

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

1. Connected Discourses on the Aggregates
(1. Khandhasaṃyuttaṃ)

[SN 22.1-159, PTS 3.1-3.188]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

The Collection of the Connected Discourses

The Book of the Aggregates

1. Connected Discourses on the Aggregates

1. The Chapter on Nakulapitā

1. The Discourse on Nakulapitā

1. Thus have I heard - On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Then the householder Nakulapitā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Nakulapitā said this to the Blessed One -

"I, venerable sir, am old, aged, elderly, one who has traversed the span of life, advanced in years, with a sick body, constantly afflicted. And I, venerable sir, am one who rarely sees the Blessed One and the monks who are inspiring to the mind. Let the Blessed One exhort me, venerable sir; let the Blessed One instruct me, venerable sir; which would be for my welfare and happiness for a long time."

"So it is, householder, so it is, householder! For this body, householder, is sick, egg-like, wrapped up. For whoever, householder, carrying about this body, would claim even a moment's health - what else could it be but folly? Therefore, householder, you should train thus - 'Though my body is sick, my mind will be free from sickness.' Thus indeed, householder, should you train."

Then the householder Nakulapitā, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached the Venerable Sāriputta; having approached, he paid respect to the Venerable Sāriputta and sat down to one side. To the householder Nakulapitā seated to one side, the Venerable Sāriputta said this - "Your faculties are indeed very clear, householder; your complexion is pure and bright. Did you today receive a talk on the Teaching in the presence of the Blessed One for hearing?"

"How could it not be, venerable sir! Just now, venerable sir, I have been sprinkled with the deathless by the Blessed One through a talk on the Teaching." "In what way, then, householder, were you sprinkled with the deathless by the Blessed One through a talk on the Teaching?" "Here, venerable sir, I approached the Blessed One; having approached, I paid respect to the Blessed One and sat down to one side. Seated to

one side, I, venerable sir, said this to the Blessed One - 'I, venerable sir, am old, aged, elderly, one who has traversed the span of life, advanced in years, with a sick body, constantly afflicted. And I, venerable sir, am one who rarely sees the Blessed One and the monks who are inspiring to the mind. Let the Blessed One exhort me, venerable sir; let the Blessed One instruct me, venerable sir; which would be for my welfare and happiness for a long time.'

"When this was said, venerable sir, the Blessed One said this to me: 'So it is, householder, so it is, householder! For this body, householder, is sick, egg-like, wrapped up. For whoever, householder, carrying about this body, would claim even a moment's health - what else could it be but folly? Therefore, householder, you should train thus: Though my body is sick, my mind will be without sickness. Thus indeed, householder, should you train.' Thus, venerable sir, I was sprinkled with the deathless by the Blessed One through a talk on the Teaching."

"But did it not occur to you, householder, to ask the Blessed One further: 'In what way, venerable sir, is one sick in body and sick in mind, and in what way is one sick in body but not sick in mind?'" "We would come even from afar, venerable sir, to the presence of the Venerable Sāriputta to understand the meaning of this statement. It would be good indeed if the meaning of this statement would occur to the Venerable Sāriputta himself."

"Well then, householder, listen, pay close attention; I will speak." "Yes, venerable sir," the householder Nakulapitā assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"And how, householder, is one sick in body and sick in mind? Here, householder, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. He remains obsessed with 'I am matter, matter is mine.' For him who remains obsessed with 'I am matter, matter is mine,' that matter changes, becomes otherwise. Due to the change and alteration of matter, there arise sorrow, lamentation, suffering, displeasure, and anguish.

"He regards feeling as self, or self as possessing feeling; or feeling as in self, or self as in feeling. He remains obsessed with 'I am feeling, feeling is mine.' For him who remains obsessed with 'I am feeling, feeling is mine,' that feeling changes, becomes otherwise. Due to the change and alteration of feeling, there arise sorrow, lamentation, suffering, displeasure, and anguish.

"He regards perception as self, or self as possessing perception; or perception as in self, or self as in perception. He remains obsessed with 'I am perception, perception is mine.' For him who remains obsessed with 'I am perception, perception is mine,' that perception changes, becomes otherwise. Due to the change and alteration of perception, there arise sorrow, lamentation, suffering, displeasure, and anguish.

He regards activities as self, or self as possessing activities; or activities as in self, or self as in activities. He is in a state of prepossession with 'I am activities, activities are mine.' For him who is in a state of prepossession with 'I am activities, activities are

mine,' those activities change and become otherwise. From the change and alteration of activities, there arise for him sorrow, lamentation, suffering, displeasure and anguish.

He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. He is in a state of prepossession with 'I am consciousness, consciousness is mine.' For him who is in a state of prepossession with 'I am consciousness, consciousness is mine,' that consciousness changes and becomes otherwise. From the change and alteration of consciousness, there arise for him sorrow, lamentation, suffering, displeasure and anguish. Thus, householder, one is sick in body and sick in mind.

And how, householder, is one sick in body but not sick in mind? Here, householder, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter. He is not in a state of prepossession with 'I am matter, matter is mine.' For him who is not in a state of prepossession with 'I am matter, matter is mine,' that matter changes and becomes otherwise. From the change and alteration of matter, there do not arise for him sorrow, lamentation, suffering, displeasure and anguish.

He does not regard feeling as self, nor self as possessing feeling; nor feeling as in self, nor self as in feeling. He is not in a state of prepossession with 'I am feeling, feeling is mine.' For him who is not in a state of prepossession with 'I am feeling, feeling is mine,' that feeling changes and becomes otherwise. From the change and alteration of feeling, there do not arise for him sorrow, lamentation, suffering, displeasure and anguish.

He does not regard perception as self, nor self as possessing perception; nor perception as in self, nor self as in perception. He is not in a state of prepossession with 'I am perception, perception is mine.' For him who is not in a state of prepossession with 'I am perception, perception is mine,' that perception changes and becomes otherwise. From the change and alteration of perception, there do not arise for him sorrow, lamentation, suffering, displeasure and anguish.

He does not regard activities as self, nor self as possessing activities; nor activities as in self, nor self as in activities. He is not in a state of prepossession with 'I am activities, activities are mine.' For him who is not in a state of prepossession with 'I am activities, activities are mine,' those activities change and become otherwise. From the change and alteration of activities, there do not arise for him sorrow, lamentation, suffering, displeasure and anguish.

"He does not regard consciousness as self, nor self as possessing consciousness; nor consciousness as in self, nor self as in consciousness. He is not one who stands obsessed with 'I am consciousness, consciousness is mine.' For him who does not stand obsessed with 'I am consciousness, consciousness is mine,' that consciousness changes, becomes otherwise. Due to the change and alteration of consciousness, sorrow, lamentation, suffering, displeasure and anguish do not arise for him. Thus, householder, one has a sick body but not a sick mind."

This the Venerable Sāriputta said. Delighted, the householder Nakulapitā rejoiced in what the Venerable Sāriputta had said. The first.

2. The Discourse at Devadaha

2. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Devadaha, a market town of the Sakyans. Then several monks who were going to the western country approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "We wish, venerable sir, to go to the western country, to take up residence in the western country."

"But have you, monks, taken leave of Sāriputta?" "No, venerable sir, we have not taken leave of the Venerable Sāriputta." "Take leave of Sāriputta, monks. Sāriputta, monks, is wise, a helper of his fellows in the holy life." "Yes, venerable sir," those monks assented to the Blessed One.

Now at that time the Venerable Sāriputta was seated not far from the Blessed One in a certain clump of eḷagalā shrubs. Then those monks, having delighted in and given thanks for what the Blessed One had said, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the Venerable Sāriputta; having approached, they exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Sāriputta - "We wish, friend Sāriputta, to go to the western country, to take up residence in the western country. We have taken leave of the Teacher."

"There are, friends, those who ask questions of a monk who has gone to various foreign kingdoms - wise warriors, wise brahmins, wise householders, and wise ascetics. Wise people, friends, are investigators - 'What does the venerable ones' Teacher assert, what does he proclaim? Have the teachings been well heard, well grasped, well attended to, well retained, well penetrated by wisdom by the venerable ones, so that when answering the venerable ones would be ones who speak what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?'"

"We would come even from afar, friend, to the presence of the Venerable Sāriputta to understand the meaning of this statement. It would be good indeed if the meaning of this statement would occur to the Venerable Sāriputta himself." "Well then, friends, listen and pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"There are, friends, those who ask questions of a monk who has gone to various foreign kingdoms - wise warriors, etc. wise ascetics. Wise people, friends, are investigators - 'What does the venerable ones' Teacher assert, what does he proclaim?' Thus questioned, you, friends, should answer thus - 'Our Teacher, friends, is one who proclaims the removal of desire and lust.'"

"Even when thus answered, friends, there would still be those who ask a further question - wise warriors, etc. wise ascetics. Wise people, friends, are investigators - 'In what does the venerable ones' Teacher teach the removal of desire and lust?' Thus questioned, you, friends, should answer thus - 'In matter, friends, the Teacher teaches the removal of desire and lust; in feeling, in perception, in activities, in consciousness the Teacher teaches the removal of desire and lust.'

"Even when thus answered, friends, there would still be those who ask a further question - wise warriors, etc. wise ascetics. Wise people, friends, are investigators - 'Having seen what danger does the venerable ones' Teacher teach the removal of desire and lust in matter, in feeling, in perception, in activities, in consciousness the Teacher teaches the removal of desire and lust?' Thus questioned, you, friends, should answer thus - 'In matter, friends, for one whose lust has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed, whose craving has not departed, from the change and alteration of that matter there arise sorrow, lamentation, suffering, displeasure and anguish. In feeling, in perception, in activities, for one whose lust has not departed, etc. whose craving has not departed, from the change and alteration of those activities there arise sorrow, lamentation, suffering, displeasure and anguish. In consciousness, for one whose lust has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed, whose craving has not departed, from the change and alteration of that consciousness there arise sorrow, lamentation, suffering, displeasure and anguish. Having seen this danger, friends, the Teacher teaches the removal of desire and lust in matter, in feeling, in perception, in activities, in consciousness the Teacher teaches the removal of desire and lust.'

"Even when thus answered, friends, there would still be those who ask a further question - wise warriors, wise brahmins, wise householders, and wise ascetics. Wise people, friends, are investigators - 'Having seen what benefit does the venerable ones' Teacher teach the removal of desire and lust in matter, in feeling, in perception, in activities, in consciousness the Teacher teaches the removal of desire and lust?' Thus questioned, you, friends, should answer thus - 'In matter, friends, for one whose lust has departed, whose desire has departed, whose affection has departed, whose thirst has departed, whose fever has departed, whose craving has departed, from the change and alteration of that matter there do not arise sorrow, lamentation, suffering, displeasure and anguish. In feeling, in perception, in activities, for one whose lust has departed, whose desire has departed, whose affection has departed, whose thirst has departed, whose fever has departed, whose craving has departed, from the change and alteration of those activities there do not arise sorrow, lamentation, suffering, displeasure and anguish. In consciousness, for one whose lust has departed, whose desire has departed, whose affection has departed, whose thirst has departed, whose fever has departed, whose craving has departed, from the change and alteration of that consciousness there do not arise sorrow, lamentation, suffering, displeasure and anguish. Having seen this benefit, friends, the Teacher teaches the removal of desire and lust in matter, in feeling, in perception, in activities, in consciousness the Teacher teaches the removal of desire and lust.'

"Friend, if for one having attained unwholesome mental states and dwelling therein, there were a pleasant abiding in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm were to be expected, the Blessed One would not praise the abandoning of unwholesome mental states. But because, friend, for one having attained unwholesome mental states and dwelling therein, there is a painful abiding in this very life, with vexation, with anguish, with fever, and upon the body's collapse at death, an unfortunate realm is to be expected, therefore the Blessed One praises the abandoning of unwholesome mental states.

Friend, if for one having attained wholesome mental states and dwelling therein, there were a painful abiding in this very life, with vexation, with anguish, with fever, and upon the body's collapse at death, an unfortunate realm were to be expected, the Blessed One would not praise the undertaking of wholesome mental states. But because, friend, for one having attained wholesome mental states and dwelling therein, there is a pleasant abiding in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm is to be expected, therefore the Blessed One praises the undertaking of wholesome mental states."

This the Venerable Sāriputta said. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said. The second.

3. The Discourse on Hāliddikāni

3. Thus have I heard - On one occasion the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on a precipitous mountain. Then the householder Hāliddikāni approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the householder Hāliddikāni said this to the Venerable Mahākaccāna - "This was said, venerable sir, by the Blessed One in the Aṭṭhakavagga, in Māgaṇḍiya's Question -

'Having abandoned the abode, faring without a dwelling,
The sage not making intimacies in the village;
Empty of sensual pleasures, not putting anything forward,
He would not engage in dispute with people.'

How, venerable sir, should the meaning of what was spoken in brief by the Blessed One be understood in detail?"

"The material element, householder, is the abode of consciousness. And consciousness shackled by lust for the material element is called 'one who fares in an abode'. The element of feeling, householder, is the abode of consciousness. And consciousness shackled by lust for the element of feeling is called 'one who fares in an abode'. The element of perception, householder, is the abode of consciousness. And consciousness shackled by lust for the element of perception is called 'one who fares in an abode'. The element of activities, householder, is the abode of consciousness. And consciousness shackled by lust for the element of activities is called 'one who fares in an abode'. Thus, householder, one is one who fares in an abode.

"And how, householder, is one who fares without an abode? Regarding the material element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who fares without an abode'. Regarding the element of feeling, householder... regarding the element of perception, householder... regarding the element of activities, householder... regarding the consciousness element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who fares without an abode'. Thus, householder, one is one who fares without an abode.

"And how, householder, is one who dwells in an abode? One who is shackled by the spreading out in the abode of the sign of matter, householder, is called 'one who dwells in an abode'. The sign of sound... etc. the sign of odour... the sign of flavour... the sign of tangible object... One who is shackled by the spreading out in the abode of the sign of mental phenomena, householder, is called 'one who dwells in an abode'. Thus, householder, one dwells in an abode.

"And how, householder, is one who dwells without an abode? The shackles of the spreading out in the abode of the sign of matter, householder, have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who dwells without an abode'. The sign of sound... the sign of odour... the sign of flavour... the sign of tangible object... The shackles of the spreading out in the abode of the sign of mental phenomena, householder, have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore the Truth-finder is called 'one who dwells without an abode'. Thus, householder, one dwells without an abode.

"And how, householder, does one form intimacies in the village? Here, householder, a certain one dwells in company with laypeople, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them. Thus, householder, one forms intimacies in the village.

"And how, householder, does one not form intimacies in the village? Here, householder, a monk dwells not in company with laypeople, not rejoicing together, not sharing another's sorrow, not happy when they are happy, not unhappy when they are unhappy, when duties to be done have arisen he himself does not commit to exertion in them. Thus, householder, one does not form intimacies in the village.

"And how, householder, is one not rid of sensual pleasures? Here, householder, a certain one is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Thus, householder, one is not rid of sensual pleasures.

"And how, householder, is one rid of sensual pleasures? Here, householder, a certain one is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. Thus, householder, one is rid of sensual pleasures.

"And how, householder, is one putting forward? Here, householder, someone thinks thus - 'May I be of such matter in the future period of time, may I be of such feeling in the future period of time, may I be of such perception in the future period of time, may I be of such activities in the future period of time, may I be of such consciousness in the future period of time.' Thus, householder, one is putting forward.

"And how, householder, is one not putting forward? Here, householder, someone does not think thus - 'May I be of such matter in the future period of time, may I be of such feeling in the future period of time, may I be of such perception in the future period of time, may I be of such activities in the future period of time, may I be of such consciousness in the future period of time.' Thus, householder, one is not putting forward.

"And how, householder, is one a maker of quarrelsome talk with people? Here, householder, a certain one is a maker of such talk - 'You do not understand this Teaching and discipline. I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly. I am practising rightly. What should have been said first you said last. What should have been said last you said first. What I say is consistent, what you say is inconsistent. What you have thought out for so long has been turned inside out. Your doctrine has been refuted. Go and free yourself from your doctrine. You are proven wrong. Disentangle yourself if you can.' Thus, householder, one is a maker of quarrelsome talk with people.

"And how, householder, is one not a maker of quarrelsome talk with people? Here, householder, a monk is not a maker of such talk - 'You do not understand this Teaching and discipline, etc. Disentangle yourself if you can.' Thus, householder, one is not a maker of quarrelsome talk with people.

"Thus, householder, that which was said by the Blessed One in the Māgaṇḍiya Question in the Aṭṭhakavagga -

'Having abandoned the abode, faring without a dwelling,
Not making intimacies in the village, a sage;
Empty of sensual pleasures, not putting anything forward,
He would not engage in dispute with people.'

"This, householder, is how the meaning of what was spoken in brief by the Blessed One should be understood in detail." The third.

4. The Second Discourse on Hālidikāni

4. Thus have I heard - On one occasion the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on a precipitous mountain. Then the householder Hālidikāni approached the Venerable Mahākaccāna, etc. Seated to one side, the householder Hālidikāni said this to the Venerable Mahākaccāna - "This was said, venerable sir, by the Blessed One in 'Sakka's Questions': 'Those ascetics and

brahmins who are liberated through the complete elimination of craving are those who have reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, the ultimate consummation, and are foremost of gods and humans."

How, venerable sir, should the meaning of what was spoken in brief by the Blessed One be understood in detail?"

"Regarding the material element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, the mind is said to be well liberated.

"Regarding the element of feeling, householder... regarding the element of perception, householder... regarding the element of activities, householder... regarding the consciousness element, householder, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clings, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, the mind is said to be well liberated.

"Thus, householder, as for what was said by the Blessed One in 'Sakka's Questions': 'Those ascetics and brahmins who are liberated through the complete elimination of craving are those who have reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, the ultimate consummation, and are foremost of gods and humans' —

this, householder, is how the meaning of that brief statement by the Blessed One should be understood in detail." The fourth.

5. The Discourse on Concentration

5. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Monks, develop concentration; a concentrated monk, monks, understands as it really is. And what does he understand as it really is? The origin and passing away of matter, the origin and passing away of feeling, the origin and passing away of perception, the origin and passing away of activities, the origin and passing away of consciousness."

"And what, monks, is the origin of matter, what is the origin of feeling, what is the origin of perception, what is the origin of activities, what is the origin of consciousness? Here, monks, a monk delights in, asserts, and remains grasping.

"And what does he delight in, assert, and remain grasping? He delights in matter, asserts it, and remains grasping it. For him delighting in matter, asserting it, remaining grasping it, delight arises. Whatever delight in matter, that is clinging. With that clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering.

"He delights in feeling, etc. he delights in perception... he delights in activities... he

delights in consciousness, asserts it, and remains grasping it. For him delighting in consciousness, asserting it, remaining grasping it, delight arises. Whatever delight in consciousness, that is clinging. With that clinging as condition, existence; with existence as condition, birth; with birth as condition, etc. Thus is the origin of this whole mass of suffering.

"This, monks, is the origin of matter; this is the origin of feeling; this is the origin of perception; this is the origin of activities; this is the origin of consciousness.

"And what, monks, is the passing away of matter, what of feeling... what of perception... what of activities... what is the passing away of consciousness?

Here, monks, one does not delight in, does not assert, does not remain grasping.

"And what does one not delight in, not assert, not remain grasping? One does not delight in matter, does not assert it, does not remain grasping it. For him not delighting in matter, not asserting it, not remaining grasping it, whatever delight in matter, that ceases. From the cessation of his delight comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering.

"One does not delight in feeling, does not assert it, does not remain grasping it. For him not delighting in feeling, not asserting it, not remaining grasping it, whatever delight in feeling, that ceases. From the cessation of his delight comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering.

"One does not delight in perception, etc. One does not delight in activities, does not assert them, does not remain grasping them. For him not delighting in activities, not asserting them, not remaining grasping them, whatever delight in activities, that ceases. From the cessation of his delight comes the cessation of clinging; from the cessation of clinging comes the cessation of existence, etc. Thus is the cessation of this whole mass of suffering.

"One does not delight in consciousness, does not assert it, does not remain grasping it. For him not delighting in consciousness, not asserting it, not remaining grasping it, whatever delight in consciousness, that ceases. From the cessation of his delight comes the cessation of clinging, etc. Thus is the cessation of this whole mass of suffering.

