

No other thing do I know, O monks, on account of which unarisen sensual desire arises and arisen sensual desire increases and becomes strong so much as on account of this: a beautiful object. For one who attends improperly to a beautiful object, unarisen sensual desire arises and arisen sensual desire increases and becomes strong.

No other thing do I know, O monks, on account of which unarisen ill will arises and arisen ill will increases and becomes strong so much as on account of this: a repulsive object. For one who attends improperly to a repulsive object, unarisen ill will arises and arisen ill will increases and becomes strong.

No other thing do I know, O monks, on account of which unarisen sloth and torpor arises and arisen sloth and torpor increases and becomes strong so much as on account of this: listlessness, indolence, lazy stretching of the body, drowsiness after meals, mental sluggishness. For one with a sluggish mind unarisen sloth and torpor arises and arisen sloth and torpor increases and becomes strong.

No other thing do I know, O monks, on account of which unarisen restlessness and worry arises and arisen restlessness and worry increases and becomes strong so much as on account of this: an unsettled mind. For one with an unsettled mind unarisen restlessness and worry arises and arisen restlessness and worry increases and becomes strong.

No other thing do I know, O monks, on account of which unarisen doubt arises and arisen doubt increases and becomes strong so much as on account of this: improper attention. For one who attends improperly to things, unarisen doubt arises and arisen doubt increases and becomes strong.

No other thing do I know, O monks, on account of which unarisen sensual desire does not arise and arisen sensual desire is abandoned so much as on account of this: a foul object. For one who attends properly to a foul object, unarisen sensual desire does not arise and arisen sensual desire is abandoned.

No other thing do I know, O monks, on account of which unarisen ill will does not arise and arisen ill will is abandoned so much as on account of this: the liberation of the heart by loving-kindness. For one attends properly to the liberation of the heart by loving-kindness, unarisen ill will does not arise and arisen ill will is abandoned.

No other thing do I know, O monks, on account of which unarisen sloth and torpor does not arise and arisen sloth and torpor is abandoned so much as on account of this: the element of arousal, the element of persistence, the element of exertion. For one who has aroused energy, unarisen sloth and torpor does not arise and arisen sloth and torpor is abandoned.

No other thing do I know, O monks, on account of which unarisen restlessness and worry does not arise and arisen restlessness and worry is abandoned so much as on account of this: a pacified mind. For one with a pacified mind unarisen restlessness and worry does not arise and arisen restlessness and worry is abandoned.

No other thing do I know, O monks, on account of which unarisen doubt does not arise and arisen doubt is abandoned so much as on account of this: proper attention. For one who attends properly to things, unarisen doubt does not arise and arisen doubt is abandoned.

Numerical Discourses of the Buddha

An anthology of Suttas from the Anguttara Nikāya

Selected and translated from the Pāli by Nyanaponika Thera and Bhikkhu Bodhi



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