain of this kind of views demerit decreases and merit increases..

Bhikkhus, I say, the gain of views is also twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, on account of what was it said? When practicing personal gains, if demerit increases and merit decreases such personal gains should not

be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains, should be practiced.

Saariputta, practising what kind of personal gains does demerit increase and merit decrease? Saariputta, when troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases. Saariputta, practising what kind of personal gains does demerit decrease and merit increase? Saariputta, when non troublesome personal gains are born, on account of ending being, demerit decreases and merit increases.

Bhikkhus, I say, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Saariputta, this is the detailed explanation of the short exposition given by me.’.

‘Saariputta, forms cognizable by eye consciousness too are twofold, consisting of those that should be followed and not followed.. Sounds cognizable by ear consciousness too are twofold, consisting of those that should be followed and not followed. Scents cognizable by nose consciousness too are twofold, consisting of those that should be followed and not followed. Tastes cognizable by tongue consciousness too are twofold, consisting of those that should be followed and not followed. Touches cognizable by body consciousness too are twofold, consisting of those that should be followed and not followed. Ideas cognizable by mind consciousness too are twofold, consisting of those that should be followed and not followed’

When this was said, venerable Saariputta said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, “Saariputta, forms cognizable by eye consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain forms cognizable by eye consciousness, demerit increases and merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. It was said, “Saariputta, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. It was said, “Saariputta, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, scents cognizable by nose consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. It was said, “Saariputta, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. It was said,

“Saariputta, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, touches cognizable by body consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. It was said, “Saariputta, touches cognizable by body consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

It was said, “Saariputta, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed” On account of what was it said by the Blessed One? Venerable sir, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. It was said, “Saariputta, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed.” It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know thus..

. ‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.’

.Saariputta, I say forms cognizable by eye consciousness are also twofold those that should be followed and not followed. On account of what was it said? Saariputta, when following certain forms cognizable by eye consciousness, demerit increases and merit decreases, such forms should not be

followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. I said, Saariputta, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed” On account of what was it said? Saariputta, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. I said, Saariputta, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed. on account of this.

Saariputta, I say scents cognizable by nose consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. I said, Saariputta, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. I said, Saariputta, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, touches cognizable by body consciousness are also twofold those that should be followed and not followed On account of what was it said? Saariputta, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches

should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. I said, Saariputta, touches cognizable by body consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, I say, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed. On account of what was it said? Saariputta, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. I said Saariputta, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed, on account of this.

Saariputta, the detailed explanation of my short exposition should be known thus.

Saariputta, I say, even robes are twofold, that should be used and not used. Even morsels are twofold, that should be used and not used. Even dwellings are twofold, that should be used and not used. Even villages are twofold, that should be used and not used. Even hamlets, are twofold, that should be used and not used. Even towns are twofold, that should be used and not used. Even states are twofold, that should be used and not used. Even persons are twofold, that should be used and not used.

When this was said, venerable Saariputta said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, “Saariputta, I say, robes are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain robes demerit increases and merit decreases, such robes should not be used, when using certain robes demerit decreases and merit increases, such robes should be used. It was said, “Saariputta, robes too are twofold, those that should be used and not used.” It was said on account of this.

. It was said, “Saariputta, I say, morsels are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain morsels demerit increases and merit decreases, such morsels should not be used,when using certain morsels demerit decreases and merit increases, such morsels should be used. It was said, “Saariputta, morsels too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, dwellings are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain dwellings demerit increases and merit decreases, such dwellings should not be used,when using certain dwellings demerit decreases and merit increases, such dwellings should be used. It was said, “Saariputta, dwellings too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, villages are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain villages demerit increases and merit decreases, such villages should not be used,when using certain villages demerit decreases and merit increases, such villaes should be used. It was said, “Saariputta, villages too are twofold, those that should be used and not used.” It was said on account of this.

. It was said, “Saariputta, I say, hamlets are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain hamlets demerit increases and merit decreases, such hamlets should not be used,when using certain hamlets demerit decreases and merit increases, such hamlets should be used. It was said, “Saariputta, hamlets too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, towns are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain towns demerit



increases and merit decreases, such towns should not be used,when using certain towns demerit decreases and merit increases, such towns should be used. It was said, “Saariputta, towns too are twofold, those that should be used and not used.” It was said on account of this.

It was said, “Saariputta, I say, states are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain states demerit increases and merit decreases, such states should not be used,when using certain states demerit decreases and merit increases, such states should be used. It was said, “Saariputta, states too are twofold, those that should be used and not used.” It was said on account of this.

.It was said, “Saariputta, I say, persons are also twofold those that should be used and not used” On account of what was it said by the Blessed One? Venerable sir, when using certain persons demerit increases and merit decreases, such persons should not be used,when using certain persons demerit decreases and merit increases, such persons should be used. It was said, “Saariputta, persons too are twofold, those that should be used and not used.” It was said on account of this.

. Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know is this.

. ‘Good! Saariputta, good that you know the detailed explanation of the short exposition given by me.’

.Saariputta, I say, even robes are twofold,...even morsels,...re..... even dwellings,...re.... even villages,...re....even hamlets,...re....even towns,...re...even states,...re....even persons are twofold that should be used and not used, why was it said ? When using certain robes, demerit increases and merit decreases, when using certain robes demerit decreases and merit increases, such robes should be used,

Saariputta, this is the detailed explanation of the short exposition given by me.

Saariputta, if all warriors, ...re...all brahmins,...re...the middle class,...re...low castes, know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

Saariputta, if all the world together with its Maaras, Brahmaas, the community of recluses and brahmins know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

The Blessed One said thus and venerable Saariputta delighted in the words of the Blessed One

Notes.

1. When troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases 'savvaapajjha.m, bhanteattabhaavapa.tilaabha.m abhinibbattayato aparini.t,thabhavaaya akusalaa dhammaa abhiva.d.dhanti kusalaa dhammaa parihaayanti' The troublesome personal gains may be any spiritual attainment or material attainment on account of which one begins to muse and think. When enlightened all musing and thinking are overcome.

2. When non-troublesome personal gains are born, on account of ending being demerit decreases and merit increases. 'avyaapajjha.m bhante attabhaavapa.tilaabha.m abhinibbattayato parini.t.thabhavaaya akusalaa dhammaa parihaayanti kusalaa dhammaa abhvaddhanti.' With the birth of non-troublesome personal gains being ends. That is the one who has attained worthiness does not think or muse of his attainments any more. That is the attainment of worthiness.'arahanta'.