"This, monks, is the passing away of matter, this is the passing away of feeling, this is the passing away of perception, this is the passing away of activities, this is the passing away of consciousness." The fifth.

6. The Discourse on Seclusion

6. At Sāvatthī. "Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is. And what does he understand as it really is? The origin and passing away of matter, the origin and passing away of feeling, the origin and passing away of perception, the origin and passing away of activities, the origin and passing away of consciousness." Etc. The sixth.

7. The Discourse on Clinging and Agitation

7. At Sāvattthī. "I will teach you, monks, agitation through clinging and non-agitation through non-clinging. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And how, monks, is there agitation through clinging? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. That matter of his changes, becomes otherwise. Due to the change and alteration of matter, his consciousness follows the change of matter. Agitation and arising of mental states born from following the change of matter remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated through clinging.

"He regards feeling as self, or self as possessing feeling; or feeling as in self, or self as in feeling. That feeling of his changes, becomes otherwise. Due to the change and alteration of feeling, his consciousness follows the change of feeling. Agitation and arising of mental states born from following the change of feeling remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated through clinging.

"He regards perception as self, etc. he regards activities as self, or self as possessing activities; or activities as in self, or self as in activities. Those activities of his change, become otherwise. Due to the change and alteration of activities, his consciousness follows the change of activities. Agitation and arising of mental states born from following the change of activities remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated through clinging.

He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. That consciousness of his changes, becomes otherwise. Due to the change and alteration of consciousness, his consciousness follows the change of consciousness. Agitation and arising of mental states born from following the change of consciousness remain obsessing his mind. Through the exhaustion of mind, he is with fright and with vexation and with expectation, and is agitated through clinging. Thus, monks, there is agitation through clinging.

"And how, monks, is there non-agitation through non-clinging? Here, monks, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter. That matter of his changes, becomes otherwise. Due to the change and alteration of matter, his consciousness does not follow the change of matter. Agitation and arising of mental states born from following the change of matter do not remain obsessing his mind. Through the non-exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and without clinging he is not agitated.

He does not regard feeling as self, nor self as possessing feeling; nor feeling as in self, nor self as in feeling. That feeling of his changes, becomes otherwise. Due to the change and alteration of feeling, his consciousness does not follow the change of feeling. Agitation and arising of mental states born from following the change of feeling do not remain obsessing his mind. Through the non-exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and without clinging he is not agitated.

"He does not regard perception, etc. he does not regard activities as self, nor self as possessing activities; nor activities as in self, nor self as in activities. Those activities of his change, become otherwise. Due to the change and alteration of activities, his consciousness does not follow the change of activities. Agitation and arising of mental states born from following the change of activities do not remain obsessing his mind. Through the non-exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and without clinging he is not agitated.

"He does not regard consciousness as self, nor self as possessing consciousness, etc. That consciousness of his changes, becomes otherwise. Due to the change and alteration of consciousness, his consciousness does not follow the change of consciousness. Agitation and arising of mental states born from following the change of consciousness do not remain obsessing his mind. Through the non-exhaustion of mind, he is neither with fright nor with vexation nor with expectation, and without clinging he is not agitated. Thus, monks, there is non-agitation through non-clinging." The seventh.

8. The Second Discourse on Clinging and Agitation

8. At Sāvattthī. "I will teach you, monks, agitation through clinging and non-agitation through non-clinging. Listen to that, etc. And how, monks, is there agitation through clinging? Here, monks, an ignorant worldling regards matter thus: 'This is mine, this I am, this is my self.' That matter of his changes, becomes otherwise. Due to the change and alteration of matter, there arise sorrow, lamentation, suffering, displeasure, and anguish. Feeling thus: 'This is mine,' etc. perception thus: 'This is mine,' activities thus: 'This is mine,' he regards consciousness thus: 'This is mine, this I am, this is my self.' That consciousness of his changes, becomes otherwise. From the change and alteration of consciousness, there arise for him sorrow, lamentation, suffering, displeasure and anguish. Thus, monks, there is agitation through clinging.

"And how, monks, is there non-agitation through non-clinging? Here, monks, a learned noble disciple regards matter thus: 'This is not mine, this I am not, this is not my self.' That matter of his changes, becomes otherwise. From the change and alteration of matter, there do not arise for him sorrow, lamentation, suffering, displeasure and anguish. Feeling thus: 'This is not mine,' perception thus: 'This is not mine,' activities thus: 'This is not mine,' he regards consciousness thus: 'This is not mine, this I am not, this is not my self.' That consciousness of his changes, becomes otherwise. Due to the change and alteration of consciousness, sorrow, lamentation, suffering, displeasure and anguish do not arise for him. Thus, monks, there is non-agitation through non-clinging." The eighth.

9. The Discourse on Impermanence in the Three Times

9. At Sāvatthī. "Materiality, monks, is impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past materiality; he does not delight in future materiality; he is practising for disenchantment, dispassion, and cessation of present materiality. Feeling is impermanent, etc. Perception is impermanent, activities are impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past activities; he does not delight in future activities; he is practising for disenchantment, dispassion, and cessation of present activities. Consciousness is impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past consciousness; he does not delight in future consciousness; he is practising for disenchantment, dispassion, and cessation of present consciousness." The ninth.

10. The Discourse on Suffering in the Three Times

10. At Sāvatthī. "Materiality, monks, is suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past materiality; he does not delight in future materiality; he is practising for disenchantment, dispassion, and cessation of present materiality. Feeling is suffering... perception is suffering... activities are suffering... Consciousness is suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past consciousness; he does not delight in future consciousness; he is practising for disenchantment, dispassion, and cessation of present consciousness." The tenth.

11. The Discourse on Non-self in the Three Times

11. At Sāvatthī. "Materiality, monks, is non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past materiality; he does not delight in future materiality; he is practising for disenchantment, dispassion, and cessation of present materiality. Feeling is non-self... perception is non-self... activities are non-self... Consciousness is non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past consciousness; he does not delight in future consciousness; he is practising for disenchantment, dispassion, and cessation of present consciousness." The eleventh.

The Chapter on Nakulapitā is the first.

Its summary:

Nakulapitā, Devadaha, and two Hālidikāni;
Concentration, Seclusion, Clinging, Agitation, two;
Past, Future, Present, by that the chapter is called.

2. The Chapter on Impermanence

1. The Discourse on Impermanence

12. Thus have I heard - at Sāvatthī. There, etc. "Materiality, monks, is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent. Seeing thus, monks, a learned noble disciple becomes

disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on Suffering

13. At Sāvatthī. "Materiality, monks, is suffering, feeling is suffering, perception is suffering, activities are suffering, consciousness is suffering. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The second.

3. The Discourse on Non-self

14. At Sāvatthī. "Materiality, monks, is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self. Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The third.

4. The Discourse on What is Impermanent

15. At Sāvatthī. "Materiality, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Perception is impermanent, etc. Activities are impermanent, consciousness is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The fourth.

5. The Discourse on What is Suffering

16. At Sāvatthī. "Materiality, monks, is suffering. What is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling is suffering... perception is suffering... activities are suffering... Consciousness is suffering. What is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: ... there is no more coming back to any state of being.'" The fifth.

6. The Discourse on What is Non-self

17. At Sāvatthī. "Materiality, monks, is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling is non-self... perception is non-self... activities are non-self... consciousness is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: ... there is no more coming back to any state of being."The sixth.

7. The Discourse on Impermanence with Cause

18. At Sāvatthī. "Materiality, monks, is impermanent. Whatever cause, whatever condition there is for the arising of materiality, that too is impermanent. Materiality arisen from the impermanent, monks, how could it be permanent! Feeling is impermanent. Whatever cause, whatever condition there is for the arising of feeling, that too is impermanent. Feeling arisen from the impermanent, monks, how could it be permanent! Perception is impermanent, activities are impermanent. Whatever cause, whatever condition there is for the arising of activities, that too is impermanent. Activities arisen from the impermanent, monks, how could they be permanent! Consciousness is impermanent. Whatever cause, whatever condition there is for the arising of consciousness, that too is impermanent. Consciousness arisen from the impermanent, monks, how could it be permanent! Seeing thus, etc. He understands: ... there is no more coming back to any state of being."The seventh.

8. The Discourse on Suffering with Cause

19. At Sāvatthī. "Materiality, monks, is suffering. Whatever cause, whatever condition there is for the arising of materiality, that too is suffering. Materiality arisen from suffering, monks, how could it be happiness! Feeling is suffering... perception is suffering... activities are suffering... Consciousness is suffering. Whatever cause, whatever condition there is for the arising of consciousness, that too is suffering. Consciousness arisen from suffering, monks, how could it be happiness! Seeing thus, etc. He understands: ... there is no more coming back to any state of being."The eighth.

9. The Discourse on Non-self with Cause

20. At Sāvatthī. "Materiality, monks, is non-self. Whatever cause, whatever condition there is for the arising of materiality, that too is non-self. Materiality arisen from non-self, monks, how could it be self! Feeling is non-self... perception is non-self... activities are non-self... consciousness is non-self. Whatever cause, whatever condition there is for the arising of consciousness, that too is non-self. Consciousness arisen from non-self, monks, how could it be self! Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The ninth.

10. The Discourse on Ānanda

21. At Sāvatthī... in the park. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -
"'Cessation, cessation', venerable sir, is said. Of which phenomena, venerable sir, is

the cessation called 'cessation'?" "Matter, Ānanda, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Its cessation is called 'cessation'. Feeling is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Its cessation is called 'cessation'. Perception... activities are impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Their cessation is called 'cessation'. Consciousness is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation. Its cessation is called 'cessation'. Of these phenomena, Ānanda, the cessation is called 'cessation'." The tenth.

The Chapter on Impermanence is the second.

Its summary:

Impermanent, suffering, non-self, what is impermanent - three others;
Three by cause also are spoken of, and by Ānanda - these are ten.

3. The Chapter on the Burden

1. The Discourse on the Burden

22. At Sāvattthī... There... "I will teach you, monks, the burden, the burden-bearer, the taking up of the burden, and the laying down of the burden. Listen to that. And what, monks, is the burden? 'The five aggregates of clinging' should be said. Which five? The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness; this is called, monks, the burden."

"And what, monks, is the burden-bearer? 'The person' should be said. This venerable one of such a name and such a clan; this is called, monks, the burden-bearer."

"And what, monks, is the taking up of the burden? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. This is called, monks, the taking up of the burden."

"And what, monks, is the laying down of the burden? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment. This is called, monks, the laying down of the burden."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"The five aggregates are indeed the burden, and the person is the burden-bearer;

Taking up the burden is suffering in the world, laying down the burden is happiness.

"Having laid down the heavy burden, not taking up another burden;

Having uprooted craving with its root, one is without hunger, attained final Nibbāna." The first.

2. The Discourse on Full Understanding

23. At Sāvatthī. "I will teach you, monks, the phenomena to be fully understood and full understanding. Listen to that. And what, monks, are the phenomena to be fully understood? Materiality, monks, is a phenomenon to be fully understood, feeling is a phenomenon to be fully understood, perception is a phenomenon to be fully understood, activities are a phenomenon to be fully understood, consciousness is a phenomenon to be fully understood. These are called, monks, the phenomena to be fully understood. And what, monks, is full understanding? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion. This is called, monks, full understanding." The second.

3. The Discourse on Directly Knowing

24. At Sāvatthī. "Monks, without directly knowing and fully understanding materiality, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Without directly knowing and fully understanding feeling, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Without directly knowing perception ... Without directly knowing and fully understanding mental activities, without becoming dispassionate towards them and abandoning them, one is incapable of eliminating suffering. Without directly knowing and fully understanding consciousness, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. But, monks, by directly knowing and fully understanding materiality, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. By directly knowing feeling ... perception ... mental activities ... By directly knowing and fully understanding consciousness, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering." The third.

4. The Discourse on Desire and Lust

25. At Sāvatthī. "Whatever desire and lust, monks, there is for matter, abandon that. Thus that matter will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire and lust there is for feeling, abandon that. Thus that feeling will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire and lust there is for perception, abandon that. Thus that perception will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire and lust there is for activities, abandon that. Thus those activities will be abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire and lust there is for consciousness, abandon that. Thus that consciousness will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." The fourth.

5. The Discourse on Gratification

26. At Sāvattthī. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What indeed is the gratification in matter, what is the danger, what is the escape? What is the gratification in feeling, what is the danger, what is the escape? What is the gratification in perception, what is the danger, what is the escape? What is the gratification in activities, what is the danger, what is the escape? What is the gratification in consciousness, what is the danger, what is the escape?' This occurred to me, monks - 'Whatever happiness and pleasure arises dependent on matter, this is the gratification in matter. That matter is impermanent, suffering, subject to change, this is the danger in matter. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding matter, this is the escape from matter. Whatever happiness and pleasure arises dependent on feeling, this is the gratification in feeling. That feeling is impermanent, suffering, subject to change, this is the danger in feeling. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling, this is the escape from feeling. Whatever happiness and pleasure arises dependent on perception, etc. Whatever happiness and pleasure arises dependent on activities, this is the gratification in activities. That activities are impermanent, suffering, subject to change, this is the danger in activities. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding activities, this is the escape from activities. Whatever happiness and pleasure arises dependent on consciousness, this is the gratification in consciousness. That consciousness is impermanent, suffering, subject to change, this is the danger in consciousness. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding consciousness, this is the escape from consciousness.'

"As long as I, monks, did not directly know as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape; then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation; this is the last birth; there is now no more rebirth.'" The fifth.

6. The Second Discourse on Gratification

27. At Sāvattthī. "I, monks, pursued the quest for gratification in matter. Whatever gratification there is in matter I attained. As far as there is gratification in matter that has been well seen by me through wisdom. I, monks, pursued the quest for danger in matter. Whatever danger there is in matter I attained. As far as there is danger in matter that has been well seen by me through wisdom. I, monks, pursued the quest for escape from matter. Whatever escape there is from matter I attained. As far as there is escape from matter that has been well seen by me through wisdom. I, monks, in feeling... I, monks, in perception... I, monks, in activities... I, monks, pursued the quest for gratification in consciousness. Whatever gratification there is in

consciousness I attained. As far as there is gratification in consciousness that has been well seen by me through wisdom. I, monks, pursued the quest for danger in consciousness. Whatever danger there is in consciousness I attained. As far as there is danger in consciousness that has been well seen by me through wisdom. I, monks, pursued the quest for escape from consciousness. Whatever escape there is from consciousness I attained. As far as there is escape from consciousness that has been well seen by me through wisdom. As long as I, monks, did not directly know as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape, etc. I directly knew. And knowledge and vision arose in me - 'Unshakable is my liberation; this is the last birth; there is now no more rebirth.'" The sixth.

7. The Third Discourse on Gratification

28. At Sāvattthī. "If, monks, there were no gratification in matter, beings would not become attached to matter. But because, monks, there is gratification in matter, therefore beings become attached to matter. If, monks, there were no danger in matter, beings would not become disenchanted with matter. But because, monks, there is danger in matter, therefore beings become disenchanted with matter. If, monks, there were no escape from matter, beings would not escape from matter. But because, monks, there is escape from matter, therefore beings escape from matter. If, monks, there were no gratification in feeling, etc. If, monks, there were no gratification in perception, If, monks, there were no escape from activities, beings would not escape from activities. But because, monks, there is escape from activities, therefore beings escape from activities. If, monks, there were no gratification in consciousness, beings would not become attached to consciousness. But because, monks, there is gratification in consciousness, therefore beings become attached to consciousness. If, monks, there were no danger in consciousness, beings would not become disenchanted with consciousness. But because, monks, there is danger in consciousness, therefore beings become disenchanted with consciousness. If, monks, there were no escape from consciousness, beings would not escape from consciousness. But because, monks, there is escape from consciousness, therefore beings escape from consciousness.

"As long as, monks, beings did not directly know as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape; for so long, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, did not dwell escaped, unbound, free, with a mind rid of barriers. But when, monks, beings directly knew as it really is the gratification of these five aggregates of clinging as gratification, the danger as danger, and the escape as escape; then, monks, beings from the world with its gods, with its Māras, with its Brahmās, from the generation with its ascetics and brahmins, with its gods and humans, dwell escaped, unbound, free, with a mind rid of barriers." The seventh.

8. The Discourse on Rejoicing

29. At Sāvattthī. "Whoever, monks, delights in matter, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. Whoever delights in feeling... whoever delights in perception... whoever delights in activities... whoever

delights in consciousness, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. But whoever, monks, does not delight in matter, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say. Whoever does not delight in feeling... whoever does not delight in perception... whoever does not delight in activities... whoever does not delight in consciousness, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say." The eighth.

9. The Discourse on Arising

30. At Sāvattthī. "Whatever, monks, is the arising, presence, production, manifestation of matter, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death. Whatever of feeling, etc. whatever of perception, etc. whatever of activities, etc. Whatever is the arising, presence, production, manifestation of consciousness, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death. But whatever, monks, is the cessation, appeasement, passing away of matter, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death. Whatever of feeling, etc. whatever of perception, whatever of activities, Whatever is the cessation, appeasement, passing away of consciousness, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death." The ninth.

10. The Discourse on the Root of Misery

31. At Sāvattthī. "I will teach you, monks, misery and the root of misery. Listen to that. And what, monks, is misery? Materiality, monks, is misery, feeling is misery, perception is misery, activities are misery, consciousness is misery. This is called, monks, misery. And what, monks, is the root of misery? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there; as follows - sensual craving, craving for existence, craving for non-existence. This is called, monks, the root of misery." The tenth.

11. The Discourse on the Perishable

32. At Sāvattthī. "I will teach you, monks, the perishable and the imperishable. Listen to that. And what, monks, is perishable, what is imperishable? Materiality, monks, is perishable. Whatever is its cessation, appeasement, passing away, this is imperishable. Feeling is perishable. Whatever is its cessation, appeasement, passing away, this is imperishable. Perception is perishable... activities are perishable. Whatever is their cessation, appeasement, passing away, this is imperishable. Consciousness is perishable. Whatever is its cessation, appeasement, passing away, this is imperishable." The eleventh.

The Chapter on the Burden is the third.

Its summary:

Burden, full understanding, directly knowing, desire and lust the fourth;
And three on gratification are spoken of, delight the eighth;
Arising and root of misery, the eleventh is perishable.

4. The Chapter on Not Yours

1. The Discourse on Not Yours

33. At Sāvatthī. "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. And what, monks, is not yours? Materiality, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. Feeling is not yours, abandon that. That abandoned by you will be for your welfare and happiness. Perception is not yours... activities are not yours, abandon them. They abandoned by you will be for your welfare and happiness. Consciousness is not yours, abandon that. That abandoned by you will be for your welfare and happiness."

"Just as, monks, whatever grass, sticks, branches and leaves there are in this Jeta's Grove, if people were to carry them away or burn them or do with them as they wish. Would you think thus - 'People are carrying us away or burning us or doing with us as they wish'?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, this is not our self nor what belongs to a self." "Just so, monks, materiality is not yours, abandon that. That abandoned by you will be for your welfare and happiness. Feeling is not yours, abandon that. That abandoned by you will be for your welfare and happiness. Perception is not yours... activities are not yours... consciousness is not yours, abandon that. That abandoned by you will be for your welfare and happiness." The first.

2. The Second Discourse on Not Yours

34. At Sāvatthī. "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. And what, monks, is not yours? Materiality, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. Feeling is not yours... perception is not yours... activities are not yours... consciousness is not yours, abandon that. That abandoned by you will be for your welfare and happiness. What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness." The second.

3. The Discourse on a Certain Monk

35. At Sāvatthī. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Whatever, monk, one underlies, by that one goes by the term; whatever one does not underlie, by that one does not go by the term." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "If, venerable sir, one underlies matter, by that one goes by the term. If one underlies feeling, by that one goes by the term. If one underlies perception, by that one goes by the term. If one underlies activities, by that one goes by the term. If one underlies consciousness, by that one goes by the term. If, venerable sir, one does not underlie matter, by that one does not go by the term. If

feeling... if perception... if activities... if one does not underlie consciousness, by that one does not go by the term. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. If, monk, one underlies matter, by that one goes by the term. If feeling... if perception... if activities... if one underlies consciousness, by that one goes by the term. If, monk, one does not underlie matter, by that one does not go by the term. If feeling... if perception... if activities... if one does not underlie consciousness, by that one does not go by the term. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail."

