

## 6. Ākaṅkheyyasuttaṃ: If One Should Wish

64. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesu.

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the monks thus: “Monks.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Monks, dwell possessed of good behavior, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.

65. “Ākaṅkheyya ce, bhikkhave, monk – ‘sābrahmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cā’ti [manāpo garubhāvanīyo cāti (sī.)], sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘lābhī assaṃ cīvarapiṇḍapātasenāsana-gilānappaccayabhesajjaparikkhārānaṃ’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘yesāhaṃ cīvarapiṇḍapātasenāsana-gilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesaṃ te kārā mahapphalā assu mahānisaṃsā’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘ye maṃ [ye me (sī. syā.)] ñāti sālohitā petā kālakatā [kālakatā (sī. syā. pī.)] pasannacittā anussaranti tesaṃ taṃ mahapphalaṃ assa mahānisaṃsan’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

3. “If a monk should wish: ‘May I be dear and agreeable to my companions in the holy life, respected and esteemed by them,’ let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.<sup>77</sup>

4. “If a monk should wish: ‘May I be one to obtain robes, almsfood, resting place, and medicinal requisites,’ let him fulfil the precepts...

5. “If a monk should wish: ‘May the services of those whose robes, almsfood, resting place, and medicinal requisites I use bring them great fruit and benefit,’ let him fulfil the precepts...

6. “If a monk should wish: ‘When my kinsmen and relatives who have passed away and died remember me with confidence in their minds, may that bring them great fruit and great benefit,’ let him fulfil the precepts...<sup>78</sup>

66. “Ākaṅkheyya ce, bhikkhave, monk – ‘aratiratisaḥo assaṃ, na ca maṃ arati saheyya, uppannaṃ aratiṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘bhayabheravasaho assaṃ, na ca maṃ bhayabheravaṃ saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

7. “If a monk should wish: ‘May I become a conqueror of discontent and delight, and may discontent not conquer me; may I abide transcending discontent whenever it arises,’ let him fulfil the precepts...

8. “If a monk should wish: ‘May I become a conqueror of fear and dread, and may fear and dread not conquer me; may I abide transcending fear and dread whenever they arise,’ let him fulfil the precepts...

“Ākaṅkheyya ce, bhikkhave, monk – ‘catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhamma-sukhavihārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā vihareyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

67. “Ākaṅkheyya ce, bhikkhave, monk – ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo niyato sambodhiparāyaṇo’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī assaṃ sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ kareyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tattha parinibbāyī anāvattidhammo tasmā lokā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

9. “If a monk should wish: ‘May I become one to obtain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now,’ let him fulfil the precepts...

10. “If a monk should wish: ‘May I contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms,’ let him fulfil the precepts...[34]79

11. “If a monk should wish: ‘May I, with the destruction of three fetters, become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment,’ let him fulfil the precepts...80

12. “If a monk should wish: ‘May I, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, become a once-returner, returning once to this world to make an end of suffering,’ let him fulfil the precepts...

13. “If a monk should wish: ‘May I, with the destruction of the five lower fetters, become due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world,’ let him fulfil the precepts...<sup>81</sup>

**68.** “Ākaṅkheyya ce, bhikkhave, monk – ‘anekavihiṭṭaṃ iddhiḍḍhaṃ paccaṇubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

14. “If a monk should wish:<sup>82</sup> ‘May I wield the various kinds of supernormal power: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I wield bodily mastery, even as far as the Brahma-world,’ let him fulfil the precepts...

“Ākaṅkheyya ce, bhikkhave, monk – ‘dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ – dibbe ca mānuse ca ye dūre santike cā’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

“Ākaṅkheyya ce, bhikkhave, monk – ‘parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; ... (as in MN 10) ... vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyan’ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

15. “If a monk should wish: ‘May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near,’ let him fulfil the precepts...

16. “If a monk should wish: ‘May I understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust ... may I understand a liberated mind as liberated and an unliberated mind as unliberated,’ let him fulfil the precepts...

“Ākaṅkheyya ce, bhikkhave, monk – ‘anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jāti satahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe –

amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃhāro evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussareyyan'ti, sīlesvevassa paripūrakārī...pe... brūhetā suññāgārānaṃ.

17. “If a monk should wish: ‘May I recollect my manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: ‘There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.’ Thus with their aspects and their particulars may I recollect my manifold past lives,’ let him fulfil the precepts...

“Ākaṅkheyya ce, bhikkhave, monk – ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ – ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan'ti, sīlesvevassa paripūrakārī ajjhataṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

18. “If a monk should wish: ‘May I, with the divine eye, which is purified and surpasses the human, see beings passing away and being reborn, inferior and superior, fair and ugly, fortunate and unfortunate; may I understand how beings pass on according to their actions thus: ‘These worthy beings who were behaved badly in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have been reborn in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well behaved in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have been reborn in a good destination, even in the heavenly world.’ Thus with the divine eye, which is purified and surpasses the human, may I see beings passing away and being reborn, inferior and superior, fair and ugly, fortunate and unfortunate, and understand how beings pass on according to their actions’—let him fulfil the precepts...

69. “Ākaṅkheyya ce, bhikkhave, monk – ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhevadhamme sayamaṃ abhiññā sacchikatvā upasampajja vihareyyan’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

19. “If a monk should wish: ‘May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints,’<sup>83</sup> [36] let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā; pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha sikkhāpadesū”ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttan”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

20. “So it was with reference to this that it was said: ‘Monks, dwell possessed of good behavior, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.’”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.