

## The Further-factored Discourses (Anguttara Nikaya)

Book of the Sixes (Dasaka Nipatha / 10<sup>th</sup> section)

05 Akkosa Wagga < 4<sup>th</sup> Suttas < Pages in Pali Canon 142 - 145

### *Kusinàrà Sutta also named as "ChodakaDhamma Sutta"*

44. At one time The Blessed One was living in the Baliharana forest stretch in Kusinara. The Blessed One addressed the bhikkhus from there:

Bhikkhus, a bhikkhu intending to accuse another bhikkhu should internally reflect five things in himself, and be internally established in five things and then accuse. What five things should he internally reflect in himself?

The accusing bhikkhu should reflect thus: Am I with pure bodily behavior, endowed with completely pure bodily behavior. Are these things evident in me or not? If the bhikkhu be without pure bodily behavior, without completely pure bodily behaviors, there may be someone who tells- Come on Bhikku! You first train in bodily good conduct.

Again, bhikkhus, the accusing bhikkhu should reflect thus: Am I with pure verbal behaviour, endowed with completely pure verbal behavior. Are these things evident in me or not? If the bhikkhu be without pure verbal behavior, without completely pure verbal behavior, there may be someone who tells- Come on bhikkhu! You first train in verbal good conduct.

Again, bhikkhus, the accusing bhikkhu should reflect thus: Am I established in loving kindness towards the co-associates in the holy life, without aversion Are these things evident in me or not? If the bhikkhu be without established loving kindness towards co-associates in the holy life without aversion, there may be someone who tells- Come on bhikkhu! You first establish yourself in thoughts of loving kindness towards co-associates in the holy life.

Again, the accusing bhikkhu should reflect thus: Am I learned do I bear and accumulate the Teaching which is good at the beginning, middle and end, full of meanings even in the letters and declaring the complete and pure holy life. Am I learned in that Teaching, to recite by words, to experience it with the mind and penetrating it and have I come to right view? Are these things evident in me or not? If the bhikkhu is not learned, does not bear and accumulate the teaching which is good at the beginning, middle and end full of meanings even in the letters, declaring the pure and complete holy life. Could not recite by words, experience it in the mind and penetrating it come to right view, there may be someone who says: Come on bhikkhu! You first learn the Teaching.

Again, the accusing bhikkhu should reflect thus: Is the higher code of rules ingrained in me in detail and well gone home, to explain, to uphold, to judge, by way of discourses and by way of words in them. Are these things evident in me or not? If the higher code of rules be not ingrained in the bhikkhu with details and well gone home, to explain, to uphold, to judge, by way of discourses and by way of words, there may be someone who tells- Come on bhikkhu! You first train in the discipline.

In what five things should he be internally established?

I will talk at the right time, never out of time. I will talk the truth, never the untruthful. I will talk gently, never roughly. I will talk desiring the good and not desiring evil. And I will talk with loving kindness without aversion. These five things should be internally established. Bhikkhus, a bhikkhu intending to accuse another bhikkhu should internally reflect five things in himself, and be internally established in five things and then accuse.

### *Kusinàrà Suttas*

There are few more Suttas from the same name in the same section of Pali Canon with some other teachings!

#### Sutta in Pali

#### 10. 1. 5. 4 – Kusinàrà sutta also named as “ChodakaDhamma Sutta”

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Ekaü samayaü bhagavà kusinàràyaü viharati baliharaõe vanasaõóe. Tatra kho bhagavà bhikkhu àmantesi bhikkhavoti. Bhadanteti kho te bhikkhu bhagavato paccassosuü. Bhagavà etadavoca:

Codakena bhikkhave bhikkhunà paraü codetukàmena paëca dhamme ajjhattaü paccavekkhitvà paëca dhamme ajjhattaü upaññhapetvà paro codetabbo katame paëca dhammà ajjhattaü paccavekkhitabbà:

Codakena bhikkhave bhikkhunà paraü codetukàmena evaü paccavekkhitabbau: parisuddhakàyasamàcàro nu khomahi, parisuddhenamhi kàyasamàcàrena samannàgato acchiddena appañimaüsena. Saüvijjati nu kho me eso dhammo, udàhu no ti. No ce bhikkhu parisuddhakàyasamàcàro hoti parisuddhena kàyasamàcàrena samannàgato acchiddena appañimaüsena, tassa bhavanti cattàro "iigha tàva àyasmà kàyikaü sikkhassà"ti itissa bhavanti vattàro.