Then that monk, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that monk became one of the Worthy Ones. The third.

4. The Second Discourse on a Certain Monk

36. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Whatever, monk, one underlies, that one dies along with; whatever one dies along with, by that one goes by the term. Whatever one does not underlie, that one does not die along with; whatever one does not die along with, by that one does not go by the term." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "If, venerable sir, one underlies matter, that one dies along with; whatever one dies along with, by that one goes by the term. If one underlies feeling... if one underlies perception... if one underlies activities... if one underlies consciousness, that one dies along with; whatever one dies along with, by that one goes by the term. If, venerable sir, one does not underlie matter, that one does not die along with; whatever one does not die along with, by that one does not go by the term. If one does not underlie feeling... if one does not underlie perception... if one does not underlie activities... if one does not underlie consciousness, that one does not die along with; whatever one does not die along with, by that one does not go by the term. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. If, monk, one underlies matter, that one dies along with; whatever one dies along with, by that one goes by the term. If, monk, feeling...

if, monk, perception... if, monk, activities... if, monk, one underlies consciousness, that one dies along with; whatever one dies along with, by that one goes by the term. If, monk, one does not underlie matter, that one does not die along with; whatever one does not die along with, by that one does not go by the term. If one does not underlie feeling... if one does not underlie perception... if one does not underlie activities... if one does not underlie consciousness, that one does not die along with; whatever one does not die along with, by that one does not go by the term. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The fourth.

5. The Discourse on Ānanda

37. At Sāvattthī. Then the Venerable Ānanda approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this -

"If, Ānanda, they were to ask you thus - 'Of which phenomena, friend Ānanda, is the arising evident, the passing away evident, the change in their duration evident?' Thus asked, Ānanda, how would you answer?" "If, venerable sir, they were to ask me thus - 'Of which phenomena, friend Ānanda, is the arising evident, the passing away evident, the change in their duration evident?' Thus asked, venerable sir, I would answer thus - 'Of matter, friend, the arising is evident, the passing away is evident, the change in its duration is evident. In feeling, in perception, of activities... of consciousness the arising is evident, the passing away is evident, the change in its duration is evident. Of these phenomena, friend, the arising is evident, the passing away is evident, the change in their duration is evident.' Thus asked, venerable sir, I would answer thus."

"Good, good, Ānanda! Of matter, Ānanda, the arising is evident, the passing away is evident, the change in its duration is evident. In feeling, in perception, of activities... of consciousness the arising is evident, the passing away is evident, the change in its duration is evident. Of these phenomena, Ānanda, the arising is evident, the passing away is evident, the change in their duration is evident. Thus asked, Ānanda, you should answer thus." The fifth.

6. The Second Discourse on Ānanda

38. At Sāvattthī. To the Venerable Ānanda seated to one side, the Blessed One said this -

"If, Ānanda, they were to ask you thus - 'Of which phenomena, friend Ānanda, was the arising evident, the passing away evident, the change in their duration evident? Of which phenomena will the arising be evident, the passing away be evident, the change in their duration be evident? Of which phenomena is the arising evident, the passing away evident, the change in their duration evident?' Thus asked, Ānanda, how would you answer?" "If, venerable sir, they were to ask me thus - 'Of which phenomena, friend Ānanda, was the arising evident, the passing away evident, the change in their duration evident? Of which phenomena will the arising be evident, the passing away be evident, the change in their duration be evident? Of which phenomena is the arising evident, the passing away evident, the change in their

duration evident?' Thus asked, venerable sir, I would answer thus - 'Whatever matter, friend, is past, ceased, changed; of that the arising was evident, the passing away was evident, the change in its duration was evident. Whatever feeling is past, ceased, changed; of that the arising was evident, the passing away was evident, the change in its duration was evident. Whatever perception... whatever activities are past, ceased, changed; of them the arising was evident, the passing away was evident, the change in their duration was evident. Whatever consciousness is past, ceased, changed; of that the arising was evident, the passing away was evident, the change in its duration was evident. Of these phenomena, friend, the arising was evident, the passing away was evident, the change in their duration was evident.'

'Whatever matter, friend, is unborn, not yet manifest; of that the arising will be evident, the passing away will be evident, the change in its duration will be evident. Whatever feeling is unborn, not yet manifest; of that the arising will be evident, the passing away will be evident, the change in its duration will be evident. Whatever perception... etc. whatever activities are unborn, not yet manifest; of them the arising will be evident, the passing away will be evident, the change in their duration will be evident. Whatever consciousness is unborn, not yet manifest; of that the arising will be evident, the passing away will be evident, the change in its duration will be evident. Of these phenomena, friend, the arising will be evident, the passing away will be evident, the change in their duration will be evident.'

"Whatever matter, friend, has arisen, has become manifest; its arising is evident, its passing away is evident, the change in its duration is evident. Whatever feeling has arisen, has become manifest, etc. whatever perception... whatever activities have arisen, have become manifest; their arising is evident, their passing away is evident, the change in their duration is evident. Whatever consciousness has arisen, has become manifest, its arising is evident, its passing away is evident, the change in its duration is evident. Of these phenomena, friend, the arising is evident, the passing away is evident, the change in their duration is evident.' Thus asked, venerable sir, I would answer thus."

"Good, good, Ānanda! Whatever matter, Ānanda, is past, ceased, changed; of that the arising was evident, the passing away was evident, the change in its duration was evident. Whatever feeling... whatever perception... whatever activities... whatever consciousness is past, ceased, changed; of that the arising was evident, the passing away was evident, the change in its duration was evident. Of these phenomena, Ānanda, the arising was evident, the passing away was evident, the change in their duration was evident."

"Whatever matter, Ānanda, is unborn, has not become manifest; of that the arising will be evident, the passing away will be evident, the change in its duration will be evident. Whatever feeling... whatever perception... whatever activities... whatever consciousness is unborn, has not become manifest; of that the arising will be evident, the passing away will be evident, the change in its duration will be evident. Of these phenomena, Ānanda, the arising will be evident, the passing away will be evident, the change in their duration will be evident."

"Whatever matter, Ānanda, has arisen, has become manifest; its arising is evident, its passing away is evident, the change in its duration is evident. Whatever feeling has arisen, has become manifest... whatever perception... whatever activities... whatever consciousness has arisen, has become manifest; its arising is evident, its passing away is evident, the change in its duration is evident. Of these phenomena, Ānanda, the arising is evident, the passing away is evident, the change in their duration is evident. Thus asked, Ānanda, you should answer thus." The sixth.

7. The Discourse on Conformity with the Teaching

39. At Sāvattthī. "For a monk practising in conformity with the Teaching, monks, this is in conformity with the Teaching - that he should dwell full of disenchantment with matter, should dwell full of disenchantment with feeling, should dwell full of disenchantment with perception, should dwell full of disenchantment with activities, should dwell full of disenchantment with consciousness. Whoever, dwelling full of disenchantment with matter, with feeling... in perception, dwelling full of disenchantment with activities, dwelling full of disenchantment with consciousness, fully understands matter, feeling... perception... activities... fully understands consciousness, he, fully understanding matter, feeling... perception... activities... fully understanding consciousness, is released from matter, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is released from suffering, I say." The seventh.

8. The Second Discourse on Conformity with the Teaching

40. At Sāvattthī. "For a monk practising in conformity with the Teaching, monks, this is in conformity with the Teaching - that he should dwell observing impermanence in matter, etc. he is released from suffering, I say." The eighth.

9. The Third Discourse on Conformity with the Teaching

41. At Sāvattthī. "For a monk practising in conformity with the Teaching, monks, this is in conformity with the Teaching - that he should dwell observing suffering in matter, etc. he is released from suffering, I say." The ninth.

10. The Fourth Discourse on Conformity with the Teaching

42. At Sāvattthī. "For a monk practising in conformity with the Teaching, monks, this is in conformity with the Teaching - that he should dwell observing non-self in matter, in feeling... in perception, in activities, should dwell observing non-self in consciousness. Whoever, dwelling observing non-self in matter... etc. fully understands matter, feeling... perception... activities... fully understands consciousness, he, fully understanding matter, feeling... perception... activities... fully understanding consciousness, is released from matter, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is released from suffering, I say." The tenth.

The Chapter on Not Yours is the fourth.

Its summary:

Two spoken with 'Not Yours', by monks the other two;
And two spoken by Ānanda, two pairs on conformity with the Teaching.

5. The Chapter on Being Yourselves as an Island

1. The Discourse on Being Yourselves as an Island

43. At Sāvatthī. "Monks, dwell having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge. For those dwelling having yourselves as an island, having yourselves as a refuge, with no other refuge, having the Teaching as an island, having the Teaching as a refuge, with no other refuge, the source should be investigated. What gives birth to sorrow, lamentation, suffering, displeasure and anguish, what is their production?"

"And what, monks, gives birth to sorrow, lamentation, suffering, displeasure and anguish, what is their production? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. That matter of his changes, and becomes otherwise. Due to the change and alteration of matter, there arise sorrow, lamentation, suffering, displeasure, and anguish. He regards feeling as self, or self as possessing feeling; or feeling as in self, or self as in feeling. That feeling of his changes, and becomes otherwise. Due to the change and alteration of feeling, there arise sorrow, lamentation, suffering, displeasure, and anguish. He regards perception as self... He regards activities as self... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. That consciousness of his changes, and becomes otherwise. From the change and alteration of consciousness, there arise for him sorrow, lamentation, suffering, displeasure and anguish.

"But having understood the impermanence of matter, its change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all matter is impermanent, suffering, subject to change' - whatever sorrow, lamentation, suffering, displeasure and anguish there are, they are abandoned. With their abandoning, he is not agitated; not being agitated, he dwells in happiness; a monk dwelling in happiness is called 'one quenched in that respect'. But having understood the impermanence of feeling, its change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all feeling is impermanent, suffering, subject to change' - whatever sorrow, lamentation, suffering, displeasure and anguish there are, they are abandoned. With their abandoning, he is not agitated; not being agitated, he dwells in happiness; a monk dwelling in happiness is called 'one quenched in that respect'. Of perception... But having understood the impermanence of activities, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all activities are impermanent, suffering, subject to change' - whatever sorrow, lamentation, suffering, displeasure and anguish there are, they are abandoned. With their abandoning, he is

not agitated; not being agitated, he dwells in happiness; a monk dwelling in happiness is called 'one quenched in that respect'. But having understood the impermanence of consciousness, its change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all consciousness is impermanent, suffering, subject to change' - whatever sorrow, lamentation, suffering, displeasure and anguish there are, they are abandoned. With their abandoning, he is not agitated; not being agitated, he dwells in happiness; a monk dwelling in happiness is called 'one quenched in that respect'." The first.

2. The Discourse on Practice

44. At Sāvatthī. "I will teach you, monks, the practice leading to the arising of identity and the practice leading to the cessation of identity. Listen to that. And what, monks, is the practice leading to the arising of identity? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. Feeling as self... perception... activities... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. This is called, monks, 'the practice leading to the arising of identity, the practice leading to the arising of identity.' Thus indeed, monks, it is called 'the way of regarding leading to the arising of suffering.' This is the meaning here.

And what, monks, is the practice leading to the cessation of identity? Here, monks, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter. Not feeling as self... not perception... not activities... He does not regard consciousness as self, nor self as possessing consciousness; nor consciousness as in self, nor self as in consciousness. This is called, monks, 'the practice leading to the cessation of identity, the practice leading to the cessation of identity.' Thus indeed, monks, it is called 'the way of regarding leading to the cessation of suffering.' This is the meaning here. The second.

3. The Discourse on Impermanence

45. At Sāvatthī. "Materiality, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. For one seeing thus as it really is with right wisdom, the mind becomes dispassionate and becomes liberated from the mental corruptions by non-clinging. Feeling is impermanent, etc. perception... activities... consciousness is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. For one seeing thus as it really is with right wisdom, the mind becomes dispassionate and becomes liberated from the mental corruptions by non-clinging. If, monks, a monk's mind is dispassionate and liberated from the material element by non-clinging from the mental corruptions, from the

element of feeling, etc. from the element of perception, etc. from the element of activities, etc. if, monks, a monk's mind is dispassionate and liberated from the consciousness element by non-clinging from the mental corruptions. Being liberated, it is stable. Being stable, it is content. Being content, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The third.

4. The Second Discourse on Impermanence

46. At Sāvattthī. "Materiality, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling is impermanent, etc. Perception is impermanent, Activities are impermanent, consciousness is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom."

"For one seeing thus as it really is with right wisdom, views about the past do not arise. When views about the past are absent, views about the future do not arise. When views about the future are absent, obstinate adherence does not arise. When obstinate adherence is absent, in materiality, etc. in feeling, etc. in perception, in activities, in consciousness, the mind becomes dispassionate and becomes liberated from the mental corruptions by non-clinging. Being liberated, it is stable. Being stable, it is content. Being content, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The fourth.

5. The Discourse on Way of Regarding

47. At Sāvattthī. "Whatever ascetics or brahmins, monks, who regarding self in various ways, all of them regard the five aggregates of clinging, or one or other of them. Which five? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. Feeling... perception... activities... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness."

"Thus this way of regarding and 'I am' has not departed from him. But when 'I am', monks, has not departed, there is a descent of the five faculties - the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty. There is, monks, mind, there are mental phenomena, there is the ignorance element. For an ignorant worldling, monks, touched by feeling born of contact with ignorance, 'I am' occurs to him; 'I am this' occurs to him; 'I shall be' occurs to him; 'I shall not be' occurs to him; 'I shall be material' occurs to him; 'I shall be formless' occurs to him; 'I shall be percipient' occurs to him; 'I shall be non-percipient' occurs to him; 'I shall be neither percipient nor non-percipient' occurs to him."

"The five faculties, monks, remain right there. But here, for an instructed noble disciple, ignorance is abandoned, true knowledge arises. For him, through the fading away of ignorance, through the arising of true knowledge, 'I am' does not occur to him; 'I am this' does not occur to him; 'I shall be'... 'I shall not be'... material... formless... percipient... non-percipient... 'I shall be neither percipient nor non-percipient' does not occur to him." The fifth.

6. The Discourse on Aggregates

48. At Sāvatthī. "I will teach you, monks, the five aggregates and the five aggregates of clinging. Listen to that. And what, monks, are the five aggregates? Whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, this is called the aggregate of matter. Whatever feeling... etc. whatever perception... whatever activities, past, future, or present, internal or external, gross or subtle... etc. this is called the aggregate of mental activities. Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, this is called the aggregate of consciousness. These are called, monks, the five aggregates."

"And what, monks, are the five aggregates of clinging? Whatever materiality, monks, past, future, or present... etc. whether far or near, with mental corruptions, subject to clinging, this is called the aggregate of clinging to matter. Whatever feeling... etc. whether far or near, with mental corruptions, subject to clinging, this is called the aggregate of clinging to feeling. Whatever perception... etc. whether far or near, with mental corruptions, subject to clinging, this is called the aggregate of clinging to perception. Whatever activities... etc. with mental corruptions, subject to clinging, this is called the aggregate of clinging to activities. Whatever consciousness, past, future, or present... etc. whether far or near, with mental corruptions, subject to clinging, this is called the aggregate of clinging to consciousness. These are called, monks, the five aggregates of clinging." The sixth.

7. The Discourse on Soṇa

49. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Soṇa, a householder's son, approached the Blessed One, etc. To Soṇa, the householder's son, seated to one side, the Blessed One said this -

"For whoever, Soṇa, whether ascetics or brahmins, regard impermanent matter, which is suffering and subject to change, as 'I am superior'; or regard as 'I am equal'; or regard as 'I am inferior'; what else could it be but not seeing as it really is? With impermanent feeling, which is suffering and subject to change, they regard as 'I am superior'; or regard as 'I am equal'; or regard as 'I am inferior'; what else could it be but not seeing as it really is? With impermanent perception, etc. With impermanent activities, which are suffering and subject to change, they regard as 'I am superior'; or regard as 'I am equal'; or regard as 'I am inferior'; what else could it be but not seeing as it really is? With impermanent consciousness, which is suffering and subject to change, they regard as 'I am superior'; or regard as 'I am equal'; or regard as 'I am inferior'; what else could it be but not seeing as it really is?

"But whoever, Soṇa, whether ascetics or brahmins, with impermanent matter, which is suffering and subject to change, do not regard as 'I am superior'; do not regard as 'I am equal'; do not regard as 'I am inferior'; what else could it be but seeing as it really is? With impermanent feeling, etc. with impermanent perception, etc. with impermanent activities, etc. with impermanent consciousness, which is suffering and subject to change, they do not regard as 'I am superior'; do not regard as 'I am equal'; do not regard as 'I am inferior'; what else could it be but seeing as it really is?

"What do you think, Soṇa, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Is feeling permanent or impermanent?" "Impermanent, venerable sir." "perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Therefore, Soṇa, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

"Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

"Seeing thus, Soṇa, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The seventh.

8. The Second Discourse on Soṇa

50. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Soṇa, a householder's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Soṇa, the householder's son, seated to one side, the Blessed One said this -

"Whatever ascetics or brahmins, Soṇa, who do not understand matter, do not understand the origin of matter, do not understand the cessation of matter, do not understand the practice leading to the cessation of matter; do not understand feeling, do not understand the origin of feeling, do not understand the cessation of feeling, do not understand the practice leading to the cessation of feeling; do not understand perception, etc. do not understand activities, do not understand the origin of activities, do not understand the cessation of activities, do not understand the

practice leading to the cessation of activities; do not understand consciousness, do not understand the origin of consciousness, do not understand the cessation of consciousness, do not understand the practice leading to the cessation of consciousness. They are not for me, Soṇa, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, Soṇa, who understand matter, understand the origin of matter, understand the cessation of matter, understand the practice leading to the cessation of matter; understand feeling, etc. understand perception... understand activities... understand consciousness, understand the origin of consciousness, understand the cessation of consciousness, understand the practice leading to the cessation of consciousness. They are for me, Soṇa, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves." The eighth.

9. The Discourse on the Elimination of Delight

51. At Sāvattthī. "Monks, a monk sees matter, which is indeed impermanent, as impermanent. That is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Monks, a monk sees feeling, which is indeed impermanent, as impermanent. That is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Monks, a monk sees perception, which is indeed impermanent, as impermanent, etc. Monks, a monk sees activities, which are indeed impermanent, as impermanent. That is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Monks, a monk sees consciousness, which is indeed impermanent, as impermanent. That is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated." The ninth.

10. The Second Discourse on the Elimination of Delight

52. At Sāvattthī. "Monks, attend wisely to materiality, and see the impermanence of materiality as it really is. Monks, a monk attending wisely to materiality, seeing the impermanence of materiality as it really is, becomes disenchanted with materiality. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Monks, attend wisely

to feeling, and see the impermanence of feeling as it really is. Monks, a monk attending wisely to feeling, seeing the impermanence of feeling as it really is, becomes disenchanted with feeling. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Perception, monks, etc. Monks, attend wisely to activities, and see the impermanence of activities as it really is. Monks, a monk attending wisely to activities, seeing the impermanence of activities as it really is, becomes disenchanted with activities. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated. Monks, attend wisely to consciousness, and see the impermanence of consciousness as it really is. Monks, a monk attending wisely to consciousness, seeing the impermanence of consciousness as it really is, becomes disenchanted with consciousness. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be liberated, well liberated." The tenth.

The Chapter on Having Yourselves as an Island is the fifth.

Its summary:

Having Yourselves as an Island, Practice, and two on Impermanence;
Way of Regarding, Aggregates, two on Dogs, and two with Elimination of
Delight.

The Root Fifty is complete.

The chapter summary of that Root Fifty:

Nakulapitā and Impermanent, Burden and Not Yours;
With Having Yourselves as an Island, the first fifty is thus called.

6. The Chapter on Involvement

1. The Discourse on Involvement

53. At Sāvattthī. "One with involvement, monks, is unliberated; one without involvement is liberated. Or, monks, consciousness, when remaining, might remain involved with matter, with matter as its object, established upon matter, imbued with delight, it might attain growth, increase, and expansion. Or involved with feeling, etc. or involved with perception, etc. Or, monks, consciousness, when remaining, might remain involved with activities, with activities as its object, established upon activities, imbued with delight, it might attain growth, increase, and expansion."

"Whoever, monks, would say thus - 'I will declare the coming or going or passing away or rebirth or growth or increase or expansion of consciousness apart from matter, apart from feeling, apart from perception, apart from activities' - this is impossible.

