AN 10.24 — By Mahācunda

English translation by Bhikkhu Sujato.
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Text

Numbered Discourses 10.24

3. The Great Chapter

By Mahācunda

At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahācunda said this:

“Reverends, a mendicant who makes a declaration of knowledge says: ‘I know this teaching, I see this teaching.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

A mendicant who makes a declaration of development says: ‘I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

A mendicant who makes a declaration of both knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy. But when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold. They would know of them: 'This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.' Why is that? Because when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

A mendicant who makes a declaration of knowledge says: 'I know this teaching, I see this teaching.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of development says: 'I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy. And whenever it came time to make a payment they were able to come up

with the money, grain, silver, or gold. They would know of them: ‘This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.’ Why is that? Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don’t master them and keep going.’”