AN 3.183–352 — Rāga Peyyāla Vagga — The Section on Abbreviated Repetitions, Starting with Passion

English translation by Bhikkhu Candana.

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Candana source section: 167-352. Whole-group reference: AN 3.183-352.

Whole-group placement only: the source's 167–352 label and 16 lettered headings are not aligned one-to-one with the site's 183–352 label and 17 topic names. No internal topic mapping is claimed; retain this difference for human review.

Text

AN III

Suttas 167-352

Rāga Peyyāla Vagga “The Section on Abbreviated Repetitions, Starting with Passion”

167 - 352. a. Bhikkhus, to thoroughly and directly know passion, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know passion, these three should be developed.

Bhikkhus, for the complete understanding of passion, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of passion, these three things should be developed.

b. Bhikkhus, to thoroughly and directly know hatred, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know hatred, these three should be developed.

Bhikkhus, for the complete understanding of hatred, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of hatred, these three things should be developed.

c. Bhikkhus, to thoroughly and directly know delusion, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know delusion, these three should be developed.

Bhikkhus, for the complete understanding of delusion, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of delusion, these three things should be developed.

d. Bhikkhus, to thoroughly and directly know anger, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know anger, these three should be developed.

Bhikkhus, for the complete understanding of anger, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of anger, these three things should be developed.

e. Bhikkhus, to thoroughly and directly know denigration, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know denigration, these three should be developed.

Bhikkhus, for the complete understanding of denigration, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of denigration, these three things should be developed.

f. Bhikkhus, to thoroughly and directly know malicious nature, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know malicious nature, these three should be developed.

Bhikkhus, for the complete understanding of malicious nature, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of malicious nature, these three things should be developed.

g. Bhikkhus, to thoroughly and directly know jealousy, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness.

Bhikkhus, to thoroughly and directly know jealousy, these three should be developed.

Bhikkhus, for the complete understanding of jealousy, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of jealousy, these three things should be developed.

h. Bhikkhus, to thoroughly and directly know self-absorption, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know self-absorption, these three should be developed.

Bhikkhus, for the complete understanding of self-absorption, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of self-absorption, these three things should be developed.

i. Bhikkhus, to thoroughly and directly know hypocrisy, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know hypocrisy, these three should be developed.

Bhikkhus, for the complete understanding of hypocrisy, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of hypocrisy, these three things should be developed.

j. Bhikkhus, to thoroughly and directly know envy, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know envy, these three should be developed.

Bhikkhus, for the complete understanding of envy, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of envy, these three things should be developed.

k. Bhikkhus, to thoroughly and directly know stubbornness, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know stubbornness, these three should be developed.

Bhikkhus, for the complete understanding of stubbornness, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of stubbornness, these three things should be developed.

l. Bhikkhus, to thoroughly and directly know self-entitlement or impetuosity, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know self-entitlement or impetuosity, these three should be developed.

Bhikkhus, for the complete understanding of self-entitlement or impetuosity, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of self-entitlement or impetuosity, these three things should be developed.

m. Bhikkhus, to thoroughly and directly know stinginess, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know stinginess, these three should be developed.

Bhikkhus, for the complete understanding of stinginess, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of stinginess, these three things should be developed.

n. Bhikkhus, to thoroughly and directly know conceit, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know conceit, these three should be developed.

Bhikkhus, for the complete understanding of conceit, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of conceit, these three things should be developed.

o. Bhikkhus, to thoroughly and directly know intoxication, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know intoxication, these three should be developed.

Bhikkhus, for the complete understanding of intoxication, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of intoxication, these three things should be developed.

p. Bhikkhus, to thoroughly and directly know negligence, three things should be developed. What three?

The collectedness of mind through emptiness; the collectedness of mind through sign-less-ness; and the collectedness of mind through desire-less-ness. Bhikkhus, to thoroughly and directly know negligence, these three should be developed.

Bhikkhus, for the complete understanding of negligence, its exhaustion, dispelling, destruction, fading away, disenchantment, cessation, and giving up of negligence, these three things should be developed.

This is what The Blessed One said.

The Bhikkhus were utterly delighted and gladdened by listening to The Blessed One’s words.