"If, monks, a monk's lust towards the material element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. If towards the element of feeling, monks... if towards the element of perception, monks... if towards the element of activities, monks... If, monks, a monk's lust towards the consciousness element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. That consciousness, unestablished, not grown, liberated without generating further activities. Being liberated, it is stable. Being stable, it is content. Being content, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on the Seed

54. At Sāvatthī. "There are, monks, these five species of seed. Which five? Root-seed, stem-seed, cutting-seed, joint-seed, and seed-seed as the fifth. If, monks, these five species of seed were unbroken, not rotten, not damaged by wind and heat, with substance, well stored, but there were no earth and there were no water; would these five species of seed, monks, attain growth, increase, and expansion?" "No, Venerable Sir." "If, monks, these five species of seed were unbroken, etc. well stored, and there were earth and there were water; would these five species of seed, monks, attain growth, increase, and expansion?" "Yes, venerable sir." "Just as, monks, the solid element, so should the four stations of consciousness be seen. Just as, monks, the liquid element, so should delight and lust be seen. Just as, monks, the five species of seed, so should consciousness with its nutriment be seen."

"Monks, consciousness, when remaining, might remain involved with matter, with matter as its object, established upon matter, imbued with delight, it might attain growth, increase, and expansion. Or, monks, consciousness, when remaining, might remain involved with feeling, etc. Or, monks, consciousness, when remaining, might remain involved with perception, etc. Or, monks, consciousness, when remaining, might remain involved with activities, with activities as its object, established upon activities, imbued with delight, it might attain growth, increase, and expansion."

"Whoever, monks, would say thus - 'I will declare the coming or going or passing away or rebirth or growth or increase or expansion of consciousness apart from matter, apart from feeling, apart from perception, apart from activities' - this is impossible."

"If, monks, a monk's lust towards the material element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. If towards the element of feeling... if towards the element of perception... if towards the element of activities... If, monks, a monk's lust towards the consciousness element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. That consciousness, unestablished, not grown, liberated without generating further activities. Being liberated, it is stable. Being stable, it is content. Being content, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The second.

3. The Discourse on the Inspired Utterance

55. At Sāvattthī. There the Blessed One uttered this inspired utterance - "'It would not be, and it would not be mine; it will not be, it will not be mine' - thus resolving, a monk would cut off the lower mental fetters." When this was said, a certain monk said this to the Blessed One - "In what way, venerable sir, 'It would not be, and it would not be mine; it will not be, it will not be mine' - thus resolving, would a monk cut off the lower mental fetters?"

"Here, monk, an ignorant worldling, who does not see the noble ones... etc.who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. Feeling... perception... activities... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness.

"He does not understand as it really is impermanent matter as 'matter is impermanent', does not understand as it really is impermanent feeling as 'feeling is impermanent', does not understand as it really is impermanent perception as 'perception is impermanent', does not understand as it really is impermanent activities as 'activities are impermanent', does not understand as it really is impermanent consciousness as 'consciousness is impermanent'.

"He does not understand as it really is suffering matter as 'matter is suffering', suffering feeling... suffering perception... suffering activities... does not understand as it really is suffering consciousness as 'consciousness is suffering'.

"He does not understand as it really is non-self matter as 'matter is non-self', does not understand as it really is non-self feeling as 'feeling is non-self', does not understand as it really is non-self perception as 'perception is non-self', does not understand as it really is non-self activities as 'activities are non-self', does not understand as it really is non-self consciousness as 'consciousness is non-self'.

"He does not understand as it really is conditioned matter as 'matter is conditioned', conditioned feeling... conditioned perception... conditioned activities... does not understand as it really is conditioned consciousness as 'consciousness is conditioned'. He does not understand as it really is that matter will cease to exist. Feeling will cease to exist... perception will cease to exist... activities will cease to exist... he does not understand as it really is that consciousness will cease to exist.

"But, monk, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, etc. not feeling... not perception... not activities... he does not regard consciousness as self.

He understands impermanent matter as 'matter is impermanent' as it really is. Impermanent feeling... impermanent perception... impermanent activities... he understands impermanent consciousness as 'consciousness is impermanent' as it really is. Suffering matter, etc. suffering consciousness... Non-self matter, etc. non-self consciousness... Conditioned matter, etc. he understands conditioned consciousness

as 'consciousness is conditioned' as it really is. He understands as it really is that matter will cease to exist. Feeling... perception... activities... he understands as it really is that consciousness will cease to exist.

Through the non-existence of matter, through the non-existence of feeling, through the non-existence of perception, through the non-existence of activities, through the non-existence of consciousness, thus indeed, monk, 'It would not be, and it would not be mine; it will not be, it will not be mine' - thus resolving, a monk would cut off the lower mental fetters." "Thus resolving, venerable sir, a monk might cut off the lower mental fetters."

"But how, venerable sir, for one knowing, for one seeing, is there immediate elimination of mental corruptions?" "Here, monk, an ignorant worldling falls into fear in a state where there should be no fear. This is fear, monk, for an ignorant worldling - 'It would not be, and it would not be mine; it will not be, it will not be mine.'"

"But, monk, a learned noble disciple does not fall into fear in a state where there should be no fear. This is not fear, monk, for a learned noble disciple - 'It would not be, and it would not be mine; it will not be, it will not be mine.' Or, monk, consciousness, when remaining, might remain involved with matter, with matter as its object, established upon matter, imbued with delight, it might attain growth, increase, and expansion. Or involved with feeling, monk... or involved with perception, monk... Or, monk, consciousness, when remaining, might remain involved with activities, with activities as its object, established upon activities, imbued with delight, it might attain growth, increase, and expansion.

"Whatever monk would say thus - 'I will declare the coming or going or passing away or rebirth or growth or increase or expansion of consciousness apart from matter, apart from feeling, apart from perception, apart from activities' - this is impossible.

"If, monk, a monk's lust towards the material element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. If towards the element of feeling, monk, a monk's... if towards the element of perception, monk, a monk's... if towards the element of activities, monk, a monk's... if, monk, a monk's lust towards the consciousness element has been abandoned. With the abandoning of lust, the object is cut off; there is no support for consciousness. That consciousness, unestablished, not grown, and liberated without volitional activity. Being liberated, it is stable. Being stable, it is content. Being content, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, ... there is no more coming back to any state of being.' For one knowing thus, monk, and for one seeing thus, there is the proximate elimination of mental corruptions." The third.

4. The Discourse on the Round of Clinging

56. At Sāvattthī. "These are the five aggregates of clinging, monks. Which five? The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. As long as I, monks, did not directly know as it really is these five aggregates of clinging with their fourfold turning, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the

generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is these five aggregates of clinging with their fourfold turning, then I, monks, in the world with its gods, etc. with its gods and humans, acknowledged that I had fully awakened to the unsurpassed perfect enlightenment."

"And how is there a fourfold turning? I directly knew matter, I directly knew the origin of matter, I directly knew the cessation of matter, I directly knew the practice leading to the cessation of matter; feeling... perception... activities... I directly knew consciousness, I directly knew the origin of consciousness, I directly knew the cessation of consciousness, I directly knew the practice leading to the cessation of consciousness.

"And what, monks, is matter? The four primary elements and the materiality derived from the four primary elements. This is called, monks, matter. From the origin of nutriment is the origin of matter; from the cessation of nutriment is the cessation of matter. It is just this noble eightfold path that is the practice leading to the cessation of matter, as follows - right view, etc. right concentration.

"Whatever ascetics or brahmins, monks, having directly known matter thus, having directly known the origin of matter thus, having directly known the cessation of matter thus, having directly known the practice leading to the cessation of matter thus, are practising for disenchantment, dispassion, and cessation of matter, they are practising well. Those who are practising well, they gain a foothold in this Teaching and discipline.

"And whatever ascetics or brahmins, monks, having directly known matter thus, etc. having directly known the practice leading to the cessation of matter thus, through disenchantment, dispassion, and cessation of matter, are liberated by non-clinging, they are well liberated. Those who are well liberated, they are consummate ones. Those who are consummate ones, for them there is no round of rebirths to be declared.

"And what, monks, is feeling? There are, monks, these six classes of feeling - feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. This is called, monks, feeling. From the origin of contact is the origin of feeling; from the cessation of contact is the cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration.

"Whatever ascetics or brahmins, monks, having thus understood feeling, having thus understood the origin of feeling, having thus understood the cessation of feeling, having thus understood the practice leading to the cessation of feeling, are practising for disenchantment, dispassion, and cessation of feeling, they are well practising. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having thus understood feeling, etc. having thus understood the practice leading to the cessation of feeling, etc. for them there is no round of rebirths to be declared.

"And what, monks, is perception? There are, monks, these six classes of perception -

perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object, perception of mental phenomena. This is called, monks, perception. From the origin of contact is the origin of perception; from the cessation of contact is the cessation of perception. It is just this noble eightfold path that is the practice leading to the cessation of perception, as follows - right view, etc. right concentration, etc. for them there is no round of rebirths to be declared.

"And what, monks, are activities? There are, monks, these six classes of volition - volition regarding visible form, volition regarding sound, volition regarding odour, volition regarding flavour, volition regarding tangible object, volition regarding mental phenomena. These are called, monks, activities. From the origin of contact is the origin of activities; from the cessation of contact is the cessation of activities. It is just this noble eightfold path that is the practice leading to the cessation of activities, as follows - right view, etc. right concentration.

"Whatever ascetics or brahmins, monks, having thus understood activities, having thus understood the origin of activities, having thus understood the cessation of activities, having thus understood the practice leading to the cessation of activities, are practising for disenchantment, dispassion, and cessation of activities, they are well practising. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having thus understood activities, having thus understood the origin of activities, having thus understood the cessation of activities, having thus understood the practice leading to the cessation of activities, through disenchantment, dispassion, and cessation of activities, are liberated by non-clinging, they are well liberated. Those who are well liberated, they are consummate ones. Those who are consummate ones, for them there is no round of rebirths to be declared.

"And what, monks, is consciousness? There are, monks, these six classes of consciousness - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called, monks, consciousness. From the origin of mentality-materiality is the origin of consciousness; from the cessation of mentality-materiality is the cessation of consciousness. It is just this noble eightfold path that is the practice leading to the cessation of consciousness, as follows - right view, etc. right concentration.

"Whatever ascetics or brahmins, monks, having understood consciousness thus, having understood the origin of consciousness thus, having understood the cessation of consciousness thus, having understood the practice leading to the cessation of consciousness thus, are practising for disenchantment, dispassion, and cessation of consciousness, they are well practising. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having understood consciousness thus, having understood the origin of consciousness thus, having understood the cessation of consciousness thus, having understood the practice leading to the cessation of consciousness thus, through disenchantment, dispassion, and cessation of

consciousness, are liberated by non-clinging, they are well liberated. Those who are well liberated, they are consummate ones. Those who are consummate ones, for them there is no round of rebirths to be declared." The fourth.

5. The Discourse on the Seven States

57. At Sāvatthī. "A monk skilled in seven bases, monks, a threefold investigator, is called in this Teaching and discipline a consummate one, one who has lived the holy life, the highest person. And how, monks, is a monk skilled in seven bases? Here, monks, a monk understands matter, understands the origin of matter, understands the cessation of matter, understands the practice leading to the cessation of matter; understands the gratification of matter, understands the danger of matter, understands the escape from matter; understands feeling... perception... activities... understands consciousness, understands the origin of consciousness, understands the cessation of consciousness, understands the practice leading to the cessation of consciousness; understands the gratification of consciousness, understands the danger of consciousness, understands the escape from consciousness.

"And what, monks, is matter? The four primary elements and the materiality derived from the four primary elements. This is called, monks, matter. From the origin of nutriment is the origin of matter; from the cessation of nutriment is the cessation of matter. It is just this noble eightfold path that is the practice leading to the cessation of matter, as follows - right view, etc. right concentration.

"Whatever happiness and pleasure arises dependent on matter -this is the gratification of matter. That matter is impermanent, suffering, subject to change -this is the danger of matter. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding matter - this is the escape from matter.

"Whatever ascetics or brahmins, monks, having directly known matter thus, having directly known the origin of matter thus, having directly known the cessation of matter thus, having directly known the practice leading to the cessation of matter thus; having directly known the gratification of matter thus, having directly known the danger of matter thus, having directly known the escape from matter thus, are practising for disenchantment, dispassion, and cessation of matter, they are practising well. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having directly known matter thus, having directly known the origin of matter thus, having directly known the cessation of matter thus, having directly known the practice leading to the cessation of matter thus; having directly known the gratification of matter thus, having directly known the danger of matter thus, having directly known the escape from matter thus, through disenchantment, dispassion, and cessation of matter, are liberated by non-clinging, they are well liberated. Those who are well liberated, they are consummate ones. Those who are consummate ones, for them there is no round of rebirths to be declared.

"And what, monks, is feeling? There are, monks, these six classes of feeling -feeling born of eye-contact, etc. feeling born of mind-contact. This is called, monks, feeling. From the origin of contact is the origin of feeling; from the cessation of contact is the

cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration.

"Whatever happiness and pleasure arises dependent on feeling -this is the gratification in feeling. That feeling is impermanent, suffering, subject to change - this is the danger in feeling. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling - this is the escape from feeling.

"Whatever ascetics or brahmins, monks, having thus understood feeling, having thus understood the origin of feeling, having thus understood the cessation of feeling, having thus understood the practice leading to the cessation of feeling; having thus understood the gratification in feeling, having thus understood the danger in feeling, having thus understood the escape from feeling, are practising for disenchantment, dispassion, and cessation of feeling, they are practising well. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having thus understood feeling, etc. for them there is no round of rebirths to be declared.

"And what, monks, is perception? There are, monks, these six classes of perception - perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object, perception of mental phenomena. This is called, monks, perception. From the origin of contact is the origin of perception; from the cessation of contact is the cessation of perception. It is just this noble eightfold path that is the practice leading to the cessation of perception, as follows - right view, etc. right concentration, etc. for them there is no round of rebirths to be declared.

"And what, monks, are activities? There are, monks, these six classes of volition - volition regarding visible form, volition regarding sound, volition regarding odour, volition regarding flavour, volition regarding tangible object, volition regarding mental phenomena. These are called, monks, activities. From the origin of contact is the origin of activities; from the cessation of contact is the cessation of activities. It is just this noble eightfold path that is the practice leading to the cessation of activities, as follows - right view, etc. right concentration.

"Whatever happiness and pleasure arises dependent on activities -this is the gratification in activities. That activities are impermanent, suffering, subject to change - this is the danger in activities. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding activities - this is the escape from activities.

"Whatever ascetics or brahmins, monks, having thus understood activities, having thus understood the origin of activities, having thus understood the cessation of activities, having thus understood the practice leading to the cessation of activities, etc. are practising for disenchantment, dispassion, and cessation of activities, they are well practising. Those who are practising well, they gain a foothold in this Teaching and discipline, etc. for them there is no round of rebirths to be declared.

"And what, monks, is consciousness? There are, monks, these six classes of consciousness - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. This is called, monks, consciousness. From the origin of mentality-materiality is the origin of consciousness;

from the cessation of mentality-materiality is the cessation of consciousness. It is just this noble eightfold path that is the practice leading to the cessation of consciousness, as follows - right view, etc. right concentration.

"Whatever happiness and pleasure arises dependent on consciousness - this is the gratification in consciousness. That consciousness is impermanent, suffering, subject to change - this is the danger in consciousness. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding consciousness - this is the escape from consciousness.

"Whatever ascetics or brahmins, monks, having understood consciousness thus, having understood the origin of consciousness thus, having understood the cessation of consciousness thus, having understood the practice leading to the cessation of consciousness thus; having understood the gratification of consciousness thus, having understood the danger of consciousness thus, having understood the escape from consciousness thus, are practising for disenchantment, dispassion, and cessation of consciousness, they are practising well. Those who are practising well, they gain a foothold in this Teaching and discipline.

"But whatever ascetics or brahmins, monks, having understood consciousness thus, having understood the origin of consciousness thus, having understood the cessation of consciousness thus, having understood the practice leading to the cessation of consciousness thus; having understood the gratification of consciousness thus, having understood the danger of consciousness thus, having understood the escape from consciousness thus, through disenchantment, dispassion, and cessation of consciousness, are liberated by non-clinging, they are well liberated. Those who are well liberated, they are consummate ones. Those who are consummate ones, for them there is no round of rebirths to be declared. Thus, monks, a monk is skilled in seven bases.

"And how, monks, is a monk one who investigates in three ways? Here, monks, a monk investigates according to elements, investigates according to sense bases, investigates according to dependent origination. Thus, monks, a monk is one who investigates in three ways. A monk skilled in seven bases, monks, one who investigates in three ways, in this Teaching and discipline is called a consummate one, one who has lived the holy life, 'the highest person'." The fifth.

6. The Discourse on the Perfectly Enlightened One

58. At Sāvatthī. "The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, through disenchantment, dispassion, and cessation of matter, is liberated by non-clinging, and is called the Perfectly Enlightened One. A monk too, monks, liberated by wisdom, through disenchantment, dispassion, and cessation of matter, is liberated by non-clinging, and is called one liberated by wisdom.

"The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, through disenchantment, dispassion, and cessation of feeling, is liberated by non-clinging, and is called the Perfectly Enlightened One. A monk too, monks, liberated by wisdom, through disenchantment, dispassion of feeling, etc. is called one liberated by wisdom.

"The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, of perception... of activities... through disenchantment, dispassion, and cessation of consciousness, is liberated by non-clinging, and is called the Perfectly Enlightened One. A monk too, monks, liberated by wisdom, through disenchantment, dispassion, and cessation of consciousness, is liberated by non-clinging, and is called one liberated by wisdom.

"Therein, monks, what is the distinction, what is the disparity, what is the difference between the Truth-finder, the Worthy One, the Perfectly Enlightened One, and a monk liberated by wisdom?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "Well then, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"The Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; and now, monks, the disciples dwell following the path, having become endowed with it afterwards. This, monks, is the distinction, this is the disparity, this is the difference between the Truth-finder, the Worthy One, the Perfectly Enlightened One, and a monk liberated by wisdom." The sixth.

7. The Discourse on the Characteristic of Non-self

59. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the group of five monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Materiality, monks, is non-self. If, monks, this materiality were self, this materiality would not lead to affliction, and it would be possible with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.' But because, monks, materiality is non-self, therefore materiality leads to affliction, and it is not possible with regard to materiality - 'Let my materiality be thus, let my materiality not be thus.'

"Feeling is non-self. If, monks, this feeling were self, this feeling would not lead to affliction, and it would be possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.' But because, monks, feeling is non-self, therefore feeling leads to affliction, and it is not possible with regard to feeling - 'Let my feeling be thus, let my feeling not be thus.'

"Perception is non-self... etc. activities are non-self. If, monks, these activities were self, these activities would not lead to affliction, and it would be possible with regard to activities - 'Let my activities be thus, let my activities not be thus.' But because, monks, activities are non-self, therefore activities lead to affliction, and it is not possible with regard to activities - 'Let my activities be thus, let my activities not be thus.'

"Consciousness is non-self. If, monks, this consciousness were self, this consciousness would not lead to affliction, and it would be possible with regard to consciousness - 'Let my consciousness be thus, let my consciousness not be thus.' But because, monks, consciousness is non-self, therefore consciousness leads to affliction, and it is not possible with regard to consciousness - 'Let my consciousness be thus, let my consciousness not be thus.'

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

"Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling, past, future, or present, internal or external, etc. whether far or near, all feeling - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

Whatever perception... etc. whatever activities, past, future, or present, internal or external, etc. whether far or near, all activities - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

Whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom.

Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'"

This is what the Blessed One said. Delighted, the group of five monks rejoiced in what the Blessed One had said.

And while this explanation was being spoken, the minds of the group of five monks were liberated from the mental corruptions by non-clinging. The seventh.

8. The Discourse to Mahāli

60. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāli the Licchavi approached the Blessed One, etc. Seated to one side, Mahāli the Licchavi said this to the Blessed One

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"Pūraṇa Kassapa, venerable sir, says thus - 'There is no cause, there is no condition for the defilement of beings; without cause, without condition, beings become defiled. There is no cause, there is no condition for the purification of beings; without cause, without condition, beings become purified.' What does the Blessed One say about this?"