Puna ca paraü bhikkhave codakena bhikkhunà paraü codetukàmena evaü paccavekkhitabbau: "parisuddhavacàsamàcàro nu khomahi" parisuddhenamhi

vacāsamācārena samannāgato acchiddena appaṇimaūsenā saūvijjati nu kho me eso dhammo, udāhu notī no ce bhikkhave bhikkhu parisuddha vacāsamācāro hotī, parisuddhena vacāsamācārena samannāgato acchiddena appaṇimaūsenā, tassa bhavanti cattāro, "iīgha tāva āyasmā vacāsikaū sikkhassā"ti. Itissa bhavanti vattāro.

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Puna ca paraū bhikkhave codakena bhikkhunā paraū codetukāmena evaū paccavekkhitabbāū: "mettāū nu kho me cittaū paccupaññhitaū sabrahmacārāsu anāghātaū, saūvijjati nu kho me eso dhammo, udāhu no"ti. No ce bhikkhave bhikkhuno mettāū cittaū paccupaññhitaū hotī sabrahmacārāsu anāghātaū, tassa bhavanti cattāro, "iīgha tāva āyasmā sabrahmacārāsu mettāū cittaū paccupaññhipehā"ti. Itissa bhavanti vattāro.

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Puna ca paraū bhikkhave codakena bhikkhunā paraū codetukāmena evaū paccavekkhitabbāū: "bahussuto nu khomhi sutadharo sutasannācayo ye te dhammā ādikalyāōā, majjhe kalyāōā pariyosānakalyāōā sātthā sabyaējanā kevalaparipuōōāū parisuddhaū brahmacariyaū abhivadanti. Tathārāpā me dhammā bahussutā hontī dhata vacasā paricitā manasānupekkhitā diññhiyā suppañividdhā, saūvijjati nu kho me eso dhammo, udāhuno"ti. No ce bhikkhave bhikkhu bahussuto hotī sutadharo sutasannācayo, ye te dhammā ādikalyāōā majjhe kalyāōā pariyosānakalyāōā sātthā sabyaējanā kevalaparipuōōāū parisuddhaū brahmacariyaū abhivadanti, tathārāpāssa dhammā bahussutā hontī dhata vacasā paricitā manasānupekkhitā diññhiyā suppañividdhā. Tassa bhavanti cattāro: "iīgha tāva āyasmā āgamaū pariyāpuōassā"ti. Itissa bhavanti vattāro,

Puna ca paraū bhikkhave codakena bhikkhunā paraū codetukāmena evaū paccavekkhitabbāū. "Ubhayāni nu kho me pātimokkhāni vitthārena svāgatāni hontī, suvibhattāni suppavattāni suvinicchitāni suttaso anubyaējanaso. Saūvijjati nu kho me eso dhammo. Udāhu no"ti. No ce bhikkhave bhikkhuno ubhayāni pātimokkhāni [PTS Page 081] vitthārena svāgatāni hontī suvibhattāni suppavattāni suvinicchitāni suttaso anubyaējanaso. Idaū panāyasmā "kattha vuttaū bhagavatā"ti itī puññho na sampāyati, tassa bhavanti cattāro: "iīgha tāva āyasmā vinayaū sikkhassā"ti itissa bhavanti vattāro. Ime paēca dhammā ajjhattaū paccavekkhitabbā.

Katame paēcadhammā ajjhattaū upaññhapetabbā: kālena vakkhāmi no akālena, bhātena vakkhāmi no abhātena, saōhena vakkhāmi no pharusena, atthasaūhitena vakkhāmi no anatthasaūhitena. Mettacitto vakkhāmi no dosantaroti. Ime paēca dhammā ajjhattaū upaññhapetabbā.

Codakena bhikkhave bhikkhunà ime paëca dhamme ajjhattaü paccavekkhitvā, ime paëca dhamme ajjhattaü upaññhapetvā paro codetabboti.

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**Have a blessed time!**