AN 10.24 — AN 10:24 Cunda | Cunda Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

Cunda

Cunda Sutta (AN 10:24)

On one occasion Ven. Mahā Cunda was staying among the Cetis at Sahajāti. There he addressed the monks, “Friend monks!”

“Yes, friend,” the monks responded to him.

Ven. Mahā Cunda said this: “When a monk utters words about knowing, saying, ‘I know this Dhamma; I see this Dhamma,’ but he remains conquered by greed, 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 conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion does not come into being… delusion… anger… hostility… hypocrisy… spite… selfishness… evil envy… evil longing does not come into being, which is why he remains conquered by evil longing.'

"When a monk utters words about developing, saying, 'I am developed in body,1 developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, 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 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 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 body, developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, 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 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 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 body, developed in virtue, developed in mind, developed in discernment,' but he remains conquered by greed, 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 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 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 body, developed in virtue, developed in mind, developed in discernment,’ and he remains not conquered by greed, 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 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 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 body, developed in virtue, developed in mind, developed in discernment,’ and he remains not conquered by greed, 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 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 not conquered by evil longing.’”

Note

1. According to MN 36, to be undeveloped in body means that pleasure can invade the mind and remain; to be undeveloped in mind means that pain can invade the mind and remain.

Publisher references (not part of the sutta)

See also: MN 95; AN 4:102; AN 4:192; AN 5:73; AN 6:46; AN 6:49; AN 9:7; Dhp 258–259