"There is, Mahāli, a cause, there is a condition for the defilement of beings; with cause, with condition, beings become defiled. There is, Mahāli, a cause, there is a condition for the purification of beings; with cause, with condition, beings become purified."

"But what, venerable sir, is the cause, what is the condition for the defilement of beings; how do beings with cause, with condition, become defiled?"

"If, Mahāli, matter were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to matter. But because, Mahāli, matter is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to matter; through attachment they become bound; through bondage they become defiled. This, Mahāli, is the cause, this is the condition for the defilement of beings; thus with cause, with condition, beings become defiled.

"If, Mahāli, feeling were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to feeling. But because, Mahāli, feeling is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to feeling; through attachment they become bound; through bondage they become defiled. This too, Mahāli, is the cause, this is the condition for the defilement of beings. Thus too with cause, with condition, beings become defiled.

"If perception, Mahāli, etc. If, Mahāli, activities were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to activities. But because, Mahāli, activities are pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to activities; through attachment they become bound; through bondage they become defiled. This too, Mahāli, is the cause, this is the condition for the defilement of beings. Thus too with cause, with condition, beings become defiled.

"If, Mahāli, consciousness were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to consciousness. But because, Mahāli, consciousness is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to consciousness; through attachment they become bound; through bondage they become defiled. This too, Mahāli, is the cause, this is the condition for the defilement of beings. Thus too, with cause, with condition, beings become defiled."

"But what, venerable sir, is the cause, what is the condition for the purification of beings; how, with cause, with condition, do beings become purified?" "If, Mahāli, matter were exclusively pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, beings would not become disenchanted with matter. But

because, Mahāli, matter is painful, affected with pain, overwhelmed by pain, not touched by pleasure, therefore beings become disenchanted with matter; being disenchanted, they become dispassionate; through dispassion, they become purified. This, Mahāli, is the cause, this is the condition for the purification of beings. Thus, with cause, with condition, beings become purified."

"If, Mahāli, feeling were exclusively pleasant, etc. If, Mahāli, perception, etc. If, Mahāli, activities were exclusively pleasant, etc. If, Mahāli, consciousness were exclusively pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, beings would not become disenchanted with consciousness. But because, Mahāli, consciousness is painful, affected with pain, overwhelmed by pain, not touched by pleasure, therefore beings become disenchanted with consciousness; being disenchanted, they become dispassionate; through dispassion, they become purified. This, Mahāli, is the cause, this is the condition for the purification of beings. Thus too, with cause, with condition, beings become purified." The eighth.

9. The Discourse on Being Ablaze

61. At Sāvattthī. "Materiality, monks, is blazing, feeling is blazing, perception is blazing, activities are blazing, consciousness is blazing. Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The ninth.

10. The Discourse on the Range of Language

62. At Sāvattthī. "There are these three ranges of language, ranges of designation, ranges of concepts, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Which three? Whatever matter, monks, is past, ceased, changed - 'it was' is its term, 'it was' is its designation, 'it was' is its concept; not its term 'it is', not its term 'it will be'.

Whatever feeling is past, ceased, changed - 'it was' is its term, 'it was' is its designation, 'it was' is its concept; not its term 'it is', not its term 'it will be'.

Whatever perception... whatever activities are past, ceased, changed - 'they were' is their term, 'they were' is their designation, 'they were' is their concept; not their term 'they are', not their term 'they will be'.

Whatever consciousness is past, ceased, changed - 'it was' is its term, 'it was' is its designation, 'it was' is its concept; not its term 'it is', not its term 'it will be'.

Whatever matter, monks, is unborn, not yet manifest - 'it will be' is its term, 'it will be' is its designation, 'it will be' is its concept; not its term 'it is', not its term 'it was'.

Whatever feeling is unborn, not yet manifest - 'it will be' is its term, 'it will be' is its designation, 'it will be' is its concept; not its term 'it is', not its term 'it was'.

Whatever perception... whatever activities are unborn, not yet manifest - 'they will be' is their term, 'they will be' is their designation, 'they will be' is their concept; not their term 'they are', not their term 'they were'.

Whatever consciousness is unborn, not yet manifest - 'it will be' is its term, 'it will be' is its designation, 'it will be' is its concept; not its term 'it is', not its term 'it was'.

Whatever matter, monks, has arisen, has become manifest - 'it is' is its term, 'it is' is its designation, 'it is' is its concept; not its term 'it was', not its term 'it will be'.

Whatever feeling has arisen, has become manifest - 'it is' is its term, 'it is' is its designation, 'it is' is its concept; not its term 'it was', not its term 'it will be'.

Whatever perception... whatever activities have arisen, have become manifest - 'they are' is their term, 'they are' is their designation, 'they are' is their concept; not their term 'they were', not their term 'they will be'.

Whatever consciousness has arisen, has become manifest - 'it is' is its term, 'it is' is its designation, 'it is' is its concept; not its term 'it was', not its term 'it will be'.

"These, monks, are the three ranges of language, ranges of designation, ranges of concepts, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Even those, monks, who were the Ukkalā and Vassabhaññā, proponents of noncausality, proponents of the inefficacy of action, proponents of nihilism, even they did not think these three ranges of language, ranges of designation, ranges of concepts should be censured and protested against. What is the reason for this? Because of fear of blame, insult, anger, and reproof."

The Chapter on Involvement is the sixth.

Its summary:

Involvement, Seed, Inspired Utterance, Clinging, Turning;
And Seven Bases, Fully Enlightened, Five, Mahāli, Blazing.
The chapter with Range of Language.

7. The Chapter on the Worthy Ones

1. The Discourse on Clinging

63. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Clinging, monk, one is bound by Māra; not clinging, one is released from the Evil One." "Understood, Blessed One, understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Clinging to matter, venerable sir, one is bound by Māra; not clinging, one is released from the Evil One. Clinging to feeling, one is bound by Māra; not clinging, one is released from the Evil One. Perception... activities... Clinging to consciousness, one is bound by Māra; not clinging, one is released from the Evil One. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Clinging to matter, monk, one is bound by Māra; not clinging, one is released from the Evil One. Feeling... perception... activities... Clinging to consciousness, one is bound by Māra; not clinging, one is released from the Evil One. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail."

Then that monk, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that monk became one of the Worthy Ones. The first.

2. The Discourse on Imagining

64. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief... etc. I might dwell ardent and resolute." "Imagining, monk, one is bound by Māra; not imagining, one is released from the Evil One." "Understood, Blessed One, understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Imagining matter, venerable sir, one is bound by Māra; not imagining, one is released from the Evil One. Feeling... perception... activities... Imagining consciousness, one is bound by Māra; not imagining, one is released from the Evil One. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Imagining matter, monk, one is bound by Māra; not imagining, one is released from the Evil One. Feeling... perception... activities... Imagining consciousness, one is bound by Māra; not imagining, one is released from the Evil One. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The second.

3. The Discourse on Delighting

65. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One in brief... etc. I might dwell resolute." "Delighting in, monk, one is bound by Māra; not delighting in, one is released from the Evil One." "Understood, Blessed One, understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Delighting in matter, venerable sir, one is bound by Māra; not delighting in, one is released from the Evil One. Feeling... perception... activities... Delighting in consciousness, one is bound by Māra; not delighting in, one is released from the Evil One. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Delighting in matter, monk, one is bound by Māra; not delighting in, one is released from the Evil One. Feeling... perception... activities... Delighting in consciousness, one is bound by Māra; not delighting in, one is released from the Evil One. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The third.

4. The Discourse on Impermanence

66. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief... etc. I might dwell ardent and resolute." "Whatever, monk, is impermanent; therein your desire is to be abandoned." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Matter, venerable sir, is impermanent; therein my desire is to be abandoned. Feeling... perception... activities... consciousness is impermanent; therein my desire is to be abandoned. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Matter, monk, is impermanent; therein your desire is to be abandoned. Feeling is impermanent, etc. perception... activities... consciousness is impermanent; therein indeed your desire is to be abandoned. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The fourth.

5. The Discourse on Suffering

67. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief... etc. I might dwell ardent and resolute." "Whatever, monk, is suffering; therein your desire is to be abandoned." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Matter, venerable sir, is suffering; therein my desire is to be abandoned. Feeling... perception... activities... consciousness is suffering; therein my desire is to be abandoned. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Matter, monk, is suffering; therein your desire is to be abandoned. Feeling... perception... activities... consciousness is suffering; therein your desire is to be abandoned. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The fifth.

6. The Discourse on Non-self

68. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief... etc. I might dwell ardent and resolute." "Whatever, monk, is non-self; therein your desire is to be abandoned." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Matter, venerable sir, is non-self; therein my desire is to be abandoned. Feeling... perception... activities... consciousness is non-self; therein my desire is to be abandoned. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Matter, monk, is non-self; therein your desire is to be abandoned. Feeling... perception... activities... consciousness is non-self; therein your desire is to be abandoned. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The sixth.

7. The Discourse on What Does Not Belong to a Self

69. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief... etc. I might dwell." "Whatever, monk, is not belonging to a self; therein your desire is to be abandoned." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Matter, venerable sir, is not belonging to a self; therein my desire is to be abandoned. Feeling... perception... activities... consciousness is not belonging to a self; therein my desire is to be abandoned. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Matter, monk, is not belonging to a self; therein your desire is to be abandoned. Feeling... perception... activities... consciousness is not

belonging to a self; therein your desire is to be abandoned. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The seventh.

8. The Discourse on Being Established in What is Enticing

70. At Sāvattthī. Then a certain monk... etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, etc. I might dwell." "Whatever, monk, is established in enticement; therein your desire is to be abandoned." "Understood, Blessed One; understood, Fortunate One."

"In what way, then, monk, do you understand in detail the meaning of what was spoken by me in brief?" "Matter, venerable sir, is established in enticement; therein my desire is to be abandoned. Feeling... perception... activities... consciousness is established in enticement; therein my desire is to be abandoned. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, monk! Good indeed, monk, you understand in detail the meaning of what was spoken by me in brief. Matter, monk, is established in enticement; therein your desire is to be abandoned. Feeling... perception... activities... consciousness is established in enticement; therein your desire is to be abandoned. This, monk, is how the meaning of what was spoken by me in brief should be understood in detail," etc. And that monk became one of the Worthy Ones. The eighth.

9. The Discourse on Rādha

71. At Sāvattthī. Then the Venerable Rādha approached the Blessed One; having approached, he said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?" "Whatever materiality, Rādha, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present... etc. whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, Rādha, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs." Etc. And the Venerable Rādha became one of the Worthy Ones. The ninth.

10. The Discourse on Surādha

72. At Sāvattthī. Then the Venerable Surādha said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, does the mind become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated?" "Whatever materiality, Surādha, past, future, or present... etc. whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or

present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Thus, Surādha, for one knowing thus, for one seeing thus, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated." Etc. And the Venerable Surādha became one of the Worthy Ones. The tenth.

The Chapter on Worthy Ones is the seventh.

Its summary:

Clinging, thinking, and then delighting;
Impermanent, suffering, non-self, not belonging to self, established in
enticement;
By Rādha and Surādha - these are ten.

8. The Chapter on Being Devoured

1. The Discourse on Gratification

73. At Sāvattthī. "An ignorant worldling, monks, does not understand as it really is the gratification, danger, and escape regarding matter. In feeling, in perception, of activities... does not understand as it really is the gratification, danger, and escape regarding consciousness. But a learned noble disciple, monks, understands as it really is the gratification, danger, and escape regarding matter. Feeling... in perception, of activities... understands as it really is the gratification, danger, and escape regarding consciousness." The first.

2. The Discourse on Origin

74. At Sāvattthī. "An ignorant worldling, monks, does not understand as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, in perception, of activities... does not understand as it really is the origin, passing away, gratification, danger, and escape regarding consciousness. But a learned noble disciple, monks, understands as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, in perception, of activities... understands as it really is the origin, passing away, gratification, danger, and escape regarding consciousness." The second.

3. The Second Discourse on Origin

75. At Sāvattthī. "A learned noble disciple, monks, understands as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, in perception, of activities... understands as it really is the origin, passing away, gratification, danger, and escape regarding consciousness." The third.

4. The Discourse on the Worthy One

76. At Sāvattthī. "Materiality, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling... perception... activities... consciousness is impermanent. What is

impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' As far as there are abodes of beings, monks, as far as the highest existence, these are the highest, these are the foremost in the world, that is to say, the Worthy Ones."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Happy indeed are the Worthy Ones, craving is not found in them;
The conceit 'I am' is cut off, the net of delusion is burst.

"They have attained the state without longing, their minds are undisturbed;
Untainted in the world, they are become supreme, without mental corruptions.

"Having fully understood the five aggregates, living in the domain of the Good Teaching;
Praiseworthy good persons, legitimate sons of the Buddha.

"Accomplished with the seven jewels, trained in the three trainings;
The great heroes wander about, having abandoned fear and dread.

"Accomplished with the ten factors, great elephants, concentrated;
These indeed are the foremost in the world, craving is not found in them.

"The knowledge of one beyond training has arisen, this is the final body;
That which is the core of the holy life, in that they are not dependent on others.

"They do not waver in discriminations, free from rebirth;
Having attained the plane of the tamed, they are victorious in the world.

"Above, across, below, delight is not found in them;
They roar the lion's roar, Buddhas unsurpassed in the world."The fourth.

5. The Second Discourse on the Worthy One

77. At Sāvattthī. "Materiality, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - etc. thus this should be seen as it really is with right wisdom."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' As far as there are abodes of beings, monks, as far as the highest existence, these are the highest, these are the foremost in the world, that is to say, the Worthy Ones." The fifth.

6. The Discourse on the Lion

78. At Sāvattthī. "Monks, a lion, the king of beasts, goes out from his dwelling place in the evening; having gone out from his dwelling place, he stretches himself; having stretched himself, he surveys all around the four directions; having surveyed all around the four directions, he roars the lion's roar three times; having roared the lion's roar three times, he departs for his food resort. Whatever animals, monks, hear the sound of the lion, the king of beasts, roaring; for the most part they experience fear, anxiety, and terror; those dwelling in holes enter their holes; those dwelling in water enter the water; those dwelling in the forest enter the forest; birds resort to the sky. Even those royal elephants, monks, in villages, market towns, and royal cities, bound with firm thongs, they too, having cut through and burst apart those bonds, frightened, releasing urine and faeces, flee here and there. Thus powerful, monks, is the lion, the king of beasts, among animals, thus influential, thus majestic."

"Just so, monks, when a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He expounds the Teaching - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' Even those gods, monks, who are long-lived, beautiful, abounding in happiness, long-lasting in lofty mansions, they too, having heard the Truth-finder's proclamation of the Teaching, for the most part experience fear, anxiety, and terror - 'It seems, friend, that being impermanent, we imagined we were permanent. It seems, friend, that being unstable, we imagined we were stable. It seems, friend, that being non-eternal, we imagined we were eternal. It seems, friend, that we too are impermanent, unstable, non-eternal, included in identity.' Thus powerful, monks, is the Truth-finder for the world with its gods, thus influential, thus majestic." This the Blessed One said, etc. the Teacher further said this -

"When the Buddha, having directly known, set in motion the wheel of the Teaching;

The Teacher without equal for the world with its gods.

"Both identity and its cessation, and the origination of identity;
And the noble eightfold path, leading to the peace of suffering.

"Even those gods who are long-lived, beautiful and famous;

Became frightened and terrified, like other animals before a lion.

Not having transcended identity, 'We are indeed impermanent, friend;
Having heard the word of the Worthy One, the one who is free, such a one.'
The sixth.

7. The Discourse on Being Devoured

79. At Sāvatthī. "Whatever ascetics or brahmins, monks, who recollecting manifold past lives, recollect, all of them recollect the five aggregates of clinging, or one or other of them. Which five? 'I was of such matter in the past period of time' -thus indeed, monks, recollecting, one recollects just matter. 'I was of such feeling in the past period of time' - thus indeed, monks, recollecting, one recollects just feeling. 'I was of such perception in the past period of time'... 'I was of such activities in the past period of time'... 'I was of such consciousness in the past period of time' -thus indeed, monks, recollecting, one recollects just consciousness."

"And why, monks, do you say 'matter'? Because it is transformed, monks, therefore it is called 'matter'. By what is it transformed? It is transformed by cold, it is transformed by heat, it is transformed by hunger, it is transformed by thirst, it is transformed by the contact of gadflies, mosquitoes, wind, sun, and serpents. Because it is transformed, monks, therefore it is called 'matter'.

"And why, monks, do you say 'feeling'? Because it feels, monks, therefore it is called 'feeling'. And what does it feel? It feels pleasure, it feels pain, it feels neither-unpleasant-nor-pleasant. Because it feels, monks, therefore it is called 'feeling'.

"And why, monks, do you say 'perception'? Because it perceives, monks, therefore it is called 'perception'. And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, monks, therefore it is called 'perception'.

"And why, monks, do you say 'activities'? Because they construct the conditioned, monks, therefore they are called 'activities'. And what conditioned do they construct? They construct matter as conditioned for the state of matter, they construct feeling as conditioned for the state of feeling, they construct perception as conditioned for the state of perception, they construct activities as conditioned for the state of activities, they construct consciousness as conditioned for the state of consciousness. Because they construct the conditioned, monks, therefore they are called 'activities'.

"And what, monks, do you call consciousness? It cognises, monks, therefore it is called 'consciousness'. And what does it cognise? It cognises sour, it cognises bitter, it cognises pungent, it cognises sweet, it cognises alkaline, it cognises non-alkaline, it cognises salty, it cognises unsalty. It cognises, monks, therefore it is called 'consciousness'.

"Therein, monks, a learned noble disciple considers thus: 'I am now being consumed by matter. In the past too I was consumed by matter in just the same way as I am now being consumed by present matter. And if I were to delight in future matter, in the future too I would be consumed by matter in just the same way as I am now being

consumed by present matter.' He, having thus reflected, is without longing for past matter; he does not delight in future materiality; he is practising for disenchantment, dispassion, and cessation of present materiality.

"I am now being consumed by feeling. In the past too I was consumed by feeling in just the same way as I am now being consumed by present feeling. And if I were to delight in future feeling, in the future too I would be consumed by feeling in just the same way as I am now being consumed by present feeling.' He, having thus reflected, is without longing for past feeling; he does not delight in future feeling; he is practising for disenchantment, dispassion, and cessation of present feeling.

"I am now being consumed by perception, etc. I am now being consumed by activities. In the past too I was consumed by activities in just the same way as I am now being consumed by present activities. And if I were to delight in future activities, in the future too I would be consumed by activities in just the same way as I am now being consumed by present activities.' He, having thus reflected, is without longing for past activities; he does not delight in future activities; he is practising for disenchantment, dispassion, and cessation of present activities.

"I am now being consumed by consciousness. In the past too I was consumed by consciousness in just the same way as I am now being consumed by present consciousness. And if I were to delight in future consciousness, in the future too I would be consumed by consciousness in just the same way as I am now being consumed by present consciousness.' He, having thus reflected, is without longing for past consciousness; he does not delight in future consciousness; he is practising for disenchantment, dispassion, and cessation of present consciousness.

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Therefore, monks, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present... etc. whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom."

"This is called, monks, a noble disciple who diminishes, does not accumulate; abandons, does not cling; scatters, does not heap up; extinguishes, does not kindle. And what does he diminish, not accumulate? He diminishes materiality, does not accumulate; feeling... perception... activities... he diminishes consciousness, does not accumulate. And what does he abandon, not cling to? He abandons materiality, does not cling; feeling... perception... activities... he abandons consciousness, does not cling. And what does he scatter, not heap up? He scatters materiality, does not heap

up; feeling... perception... activities... he scatters consciousness, does not heap up. And what does he extinguish, not kindle? He extinguishes materiality, does not kindle; feeling... perception... activities... he extinguishes consciousness, does not kindle.

"Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"This is called, monks, a monk who neither accumulates nor diminishes, having diminished, standing firm, neither abandons nor clings, having abandoned, standing firm, neither scatters nor heaps up, having scattered, standing firm, neither extinguishes nor kindles. Having extinguished, standing firm, what does he neither accumulate nor diminish? Having diminished, standing firm, he neither accumulates nor diminishes materiality; having diminished, standing firm, feeling... perception... activities... he neither accumulates nor diminishes consciousness. Having diminished, standing firm, what does he neither abandon nor cling to? Having abandoned, standing firm, he neither abandons nor clings to materiality; having abandoned, standing firm, feeling... perception... activities... he neither abandons nor clings to consciousness. Having abandoned, standing firm, what does he neither scatter nor heap up? Having scattered, standing firm, he neither scatters nor heaps up materiality; having scattered, standing firm, feeling... perception... activities... he neither scatters nor heaps up consciousness. Having scattered, standing firm, what does he neither extinguish nor kindle? Having extinguished, standing firm, he neither extinguishes nor kindles materiality; having extinguished, standing firm, feeling... perception... activities... he neither extinguishes nor kindles consciousness. Having extinguished, standing firm, monks, the gods with Indra, including the Brahmā realm, with Pajāpati, venerate from afar a monk with a mind thus liberated -

"Homage to you, thoroughbred among men, homage to you, highest of men; We do not directly know that in dependence on which you meditate."The seventh.

8. The Discourse on Alms-Collecting

80. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dismissed the Community of monks for some reason, having dressed in the earlier period of the day, taking his bowl and robe, entered Kapilavatthu for almsfood. Having walked for almsfood in Kapilavatthu, after the meal, having returned from his alms round, he approached the Great Wood for the day residence. Having plunged into the Great Wood, he sat down for the day residence at the root of a young marmelos tree.

Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "The Community of monks has been dismissed by me. There are here monks who are new, recently gone forth, newly come to this Teaching and discipline. For them, not seeing me, there might be alteration, there might be

change. Just as for a young calf not seeing its mother, there might be alteration, there might be change, just so there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not seeing me, there might be alteration, there might be change. Just as for young seeds not obtaining water, there might be alteration, there might be change, just so there are here, etc. for them, not obtaining an audience with me, there might be alteration, there might be change. What if, just as the Community of monks was formerly helped by me, just so I should now help the Community of monks."

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "So it is, Blessed One; so it is, Fortunate One! The Community of monks has been dismissed by the Blessed One, venerable sir. There are here monks who are new, recently gone forth, newly come to this Teaching and discipline. For them, not seeing the Blessed One, there might be alteration, there might be change. Just as for a young calf not seeing its mother, there might be alteration, there might be change, just so there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not seeing the Blessed One, there might be alteration, there might be change. Just as for young seeds not obtaining water, there might be alteration, there might be change, just so there are here monks who are new, recently gone forth, newly come to this Teaching and discipline; for them, not obtaining an audience with the Blessed One, there might be alteration, there might be change. May the Blessed One delight in the Community of monks, venerable sir; may the Blessed One greet the Community of monks, venerable sir. Just as the Community of monks was formerly helped by the Blessed One, just so may he now help the Community of monks."

The Blessed One consented by silence. Then Brahmā Sahampati, having learned of the Blessed One's acceptance, having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

Then the Blessed One, in the evening, having emerged from seclusion, approached the Nigrodha park; having approached, he sat down on the prepared seat. Having sat down, the Blessed One performed such a feat of supernormal power that those monks, one by one and in pairs, with fearful demeanour, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this -

"This is the lowest of livelihoods, monks, that is to say, going for alms. This is a curse in the world, monks: 'You wander about as an almsman with bowl in hand.' And yet, monks, sons of good family take it up for a reason, dependent on a reason; not driven by kings, not driven by thieves, not oppressed by debt, not oppressed by fear, not overcome by livelihood; but rather: 'We are fallen into birth, ageing, death, sorrows, lamentations, sufferings, displeasures, and anguishes, fallen into suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.'

"Thus gone forth is this son of good family, monks. And yet he is covetous, with intense lust for sensual pleasures, with a corrupted mind, with evil mental intentions, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. Just as, monks, a firebrand from a funeral pyre, burning at both ends, smeared with dung in the middle, serves neither as firewood in the village nor as firewood in the forest. I say this person is similar to that, monks: fallen away from the enjoyments of a householder, and not fulfilling the goal of asceticism.

"There are these three unwholesome thoughts, monks - sensual thought, thought of anger, thought of violence. And where, monks, do these three unwholesome thoughts cease without remainder? For one dwelling with mind well established in the four establishments of mindfulness, or for one developing the signless concentration. This is enough, monks, to develop the signless concentration. The signless concentration, monks, when developed and cultivated, is of great fruit and great benefit.

"Monks, there are these two views - view of existence and view of non-existence. Therein, monks, a learned noble disciple considers thus: 'Is there indeed anything in the world which, if I were to cling to it, I would be without fault?' He thus understands: 'There is indeed nothing in the world which, if I were to cling to it, I would be without fault. For I, clinging, would cling just to matter; just to feeling... just to perception... clinging, would cling just to activities, just to consciousness. For me there would be existence with clinging as condition; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish would come to be. Thus would be the origin of this whole mass of suffering.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness... etc. Therefore, monks, seeing thus... He understands: ... there is no more coming back to any state of being." The eighth.

9. The Discourse on Pālileyya

81. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kosambī for almsfood. Having walked for almsfood in Kosambī, after the meal, having returned from his alms round, having set in order his lodging by himself, taking his bowl and robe, without addressing his attendants, without taking leave of the Community of monks, alone, without a companion, he departed on a journey.

Then a certain monk, soon after the Blessed One had departed, approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "This, friend Ānanda, the Blessed One, having set in order his lodging by himself, taking his bowl and robe, without addressing his attendants, without taking leave of the Community of monks, alone, without a companion, has departed on a journey." "At the time, friend, when the Blessed One, having set in order his lodging by himself, taking his bowl and robe, without addressing his attendants, without taking leave of the Community of monks, alone, without a companion, departs on a journey, the

Blessed One at that time wishes to dwell alone; the Blessed One at that time should not be followed by anyone."

Then the Blessed One, wandering on a journey gradually, arrived at Pālileyyaka. There the Blessed One stayed at Pālileyyaka at the foot of the Bhaddasāla tree. Then several monks approached the Venerable Ānanda; having approached, they exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Ānanda - "It has been a long time, friend Ānanda, since we have heard a talk on the Teaching in the presence of the Blessed One; we wish, friend Ānanda, to hear a talk on the Teaching in the presence of the Blessed One."

Then the Venerable Ānanda, together with those monks, approached the Bhaddasāla tree at Pālileyyaka, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened those monks seated to one side with a talk on the Teaching. Now at that time this reflection arose in the mind of a certain monk: "How, for one knowing, for one seeing, is there immediate elimination of mental corruptions?" Then the Blessed One, having known with his mind the reflection in the mind of that monk, addressed the monks: "The Teaching has been expounded by me through investigation, monks; the four establishments of mindfulness have been taught through investigation; the four right strivings have been taught through investigation; the four bases for spiritual power have been taught through investigation; the five faculties have been taught through investigation; the five powers have been taught through investigation; the seven factors of enlightenment have been taught through investigation; the noble eightfold path has been taught through investigation. Thus the Teaching has been expounded by me through investigation, monks. When the Teaching has been thus expounded by me through investigation, monks, and yet this reflection arose in the mind of a certain monk here: 'How, for one knowing, for one seeing, is there immediate elimination of mental corruptions?'"

"And how, monks, for one knowing, for one seeing, is there the proximate elimination of mental corruptions? Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self. But whatever, monks, that way of regarding is, that is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Thus too, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self; but he regards self as possessing matter. But whatever, monks, that way of regarding is, that is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too... that feeling too... that contact too... that ignorance too is impermanent, conditioned, dependently arisen. Thus too, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self, nor does he regard self as possessing matter; but he regards matter as in self. But whatever, monks, that way of regarding is, that is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too... that feeling too... that contact too... that ignorance too is impermanent, conditioned, dependently arisen. Thus too, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self, nor does he regard self as possessing matter, nor does he regard matter as in self; but he regards self as in matter. But whatever, monks, that way of regarding is, that is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too... that feeling too... that contact too... that ignorance too is impermanent, conditioned, dependently arisen. Thus too, monks, for one knowing thus... etc. there is elimination of mental corruptions.

"He does not indeed regard matter as self, nor self as possessing matter, nor matter as in self, nor does he regard self as in matter; but he regards feeling as self, but he regards self as possessing feeling, but he regards feeling as in self, but he regards self as in feeling; but perception... but he regards activities as self, but he regards self as possessing activities, but he regards activities as in self, but he regards self as in activities; but he regards consciousness as self, but self as possessing consciousness, but consciousness as in self, but he regards self as in consciousness. But whatever, monks, that way of regarding is, that is an activity. But that activity, what is its source... etc. what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too... that feeling too... that contact too... that ignorance too is impermanent, conditioned, dependently arisen. Thus, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self, nor does he regard feeling as self, nor perception... not activities... nor does he regard consciousness as self; but he holds

such a view: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.' But that eternalist view, monks, is an activity. But that activity, what is its source... etc. thus too, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self, not feeling...not perception... not activities... nor does he regard consciousness as self; nor does he hold such a view: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.' But he holds such a view: 'It would not be, and it would not be mine; it will not be, it will not be mine.' But that, monks, annihilationist view is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus, monks, that activity too is impermanent, etc. thus too, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions.

"He does not indeed regard matter as self, not feeling...not perception... not activities... he does not regard consciousness as self, etc. he does not regard self as in consciousness, nor does he hold such a view: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'; nor does he hold such a view: 'It would not be, and it would not be mine; it will not be, it will not be mine'; but he is one who doubts, who is uncertain, who has not reached a conclusion regarding the Good Teaching. But that, monks, doubt, uncertainty, not having reached a conclusion regarding the Good Teaching is an activity. But that activity, what is its source, what is its origin, what gives birth to it, what is its production? For an ignorant worldling, monks, touched by feeling born of contact with ignorance, craving has arisen; from that is born that activity. Thus indeed, monks, that activity too is impermanent, conditioned, dependently arisen. That craving too is impermanent, conditioned, dependently arisen. That feeling too is impermanent, conditioned, dependently arisen. That contact too is impermanent, conditioned, dependently arisen. That ignorance too is impermanent, conditioned, dependently arisen. Thus, monks, for one knowing thus, for one seeing thus, there is the proximate elimination of mental corruptions." The ninth.

10. The Discourse on the Full Moon

82. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion, together with a large Community of monks. Now at that time, on the uposatha day, the fifteenth, on the full moon night of the full moon, the Blessed One was seated in the open air surrounded by the Community of monks.

Then a certain monk, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "I would ask the Blessed One a certain point, venerable sir, if the Blessed One gives me permission for the answering of a question." "Well then, monk, having sat down on your own seat, ask whatever you wish." "Yes, venerable sir," that monk, having assented to the Blessed One, having sat down on his own seat, said this to the Blessed One - "Are these, venerable sir, the five

aggregates of clinging, as follows - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness."

"These indeed, monk, are the five aggregates of clinging; as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness." "Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question -

"But, venerable sir, what is the root of these five aggregates of clinging?" "These five aggregates of clinging, monk, have desire as their root," etc. "Is that clinging the same as those five aggregates of clinging, venerable sir, or is clinging something apart from the five aggregates of clinging?" "That clinging, monk, is not the same as those five aggregates of clinging, nor is clinging something apart from the five aggregates of clinging. But whatever desire and lust there is therein, that is the clinging therein." "Good, venerable sir," that monk, etc. asked a further question -

"But could there be, venerable sir, diversity of desire and lust in the five aggregates of clinging?" "There could be, monk" - the Blessed One said - "Here, monk, someone thinks thus - 'May I be of such matter in the future period of time, may I be of such feeling in the future period of time, may I be of such perception in the future period of time, may I be of such activities in the future period of time, may I be of such consciousness in the future period of time.' Thus, monk, there could be diversity of desire and lust in the five aggregates of clinging." "Good, venerable sir," that monk, etc. asked a further question -

"In what way, venerable sir, is there the designation 'aggregate' for the aggregates?" "Whatever matter, monk, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, this is called the aggregate of matter. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, this is called the aggregate of consciousness. To this extent, monk, is there the designation 'aggregate' for the aggregates." "Good, venerable sir," that monk, etc. asked -

"What, venerable sir, is the cause, what is the condition for the manifestation of the aggregate of matter; what is the cause, what is the condition for the manifestation of the aggregate of feeling; what is the cause, what is the condition for the manifestation of the aggregate of perception; what is the cause, what is the condition for the manifestation of the aggregate of mental activities; what is the cause, what is the condition for the manifestation of the aggregate of consciousness?" "The four primary elements, monk, are the cause, the four primary elements are the condition for the manifestation of the aggregate of matter. Contact is the cause, contact is the condition for the manifestation of the aggregate of feeling. Contact is the cause, contact is the condition for the manifestation of the aggregate of perception. Contact is the cause, contact is the condition for the manifestation of the aggregate of mental activities. Mentality-materiality is the cause, mentality-materiality is the condition for the manifestation of the aggregate of consciousness." "Good, venerable sir," that monk, etc. asked -

"How, venerable sir, does identity view exist?" "Here, monk, an ignorant worldling,

who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter; feeling... perception... activities... consciousness... he regards as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. Thus, monk, identity view exists." "Good, venerable sir," that monk, etc. asked -

"But how, venerable sir, does identity view not exist?" "Here, monk, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter; not feeling... not perception... not activities... He does not regard consciousness as self, nor self as possessing consciousness; nor consciousness as in self, nor self as in consciousness. Thus, monk, identity view does not exist." "Good, venerable sir," that monk, etc. asked -

"What, venerable sir, is the gratification in matter, what is the danger, what is the escape? What of feeling... what of perception... what of activities... What is the gratification in consciousness, what is the danger, what is the escape?" "Whatever happiness and pleasure arises dependent on matter, monk - this is the gratification of matter. That matter is impermanent, suffering, subject to change - this is the danger of matter. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding matter - this is the escape from matter. Whatever feeling dependent on... whatever perception dependent on... whatever activities dependent on... whatever happiness and pleasure arises dependent on consciousness - this is the gratification in consciousness. That consciousness is impermanent, suffering, subject to change - this is the danger in consciousness. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding consciousness - this is the escape from consciousness." "Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question -

"How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?" "Whatever matter, monk, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all matter - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, monk, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs."

Now at that time this reflection arose in the mind of a certain monk: "Thus indeed, friend, materiality is non-self, feeling... perception... activities... consciousness is non-self; actions done by a non-self, upon which self will they touch?" Then the Blessed

One, having known with his mind the reflection in the mind of that monk, addressed the monks:

"There is the possibility, monks, that here some foolish man, not knowing, gone to ignorance, with a mind dominated by craving, might think that the Teacher's instruction should be overstepped. Thus indeed, friend, materiality is non-self, feeling... perception... activities... consciousness is non-self. Actions done by a non-self, upon which self will they touch? You have been disciplined by me through counter-questioning, monks, here and there in those various teachings.

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being."

"Two aggregates and that same 'may I be', and designation and by cause;
Two spoken with identity, and with gratification-consciousness;
These tenfold are spoken of, in the monk's question." The tenth.

The Chapter on What is Edible is the eighth.

Its summary:

Gratification, two Origins, with Worthy Ones the other two;
Lion, Edible, Alms-going, with Pālīyeyya, Full Moon.

9. The Chapter on the Elders

1. The Discourse on Ānanda

83. At Sāvattthī. There the Venerable Ānanda addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"Friends, the Venerable Puṇṇa Mantāniputta by name has been very helpful to us who are juniors. He exhorts us with this exhortation - 'By clinging, friend Ānanda, there is "I am," not by non-clinging. And by clinging to what is there "I am," not by non-clinging? By clinging to matter there is "I am," not by non-clinging. Feeling... perception... activities... By clinging to consciousness there is "I am," not by non-clinging.'

"Just as, friend Ānanda, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, would see it by clinging, not by non-clinging; just so, friend Ānanda, by clinging to matter there is "I am," not by non-clinging. Feeling... perception... activities... By clinging to consciousness there is "I am," not by non-clinging.

"What do you think, friend Ānanda, is matter permanent or impermanent?"

"Impermanent, friend." Feeling... perception... activities... Is consciousness permanent or impermanent? "Impermanent, friend." Therefore here... etc. Seeing

thus... etc. He understands: ... there is no more coming back to any state of being." Friends, the Venerable Puṇṇa Mantāṇiputta by name has been very helpful to us who are juniors. He exhorts us with this exhortation. And having heard the proclamation of the Teaching from the Venerable Puṇṇa Mantāṇiputta, the Teaching has been fully realised by me. The first.

2. The Discourse on Tissa

84. At Sāvattthī. Now at that time the Venerable Tissa, the Blessed One's paternal aunt's son, announced thus to several monks - "Friends, my body has become as if weak and stiff; the directions are not clear to me; the teachings do not occur to me; and sloth and torpor remains obsessing my mind; and I live the holy life without delight; and I have sceptical doubt regarding the teachings."

Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "The Venerable Tissa, venerable sir, the Blessed One's paternal aunt's son, announces thus to several monks - 'Friends, my body has become as if weak and stiff; the directions are not clear to me; the teachings do not occur to me; and sloth and torpor remains obsessing my mind; and I live the holy life without delight; and I have sceptical doubt regarding the teachings.'"

Then the Blessed One addressed a certain monk - "Come, monk, in my name address the monk Tissa." "Yes, venerable sir," that monk, having assented to the Blessed One, approached the Venerable Tissa; having approached, he said this to the Venerable Tissa - "The Teacher calls you, friend Tissa." "Yes, friend," the Venerable Tissa, having assented to that monk, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Tissa seated to one side, the Blessed One said this - "Is it true, Tissa, that you announced thus to several monks - 'Friends, my body has become as if weak and stiff, etc. and I have sceptical doubt regarding the teachings?'" "Yes, venerable sir." "What do you think, Tissa, for one whose lust regarding matter has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed, whose craving has not departed, from the change and alteration of that matter do there arise sorrow, lamentation, suffering, displeasure and anguish?" "Yes, venerable sir."

"Good, good, Tissa! For this is so, Tissa. Just as for one whose lust regarding matter has not departed... in feeling, etc. in perception, in activities, for one whose lust has not departed, etc. from the change and alteration of those activities there arise sorrow, lamentation, suffering, displeasure and anguish?" "Yes, venerable sir."

"Good, good, Tissa! For this is so, Tissa. Just as for one whose lust regarding consciousness has not departed, whose desire has not departed, whose affection has not departed, whose thirst has not departed, whose fever has not departed, whose craving has not departed, from the change and alteration of that consciousness there arise sorrow, lamentation, suffering, displeasure and anguish?" "Yes, venerable sir."

"Good, good, Tissa! For this is so, Tissa. Just as for one whose lust regarding consciousness has not departed. What do you think, Tissa, for one whose lust regarding matter has departed, whose desire has departed, whose affection has

departed, whose thirst has departed, whose fever has departed, whose craving has departed, from the change and alteration of that matter do there arise sorrow, lamentation, suffering, displeasure and anguish?" "No, Venerable Sir."

"Good, good, Tissa! For this is so, Tissa. Just as for one whose lust regarding matter has departed... in feeling, etc. in perception, for one whose lust regarding activities has departed... for one whose lust regarding consciousness has departed, whose desire has departed, whose affection has departed, whose thirst has departed, whose fever has departed, whose craving has departed, from the change and alteration of that consciousness do there arise sorrow, lamentation, suffering, displeasure and anguish?" "No, Venerable Sir."

"Good, good, Tissa! For this is so, Tissa. Just as for one whose lust regarding consciousness has departed. What do you think, Tissa, is matter permanent or impermanent?" "Impermanent, venerable sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being."

"Just as, Tissa, there are two men - one man who does not know the road well, one man who knows the road well. That man who does not know the road well might ask that man who knows the road well about the road. He might speak thus - 'Come, good man, this is the road. Go along it for a while. Having gone along it for a while, you will see a crossroad; there, leaving the left, take the right. Go along it for a while. Having gone along it for a while, you will see a dense jungle thicket. Go along it for a while. Having gone along it for a while, you will see a great sloping lake. Go along it for a while. Having gone along it for a while, you will see a pit and a precipice. Go along it for a while. Having gone along it for a while, you will see a delightful level piece of ground.'

"This simile, Tissa, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'The man who does not know the road well', Tissa, is a designation for the worldling. 'The man who knows the road well', Tissa, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'The crossroad', Tissa, is a designation for sceptical doubt. 'The left path', Tissa, is a designation for the eightfold wrong path, as follows - wrong view, etc. wrong concentration. 'The right path', Tissa, is a designation for the noble eightfold path, as follows - right view, etc. right concentration. 'The dense jungle thicket', Tissa, is a designation for ignorance. 'The great sloping lake', Tissa, is a designation for sensual pleasures. 'The pit and precipice', Tissa, is a designation for wrath and anguish. 'The delightful level piece of ground', Tissa, is a designation for Nibbāna. Enjoy yourself, Tissa, enjoy yourself, Tissa! I am here with exhortation, I am here with assistance, I am here with instruction."

