AN 10.24 — Cunda Sutta: Cunda

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

On one occasion Ven. MahaCunda was staying among the Cetis at Sahajati. There he addressed the monks, "Monks, my friends."

"Yes, friend," the monks responded.

Ven. MahaCunda said this: "When a monk utters words about knowing, saying, 'I know this Dhamma; I see this Dhamma,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains with his mind conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind conquered by evil longing.'

"When a monk utters words about developing, saying, 'I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that,

'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains with his mind conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind conquered by evil longing.'

"When a monk utters words about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains with his mind conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind conquered by evil longing.'

"It's just as if a person, though poor, were to talk about riches, or a person without wealth were to talk about wealth, or a person without property were to talk about property, and then when there arose one situation or another calling for wealth and he would not be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, though poor, talks about riches; without wealth, he talks about wealth; without property, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can't come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing... about developing... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains with his mind conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind conquered by evil longing.'

"But when a monk utters words about knowing... about developing... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' and he remains with his mind not conquered by greed, his mind not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains with his mind not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come

into being, which is why he remains with his mind not conquered by evil longing.'

"It's just as if a rich person were to talk about riches, or a wealthy person were to talk about wealth, or a propertied person were to talk about property, and then when there arose one situation or another calling for wealth and he would be able to come forth with wealth or commodities or silver or gold, then they would know about him that, 'This venerable one, being rich, talks about riches; being wealthy, he talks about wealth; being propertied, he talks about property. How do we know that? Because when there arises a situation calling for wealth, he can come forth with wealth or commodities or silver or gold.'

"In the same way, when a monk utters words about knowing... about developing... about knowing & developing, saying, 'I know this Dhamma; I see this Dhamma; I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' and he remains with his mind not conquered by greed, his mind not conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one discerns how it is that, when one discerns, greed does not come into being, which is why he remains with his mind not conquered by greed. This venerable one discerns how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind not conquered by evil longing.'"