This is what the Blessed One said. Delighted, the Venerable Tissa rejoiced in what the Blessed One had said. The second.

3. The Discourse on Yamaka

85. On one occasion the Venerable Sāriputta was dwelling at Sāvattṭhī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the monk named Yamaka: "Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death."

Several monks heard that it seems such an evil wrong view had arisen in the monk named Yamaka: "Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death." Then those monks approached the Venerable Yamaka; having approached, they exchanged friendly greetings with the Venerable Yamaka. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Yamaka:

"Is it true, friend Yamaka, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death'?" "Thus indeed, friends, I understand the Teaching taught by the Blessed One: 'A monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death.'"

"Do not, friend Yamaka, speak thus, do not misrepresent the Blessed One. For it is not good to misrepresent the Blessed One. For the Blessed One would not say thus - 'A monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death.'"

Yet even when being spoken to thus by those monks, the Venerable Yamaka still declared that same evil wrong view, holding onto it with tenacity and adherence: "Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death."

When those monks were not able to dissuade the Venerable Yamaka from that evil wrong view, then those monks rose from their seats and approached the Venerable Sāriputta; having approached, they said this to the Venerable Sāriputta: "Friend Sāriputta, such an evil wrong view has arisen in the monk named Yamaka: 'Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death.' It would be good if the Venerable Sāriputta would approach the monk Yamaka, out of compassion." The Venerable Sāriputta consented by silence. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Yamaka; having approached, he exchanged friendly greetings with the Venerable Yamaka, etc. Seated to one side, the Venerable Sāriputta said this to the Venerable Yamaka:

"Is it true, friend Yamaka, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and

does not exist after death'?" "Thus indeed, friends, I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death."

"What do you think, friend Yamaka, is materiality permanent or impermanent?"

"Impermanent, friend." "Is feeling permanent... perception... activities... consciousness permanent or impermanent?" "Impermanent, friend." Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being."

"What do you think, friend Yamaka, do you regard materiality as the Truth-finder?"

"No indeed, friend." "Do you regard feeling as the Truth-finder?" "No indeed, friend."

"perception... activities... do you regard consciousness as the Truth-finder?" "No indeed, friend."

"What do you think, friend Yamaka, do you regard the Truth-finder as in materiality?"

"No indeed, friend." "Do you regard the Truth-finder as apart from materiality?" "No indeed, friend." "In feeling... apart from feeling... etc. in perception, apart from perception... in activities, apart from activities... do you regard the Truth-finder as in consciousness?" "No indeed, friend." "Do you regard the Truth-finder as apart from consciousness?" "No indeed, friend."

"What do you think, friend Yamaka, do you regard matter...feeling... perception... activities... do you regard consciousness as the Truth-finder?" "No indeed, friend."

"What do you think, friend Yamaka, do you regard this one who is without matter... without feeling... non-percipient... without activities... without consciousness as the Truth-finder?" "No indeed, friend." "Here, friend Yamaka, when the Truth-finder is not found as true and reliable in this very life, is it proper for you to make this declaration - 'Thus I understand the Teaching taught by the Blessed One, that a monk who has eliminated the mental corruptions, with the collapse of the body, is annihilated and perishes, and does not exist after death'?"

"I did indeed have, friend Sāriputta, that evil wrong view formerly when I was a fool; but now, having heard the Venerable Sāriputta's proclamation of the Teaching, that evil wrong view has been abandoned, and the Teaching has been fully realised by me."

"If, friend Yamaka, they were to ask you thus - 'That monk, friend Yamaka, who is a Worthy One, one who has eliminated the mental corruptions, what becomes of him upon the body's collapse at death?' Thus asked, friend Yamaka, how would you answer?" "If, friend, they were to ask me thus - 'That monk, friend Yamaka, who is a Worthy One, one who has eliminated the mental corruptions, what becomes of him upon the body's collapse at death?' Thus asked, friend, I would answer thus - 'Matter, friend, is impermanent. What is impermanent, that is suffering; what is suffering, that has ceased, that has passed away. Feeling... perception... activities... consciousness is impermanent. What is impermanent, that is suffering; what is suffering, that has ceased, that has passed away.' Thus asked, friend, I would answer thus."

"Good, good, friend Yamaka! Well then, friend Yamaka, I will make a simile for you for the greater understanding of this very meaning. Just as, friend Yamaka, a householder or a householder's son, wealthy, of great riches, of great possessions;

and he is accomplished in protection. For him some man might appear wishing for his harm, wishing for his detriment, wishing for his lack of freedom from bondage, wishing to deprive him of life. He would think thus - 'This householder or householder's son is wealthy, of great riches, of great possessions; and he is accomplished in protection; it is not easy to deprive him of life by force. What if I were to deprive him of life by intruding?' Having approached that householder or householder's son, he would say thus - 'I would attend upon you, venerable sir.' That householder or householder's son would have him attend upon him. He would attend upon him, rising before him and retiring after him, doing whatever he commands, acting agreeably, speaking pleasantly. That householder or householder's son would believe him to be a friend; would believe him to be a companion; and would place trust in him. When, friend, it would occur to that man thus - 'This householder or householder's son has become intimate with me,' then, having found him gone to a private place, he would deprive him of life with a sharp knife.

"What do you think, friend Yamaka, when that man, having approached that householder or householder's son, said thus - 'I would attend upon you, venerable sir,' even then he was a murderer. But though being a murderer, he did not know - 'He is my murderer.' Even when he attends upon him, rising before him and retiring after him, doing whatever he commands, acting agreeably, speaking pleasantly, even then he is a murderer. But though being a murderer, he did not know - 'He is my murderer.' Even when, having found him gone to a private place, he deprives him of life with a sharp knife, even then he is a murderer. But though being a murderer, he did not know - 'He is my murderer.'" "Yes, friend." "Just so, friend, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. Feeling... perception... activities... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness."

"He does not understand as it really is impermanent matter as 'matter is impermanent'. He does not understand as it really is impermanent feeling as 'feeling is impermanent'. He does not understand as it really is impermanent perception as 'perception is impermanent'. He does not understand as it really is impermanent activities as 'activities are impermanent'. He does not understand as it really is impermanent consciousness as 'consciousness is impermanent'.

"He does not understand as it really is suffering matter as 'matter is suffering'. Suffering feeling... suffering perception... suffering activities... does not understand as it really is suffering consciousness as 'consciousness is suffering'.

"He does not understand as it really is non-self matter as 'matter is non-self'. Non-self feeling... non-self perception... non-self activities... does not understand as it really is non-self consciousness as 'consciousness is non-self'.

"He does not understand as it really is conditioned matter as 'matter is conditioned'. Conditioned feeling... conditioned perception... conditioned activities... does not understand as it really is conditioned consciousness as 'consciousness is conditioned'.

"He does not understand as it really is murderous matter as 'matter is murderous'. Murderous feeling as 'feeling is murderous'... murderous perception as 'perception is murderous'... does not understand as it really is murderous activities as 'activities are murderous'. He does not understand as it really is murderous consciousness as 'consciousness is murderous'.

"He approaches matter, clings to it, and determines 'this is my self'. Feeling... perception... activities... he approaches consciousness, clings to it, and determines 'this is my self'. For him these five aggregates of clinging, approached and clung to, lead to harm and suffering for a long time.

"But, friend, a learned noble disciple, who sees the noble ones, etc. who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter. Not feeling... not perception... not activities... he does not regard consciousness as self, nor self as possessing consciousness; nor consciousness as in self, nor self as in consciousness.

He understands impermanent matter as 'matter is impermanent' as it really is. Impermanent feeling... impermanent perception... impermanent activities... he understands impermanent consciousness as 'consciousness is impermanent' as it really is.

He understands suffering matter as 'matter is suffering' as it really is. Suffering feeling... suffering perception... suffering activities... he understands suffering consciousness as 'consciousness is suffering' as it really is.

He understands non-self matter as 'matter is non-self' as it really is. Non-self feeling... non-self perception... non-self activities... he understands non-self consciousness as 'consciousness is non-self' as it really is.

He understands conditioned matter as 'matter is conditioned' as it really is. Conditioned feeling... conditioned perception... conditioned activities... he understands conditioned consciousness as 'consciousness is conditioned' as it really is.

He understands murderous matter as 'matter is murderous' as it really is. Murderous feeling... murderous perception... he understands murderous activities as 'activities are murderous' as it really is. He understands murderous consciousness as 'consciousness is murderous' as it really is.

"He does not approach matter, does not cling to, does not determine - 'myself'. Feeling... perception... activities... He does not approach consciousness, does not cling to, does not determine - 'myself'. For him these five aggregates of clinging, not approached, not clung-to, lead to welfare and happiness for a long time." "So it is, friend Sāriputta, for those venerable ones who have such fellows in the holy life who are compassionate, who desire their welfare, who exhort, who instruct. And having heard the proclamation of the Teaching from the Venerable Sāriputta, my mind has become liberated from the mental corruptions by non-clinging." The third.

4. The Discourse on Anurādhā

86. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Venerable Anurādha was dwelling in a forest hut not far from the Blessed One. Then several heterodox wandering ascetics approached the Venerable Anurādha; having approached, they exchanged friendly greetings with the Venerable Anurādha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those heterodox wandering ascetics said this to the Venerable Anurādha - "That Truth-finder, friend Anurādha, the highest person, the supreme person, one who has attained the supreme attainment - when describing him, does the Truth-finder describe him in these four ways: 'The Truth-finder exists after death,' or 'the Truth-finder does not exist after death,' or 'the Truth-finder both exists and does not exist after death,' or 'the Truth-finder neither exists nor does not exist after death'?"

When this was said, the Venerable Anurādha said this to those heterodox wandering ascetics - "That Truth-finder, friends, the highest person, the supreme person, one who has attained the supreme attainment - when describing him, the Truth-finder describes him apart from these four ways: 'The Truth-finder exists after death,' or 'the Truth-finder does not exist after death,' or 'the Truth-finder both exists and does not exist after death,' or 'the Truth-finder neither exists nor does not exist after death.'" When this was said, the heterodox wandering ascetics said this to the Venerable Anurādha - "This monk must be new, recently gone forth, or else an elder who is foolish and inexperienced." Then the heterodox wandering ascetics, having disparaged the Venerable Anurādha with the charge of being new and the charge of being foolish, rose from their seats and departed.

Then, not long after those heterodox wandering ascetics had departed, this occurred to the Venerable Anurādha - "If those heterodox wandering ascetics were to ask me a further question, how answering would I be one who speaks what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?"

Then the Venerable Anurādha approached the Blessed One; having approached, etc. Seated to one side, the Venerable Anurādha said this to the Blessed One - "Here I, venerable sir, was dwelling in a forest hut not far from the Blessed One. Then, venerable sir, several heterodox wandering ascetics approached me, etc. They said this to me - 'That Truth-finder, friend Anurādha, the highest person, the supreme person, one who has attained the supreme attainment - when describing him, does the Truth-finder describe him in these four ways: "The Truth-finder exists after death," or "does not exist... both exists and does not exist, neither exists nor does not exist after death"?'"

When this was said, venerable sir, I said this to those heterodox wandering ascetics - "That Truth-finder, friends, the highest person, the supreme person, one who has attained the supreme attainment - when describing him, the Truth-finder describes him apart from these four ways: 'The Truth-finder exists after death,' etc. 'The Truth-finder neither exists nor does not exist after death.'" When this was said, venerable sir, those heterodox wandering ascetics said this to me - 'This monk must be new, recently gone forth, or else an elder who is foolish and inexperienced.' Then, venerable sir, those heterodox wandering ascetics, having disparaged me with the

charge of being new and the charge of being foolish, rose from their seats and departed."

"This occurred to me, venerable sir, when those heterodox wandering ascetics had recently departed - 'If those heterodox wandering ascetics were to ask me a further question, how answering would I be one who speaks what has been said by the Blessed One, and would not misrepresent the Blessed One with what is untrue, and would explain what is in conformity with the Teaching, and no reasonable counter-argument would come to a blameworthy position?'"

"What do you think, Anurādha, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being."

"What do you think, Anurādha, do you regard materiality as the Truth-finder?" "No, Venerable Sir." "Feeling... perception... activities... do you regard consciousness as the Truth-finder?" "No, Venerable Sir."

"What do you think, Anurādha, do you regard the Truth-finder as in materiality?" "No, Venerable Sir." "Do you regard the Truth-finder as apart from materiality?" "No, Venerable Sir." "In feeling... etc. apart from feeling... etc. in perception, apart from perception... in activities, apart from activities... in consciousness... do you regard the Truth-finder as apart from consciousness?" "No, Venerable Sir."

"What do you think, Anurādha, do you regard matter... feeling... perception... activities... do you regard consciousness as the Truth-finder?" "No, Venerable Sir."

"What do you think, Anurādha, do you regard this one who is without matter, without feeling, without perception, without activities, without consciousness as the Truth-finder?" "No, Venerable Sir."

"Here, Anurādha, when the Truth-finder is not found as true and reliable in this very life, is it proper for you to make this declaration - 'That Truth-finder, friend, the highest person, the supreme person, the one who has attained the supreme attainment, the Truth-finder declares him by declaring apart from these four states - 'The Truth-finder exists after death,' or... 'The Truth-finder neither exists nor does not exist after death'?" "No, Venerable Sir."

"Good, good, Anurādha! Both formerly and now, Anurādha, I declare only suffering and the cessation of suffering." The fourth.

5. The Discourse on Vakkali

87. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Vakkali was dwelling in a potter's dwelling, sick, afflicted, severely ill. Then the Venerable Vakkali addressed his attendants - "Come, friends, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet -

'Vakkali, venerable sir, the monk is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And say thus - 'It would be good, venerable sir, if the Blessed One would approach the monk Vakkali, out of compassion.'" "Yes, friend," those monks, having assented to the Venerable Vakkali, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Vakkali, venerable sir, the monk is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet; and he says thus - 'It would be good, venerable sir, if the Blessed One would approach the monk Vakkali, out of compassion.'" The Blessed One consented by silence.

Then the Blessed One, having dressed, taking his bowl and robe, approached the Venerable Vakkali. The Venerable Vakkali saw the Blessed One coming from afar. Having seen him, he stirred on his bed. Then the Blessed One said this to the Venerable Vakkali - "Enough, Vakkali, do not stir on your bed. There are these seats prepared; I will sit down there." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Vakkali - "Is it bearable for you, Vakkali, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable; excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding." "Do you have no remorse, Vakkali, no regret?" "Indeed, venerable sir, I have no small remorse, no small regret." "But does your self not blame you regarding morality, Vakkali?" "My self does not blame me regarding morality, venerable sir." "If indeed, Vakkali, your self does not blame you regarding morality, then what is your remorse and what is your regret?" "Long since, venerable sir, I have wished to approach the Blessed One for an audience, but there is not enough strength in my body for me to approach the Blessed One for an audience."

"Enough, Vakkali, what is there for you in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me; whoever sees me sees the Teaching. For, Vakkali, one seeing the Teaching sees me; one seeing me sees the Teaching.

"What do you think, Vakkali, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. this is my self? "No, Venerable Sir." "Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being."

Then the Blessed One, having exhorted the Venerable Vakkali with this exhortation, rose from his seat and departed towards the Vulture's Peak mountain. Then the Venerable Vakkali, soon after the Blessed One had departed, addressed his attendants - "Come, friends, having lifted me onto a small bed, approach the Black Rock on the slope of Isigili. How indeed could one like me think that he should die in an inhabited area?" "Yes, friend," those monks, having assented to the Venerable Vakkali, having lifted the Venerable Vakkali onto a small bed, approached the Black Rock on the slope of Isigili. Then the Blessed One dwelt on the Vulture's Peak

mountain for that night and the remainder of that day. Then two deities, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Vulture's Peak, approached the Blessed One. Etc. They stood to one side. Standing to one side, one deity said this to the Blessed One - "Vakkali, venerable sir, the monk intends for deliverance." Another deity said this to the Blessed One - "Surely, venerable sir, he will be liberated as one well-liberated." This is what those deities said. Having said this, having paid respect to the Blessed One, having circumambulated him keeping him on their right, they disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "Come, monks, approach the monk Vakkali; having approached, say this to the monk Vakkali -

'Hear, friend Vakkali, the word of the Blessed One and of the two deities. This night, friend, two deities, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Vulture's Peak, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, friend, one deity said this to the Blessed One - "Vakkali, venerable sir, the monk intends for deliverance." Another deity said this to the Blessed One - "He, venerable sir, will surely be liberated as one well liberated." And the Blessed One, friend Vakkali, said this to you - "Do not fear, Vakkali; do not fear, Vakkali! Your death will not be evil, your making of time will not be evil."'" "Yes, venerable sir," those monks, having assented to the Blessed One, approached the Venerable Vakkali; having approached, they said this to the Venerable Vakkali - "Hear, friend Vakkali, the word of the Blessed One and of the two deities."

Then the Venerable Vakkali addressed his attendants - "Come, friends, lower me from the bed. How indeed could one such as I think to hear the teaching of that Blessed One while sitting on a high seat!" "Yes, friend," those monks, having assented to the Venerable Vakkali, lowered the Venerable Vakkali from the bed. "This night, friend, two deities, when the night was far advanced, etc. They stood to one side. Standing to one side, friend, one deity said this to the Blessed One - 'Vakkali, venerable sir, the monk intends for deliverance.' Another deity said this to the Blessed One - 'He, venerable sir, will surely be liberated as one well liberated.' And the Blessed One, friend Vakkali, said this to you - 'Do not fear, Vakkali; do not fear, Vakkali! Your death will not be evil, your making of time will not be evil.''" "Then, friends, in my name pay respect with your head at the Blessed One's feet - 'Vakkali, venerable sir, the monk is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And say thus - 'Matter is impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt. Feeling is impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt. Perception... activities are impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt. Consciousness is impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is

suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt.'" "Yes, friend," those monks, having assented to the Venerable Vakkali, departed. Then the Venerable Vakkali, when those monks had recently departed, brought the knife.

Then those monks approached the Blessed One; having approached, they sat down to one side. Seated to one side, those monks said this to the Blessed One - "Vakkali, venerable sir, the monk is sick, afflicted, severely ill; he pays respect with his head at the Blessed One's feet; and he says thus - 'Matter is impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt. Feeling... perception... activities... consciousness is impermanent. Regarding that, venerable sir, I am not uncertain. That what is impermanent is suffering - I do not doubt. That what is impermanent, suffering, subject to change - there is no desire or lust or affection in me there - I do not doubt.'"

Then the Blessed One addressed the monks: "Come, monks, let us approach the Black Rock on the slope of Isigili; where the son of good family Vakkali has brought the knife." "Yes, venerable sir," those monks assented to the Blessed One. Then the Blessed One together with several monks approached the Black Rock on the slope of Isigili. The Blessed One saw the Venerable Vakkali from afar lying on a small bed with his body turned over.

Now at that time an obscuration, a darkness, was going to the eastern direction, going to the western direction, going to the northern direction, going to the southern direction, going above, going below, going to the intermediate directions. Then the Blessed One addressed the monks: "Do you see, monks, that obscuration, that darkness, going to the eastern direction, etc. going to the intermediate directions?" "Yes, venerable sir." "This, monks, is Māra the Evil One searching for the consciousness of the son of good family Vakkali - 'Where is the consciousness of the son of good family Vakkali established?' But, monks, with consciousness unestablished, the son of good family Vakkali has attained final Nibbāna." The fifth.

6. The Discourse on Assaji

88. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Assaji was dwelling in Kassapa's Park, sick, afflicted, severely ill. Then the Venerable Assaji addressed his attendants - "Come, friends, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet - 'Assaji, venerable sir, the monk is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And say thus - 'It would be good, venerable sir, if the Blessed One would approach the monk Assaji, out of compassion.'" "Yes, friend," those monks, having assented to the Venerable Assaji, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Assaji, venerable sir, the monk is sick, etc. It would be good, venerable sir, if the Blessed One would approach the monk Assaji, out of compassion." The Blessed One consented by silence.

Then the Blessed One, in the evening, having emerged from seclusion, approached the Venerable Assaji. The Venerable Assaji saw the Blessed One coming from afar. Having seen him, he stirred on his bed. Then the Blessed One said this to the Venerable Assaji - "Enough, Assaji, do not stir on your bed. There are these seats prepared; I will sit down there." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Assaji - "Is it bearable for you, Assaji, is it endurable? etc. is their receding evident, not their advancing?"

"It is not bearable for me, venerable sir, etc. their advancing is evident, not their receding." "Do you have no remorse, Assaji, no regret?" "Indeed, venerable sir, I have no small remorse, no small regret." "But does your self not blame you regarding morality, Assaji?" "My self does not blame me regarding morality, venerable sir." "If indeed, Assaji, your self does not blame you regarding morality, then what is your remorse and what is your regret?" "Formerly, venerable sir, during my illness, having repeatedly calmed the bodily activities, I dwelt thus; but I do not attain that concentration. For me, venerable sir, not attaining that concentration, it occurs thus - 'Am I not declining?'" "Those ascetics and brahmins, Assaji, who regard concentration as the essence, who regard concentration as the goal of the ascetic life, for them not attaining that concentration, it occurs thus - 'Are we not declining?'"

"What do you think, Assaji, is materiality permanent or impermanent?"

"Impermanent, venerable sir." Etc. consciousness... etc. Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being." If he feels a pleasant feeling, he understands: 'It is impermanent.' He understands: 'It is not clung to.' He understands: 'It is not delighted in.' If he feels a painful feeling, he understands: 'It is impermanent.' He understands: 'It is not clung to.' He understands: 'It is not delighted in.' If he feels a neither-unpleasant-nor-pleasant feeling, he understands: 'It is impermanent.' Etc. He understands: 'It is not delighted in.' If he feels a pleasant feeling, he feels it unbound; if he feels a painful feeling, he feels it unbound; if he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body.' Feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'

"Just as, Assaji, an oil lamp would burn dependent on oil and dependent on a wick; through the exhaustion of that very oil and wick, being without nutriment, it would be extinguished. Just so, Assaji, a monk feeling a feeling bounded by the body, understands: 'I feel a feeling bounded by the body.' Feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life.' He understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'" The sixth.

7. The Discourse on Khemaka

89. On one occasion many elder monks were dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Khemaka was dwelling at the Badarika Monastery, sick, afflicted, severely ill. Then the elder monks, in the evening, having emerged from seclusion, addressed the Venerable Dāsaka - "Come, friend Dāsaka, go to where the monk Khemaka is; having approached, say this to the monk Khemaka - 'The

elders say this to you, friend Khemaka - Is it bearable for you, friend, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "Yes, friend," the Venerable Dāsaka, having assented to the elder monks, approached the Venerable Khemaka; having approached, he said this to the Venerable Khemaka - "The elders say this to you, friend Khemaka - 'Is it bearable for you, friend, etc. not their advancing?'" "It is not bearable for me, friend, not endurable, etc. their advancing is evident, not their receding."

Then the Venerable Dāsaka approached the elder monks; having approached, he said this to the elder monks - "The monk Khemaka says thus, friends - 'It is not bearable for me, friend, etc. their advancing is evident, not their receding.'" "Come, friend Dāsaka, go to where the monk Khemaka is; having approached, say this to the monk Khemaka - 'The elders say this to you, friend Khemaka - These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. Does the Venerable Khemaka regard anything as self or as what belongs to a self in these five aggregates of clinging?'"

"Yes, friend," the Venerable Dāsaka, having assented to the elder monks, approached the Venerable Khemaka; having approached, etc. The elders say this to you, friend Khemaka - "These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Does the Venerable Khemaka regard anything as self or as what belongs to a self in these five aggregates of clinging?" "These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. In these five aggregates of clinging, friend, I do not regard anything as self or as what belongs to a self."

Then the Venerable Dāsaka approached the elder monks; having approached, he said this to the elder monks - "The monk Khemaka says thus, friends - 'These five aggregates of clinging, friends, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. In these five aggregates of clinging, friends, I do not regard anything as self or what belongs to a self.'" "Come, friend Dāsaka, go to where the monk Khemaka is; having approached, say this to the monk Khemaka - 'The elders say this to you, friend Khemaka - These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. If indeed the Venerable Khemaka does not regard anything as self or what belongs to a self in these five aggregates of clinging, then the Venerable Khemaka is a Worthy One who has eliminated the mental corruptions.'" "These five

"Yes, friends," the Venerable Dāsaka, having assented to the elder monks, approached the Venerable Khemaka, etc. The elders say this to you, friend Khemaka - "These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness; if indeed the Venerable Khemaka does not regard anything as self or what belongs to a self in these five aggregates of clinging, then the Venerable Khemaka is a Worthy One who has eliminated the mental corruptions.'" "These five

aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. In these five aggregates of clinging, friends, I do not regard anything as self or what belongs to a self, yet I am not a Worthy One who has eliminated the mental corruptions; but, friends, in the five aggregates of clinging 'I am' has been obtained by me, yet I do not regard 'I am this.'"

Then the Venerable Dāsaka approached the elder monks, etc. He said this to the elder monks - "The monk Khemaka says thus, friends - These five aggregates of clinging, friend, have been spoken of by the Blessed One, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. In these five aggregates of clinging, friends, I do not regard anything as self or what belongs to a self, yet I am not a Worthy One who has eliminated the mental corruptions; but, friends, in the five aggregates of clinging 'I am' has been obtained by me, yet I do not regard 'I am this.'"

"Come, friend Dāsaka, go to where the monk Khemaka is; having approached, say this to the monk Khemaka - 'The elders say this to you, friend Khemaka - When you say "I am," friend Khemaka, what is this "I am" that you say? Do you say "I am" is matter, or do you say "I am" apart from matter? Feeling... perception... activities... Do you say "I am" is consciousness, or do you say "I am" apart from consciousness? When you say "I am," friend Khemaka, what is this "I am" that you say?"'

"Yes, friend," the Venerable Dāsaka, having assented to the elder monks, approached the Venerable Khemaka; having approached, he said this to the Venerable Khemaka - The elders say this to you, friend Khemaka - 'When you say "I am," friend Khemaka, what is this "I am" that you say? Do you say "I am" is matter, or do you say "I am" apart from matter? Feeling... perception... activities... Do you say "I am" is consciousness, or do you say "I am" apart from consciousness? When you say "I am," friend Khemaka, what is this "I am" that you say?"' "Enough, friend Dāsaka, what is the use of this running back and forth! Bring me a staff, friend; I myself will approach the elder monks."

Then the Venerable Khemaka, leaning on a staff, approached the elder monks; having approached, he exchanged friendly greetings with the elder monks. Having concluded the pleasant and memorable talk, he sat down to one side. To the Venerable Khemaka seated to one side, the elder monks said this: 'When you say "I am," friend Khemaka, what is this "I am" that you say? Do you say 'I am' is matter, or do you say 'I am' apart from matter? Feeling... perception... activities... Do you say 'I am' is consciousness, or do you say 'I am' apart from consciousness? When you say 'I am,' friend Khemaka, what is this 'I am' that you say?' "I do not say, friends, that matter is 'I am'; nor do I say 'I am' apart from matter. Not feeling... not perception... not activities... I do not say that consciousness is 'I am'; nor do I say 'I am' apart from consciousness. But, friends, in the five aggregates of clinging 'I am' has been found by me, yet I do not perceive 'this I am.'"

"Just as, friend, the odour of a water lily or a lotus or a white lotus If someone were to say thus - 'It is the odour of the petal' or 'it is the odour of the colour' or 'it is the odour of the filament' - would he, speaking thus, speak rightly?" "No indeed, friend." "But in what way, friend, answering rightly would one answer?" "It is the odour of the flower', friend, answering rightly one would answer." "Just so indeed, friend, I do not

say 'I am' as matter, nor do I say 'I am' apart from matter. Not feeling... not perception... not activities... not consciousness do I say 'I am', nor do I say 'I am' apart from consciousness. But, friends, in the five aggregates of clinging 'I am' has been found by me, yet I do not perceive 'this I am.'"

"Although, friend, for a noble disciple the five lower mental fetters have been abandoned, yet there remains for him - whatever residual conceit 'I am', desire 'I am', underlying tendency 'I am' in the five aggregates of clinging, not uprooted. He at a later time dwells observing the rise and fall in the five aggregates of clinging - such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' For him dwelling observing the rise and fall in these five aggregates of clinging, whatever residual conceit 'I am', desire 'I am', underlying tendency 'I am' in the five aggregates of clinging, not uprooted, that too goes to uprooting.

"Just as, friend, a cloth that is defiled and stained. The owners might give it to a washerman. The washerman, having rubbed it with salt or lye or cow-dung, would rinse it in clear water. Although that cloth becomes pure and bright, yet there remains a residual odour of salt or odour of lye or odour of cow-dung, not uprooted. The washerman gives it to the owners. The owners place it in a casket perfumed with fragrance. Whatever residual odour of salt or odour of lye or odour of cow-dung, not uprooted, that too goes to uprooting. Just so, friend, although for a noble disciple the five lower mental fetters have been abandoned, yet there remains for him a residual conceit 'I am', desire 'I am', underlying tendency 'I am' in the five aggregates of clinging, not uprooted. He at a later time dwells observing the rise and fall in the five aggregates of clinging. 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' For him dwelling observing the rise and fall in these five aggregates of clinging, whatever residual conceit 'I am', desire 'I am', underlying tendency 'I am' in the five aggregates of clinging, not uprooted, that too goes to uprooting."

When this was said, the elder monks said this to the Venerable Khemaka - "We did not ask the Venerable Khemaka with the intention of harming, but the Venerable Khemaka is able to declare, teach, describe, establish, reveal, analyse, and make manifest the teaching of that Blessed One in detail. This teaching of that Blessed One has been declared, taught, described, established, revealed, analysed, and made manifest in detail by the Venerable Khemaka."

This the Venerable Khemaka said. Delighted, the elder monks rejoiced in what the Venerable Khemaka had said. And while this explanation was being spoken, the minds of about sixty elder monks were liberated from the mental corruptions by non-clinging, and so too was the Venerable Khemaka's. The seventh.

8. The Discourse on Channa

90. On one occasion many elder monks were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Channa, in the evening, having emerged from seclusion, having taken a key, having approached from dwelling to dwelling, said this

to the elder monks - "Let the venerable elders exhort me, let the venerable elders instruct me, let the venerable elders give me a talk on the Teaching, so that I might see the Teaching."

When this was said, the elder monks said this to the Venerable Channa - "Matter, friend Channa, is impermanent; feeling is impermanent; perception is impermanent; activities are impermanent; consciousness is impermanent. Matter is non-self; feeling... perception... activities... consciousness is non-self. All activities are impermanent; all phenomena are non-self."

Then this occurred to the Venerable Channa - "For me too this is thus - 'Matter is impermanent, feeling... perception... activities... consciousness is impermanent; matter is non-self, feeling... perception... activities... consciousness is non-self. All activities are impermanent, all phenomena are non-self.' And yet my mind does not spring forward, does not become clear, does not become settled, does not become resolved regarding the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Agitation and clinging arise; the mind turns back - 'Then what now is my self?' But this is not so for one who sees the Teaching. Who now might expound to me the Teaching in such a way that I might see the Teaching?"

Then this occurred to the Venerable Channa - "This Venerable Ānanda is dwelling at Kosambī in Ghosita's park, praised by the Teacher and esteemed by the wise fellow monks in the holy life, and the Venerable Ānanda is able to expound to me the Teaching in such a way that I might see the Teaching; and I have that much confidence in the Venerable Ānanda. What if I were to approach the Venerable Ānanda?" Then the Venerable Channa, having set in order his lodging, taking his bowl and robe, approached Kosambī, Ghosita's park, and the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda, etc. Seated to one side, the Venerable Channa said this to the Venerable Ānanda -

"On one occasion, friend Ānanda, I was dwelling at Bārāṇasī in the Deer Park at Isipatana. Then I, friend, in the evening, having emerged from seclusion, taking a key, approached from dwelling to dwelling; having approached, I said this to the elder monks - 'Let the venerable elder monks exhort me, let the venerable elder monks instruct me, let the venerable elder monks give me a talk on the Teaching so that I might see the Teaching.' When this was said, friend, the elder monks said this to me - 'Matter, friend Channa, is impermanent; feeling... perception... activities... consciousness is impermanent; matter is non-self, etc. consciousness is non-self. All activities are impermanent, all phenomena are non-self.'

"This occurred to me, friend - 'For me too this is thus - matter is impermanent, etc. consciousness is impermanent, matter is non-self, feeling... perception... activities... consciousness is non-self. All activities are impermanent, all phenomena are non-self.' And yet my mind does not spring forward, does not become clear, does not become settled, does not become resolved regarding the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Agitation and clinging arise; the mind turns back - 'Then what now is my self?' But this is not so for one who sees the Teaching. Who now might expound to me the Teaching in such a way that I might see the Teaching!

"This occurred to me, friend - 'This Venerable Ānanda is dwelling at Kosambī in Ghosita's park, praised by the Teacher and esteemed by the wise fellow monks in the holy life, and the Venerable Ānanda is able to expound to me the Teaching in such a way that I might see the Teaching. And I have that much confidence in the Venerable Ānanda. What if I were to approach the Venerable Ānanda.' Let the Venerable Ānanda exhort me; let the Venerable Ānanda instruct me; let the Venerable Ānanda give me a talk on the Teaching so that I might see the Teaching."

"Even by this much we are delighted with the Venerable Channa, in that the Venerable Channa has revealed this, has cut through the barrenness. Apply your ear, friend Channa; you are capable of understanding the Teaching." Then for the Venerable Channa, by just that much, lofty joy and gladness arose - "I am indeed capable of understanding the Teaching."

"Face to face with the Blessed One I heard this, friend Channa, face to face I received it, when he was exhorting the monk Kaccānagotta - 'This world, Kaccāna, for the most part depends upon a duality - upon existence and non-existence. But for one who sees the origin of the world as it really is with right wisdom, there is no notion of non-existence regarding the world. And for one who sees the cessation of the world as it really is with right wisdom, there is no notion of existence regarding the world. This world, Kaccāna, for the most part is shackled by involvement, clinging, and adherence. But this one does not approach, does not cling to, does not determine that involvement and clinging, that mental standpoint, adherence, and underlying tendency - "this is my self." "It is only suffering that arises when arising, it is suffering that ceases when ceasing" - he is not uncertain, he does not doubt sceptically. His knowledge here is not dependent on others. To this extent, Kaccāna, there is right view. "All exists" - this, Kaccāna, is one extreme. "All does not exist" - this is the second extreme. Not approaching these two extremes, Kaccāna, the Truth-finder expounds the Teaching by the middle - with ignorance as condition, activities; with activities as condition, consciousness; etc. Thus is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes the cessation of activities; etc. thus is the cessation of this whole mass of suffering."

"So it is, friend Ānanda, for those venerable ones who have such fellows in the holy life who are compassionate, who desire their welfare, who exhort, who instruct. And having heard the Venerable Ānanda's proclamation of the Teaching, the Teaching has been fully realised by me." The eighth.

9. The Discourse on Rāhula

91. At Sāvattthī. Then the Venerable Rāhula approached the Blessed One; having approached, etc. Seated to one side, the Venerable Rāhula said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?"

"Whatever materiality, Rāhula, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, etc. all consciousness -

'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, Rāhula, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs." The ninth.

10. The Second Discourse on Rāhula

92. At Sāvattthī. Seated to one side, the Venerable Rāhula said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, does the mind become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated?" "Whatever materiality, Rāhula, past, future, or present, internal or external, etc. whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Thus, Rāhula, for one knowing thus, for one seeing thus, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated." The tenth.

The Chapter on Elders is the ninth.

Its summary:

Ānanda, Tissa, Yamaka, Anurādha and Vakkali;
Assaji, Khemaka, Channa, the other two with Rāhula.

10. The Chapter on Flowers

1. The Discourse on the River

93. At Sāvattthī. "Just as, monks, a mountain river, carrying things downstream, going far, with a swift current. If on both its banks kāsa reeds had grown, they would hang over it; if kusa grass had grown, they would hang over it; if pabbaja grass had grown, they would hang over it; if bīraṇa grass had grown, they would hang over it; if trees had grown, they would hang over it. If a man being swept along by its current were to grasp the kāsa reeds, they would break apart. On that account he would come to calamity and disaster. If he were to grasp the kusa grass, if he were to grasp the pabbaja grass, if he were to grasp the bīraṇa grass, if he were to grasp the trees, they would break apart. On that account he would come to calamity and disaster. Just so, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. That matter of his breaks apart. On that account he comes to calamity and disaster. Feeling... perception... activities... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. That consciousness of his breaks apart. On that

account he comes to calamity and disaster. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being.'" The first.

2. The Discourse on Flowers

94. At Sāvattthī. "I, monks, do not dispute with the world, but the world disputes with me. One who speaks what is the Teaching, monks, does not dispute with anyone in the world. What, monks, is authorized as non-existent in the world by the wise, I too say of that 'it does not exist'. What, monks, is authorized as existent in the world by the wise, I too say of that 'it exists'."

"And what, monks, is authorized as non-existent in the world by the wise, which I say 'does not exist'? Materiality, monks, as permanent, stable, eternal, not subject to change, is authorized as non-existent in the world by the wise; I too say of that 'it does not exist'. Feeling... perception... activities... consciousness as permanent, stable, eternal, not subject to change, is authorized as non-existent in the world by the wise; I too say of that 'it does not exist'. This, monks, is authorized as non-existent in the world by the wise; I too say of that 'it does not exist'."

"And what, monks, is authorized as existent in the world by the wise, which I say 'exists'? Materiality, monks, as impermanent, suffering, subject to change, is authorized as existent in the world by the wise; I too say of that 'it exists'. Feeling is impermanent, etc. consciousness as impermanent, suffering, subject to change, is authorized as existent in the world by the wise; I too say of that 'it exists'. This, monks, is authorized as existent in the world by the wise; I too say of that 'it exists'."

"There is, monks, in the world a worldly phenomenon, the Truth-finder awakens to that, fully realises that; having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear.

"And what, monks, is the worldly phenomenon in the world, which the Truth-finder awakens to, fully realises, and having awakened to it, having fully realised it, tells, teaches, makes known, establishes, reveals, analyses, and makes clear? Materiality, monks, is a worldly phenomenon in the world; the Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear.

"Whoever, monks, when the Truth-finder is thus telling, teaching, making known, establishing, revealing, analysing, and making clear, does not know, does not see - that one, monks, a fool, a worldling, blind, without eyes, not knowing, not seeing - what can I do with him! Feeling, monks, is a worldly phenomenon in the world, etc. perception, monks... Activities, monks... Consciousness, monks, is a worldly phenomenon in the world; the Truth-finder awakens to that, fully realises that. Having awakened to it, having fully realised it, he tells, teaches, makes known, establishes, reveals, analyses, and makes clear.

"Whoever, monks, when the Truth-finder is thus telling, teaching, making known, establishing, revealing, analysing, and making clear, does not know, does not see - that one, monks, a fool, a worldling, blind, without eyes, not knowing, not seeing -

what can I do with him!

"Just as, monks, a water lily or a lotus or a white lotus, born in the water, grown in the water, having risen above the water, stands untainted by the water; just so, monks, the Truth-finder, born in the world, grown in the world, having overcome the world, dwells untainted by the world." The second.

3. The Discourse on the Simile of the Lump of Foam

95. On one occasion the Blessed One was dwelling at Ayujjhā on the bank of the river Ganges. There the Blessed One addressed the monks -

"Just as, monks, this river Ganges might carry along a great lump of foam. A man with eyes might see it, ponder it, thoroughly investigate it. To him seeing it, pondering it, thoroughly investigating it, it would appear void, it would appear hollow, it would appear coreless. For what substance could there be, monks, in a lump of foam? Just so, monks, whatever materiality, past, future, or present, etc. whether far or near, that a monk sees, ponders, thoroughly investigates. To him seeing it, pondering it, thoroughly investigating it, it appears void, it appears hollow, it appears coreless. For what substance could there be, monks, in materiality?

"Just as, monks, in the autumn season, when the sky rains with large drops, a water bubble arises and ceases in the water. A man with eyes might see it, ponder it, thoroughly investigate it. To him seeing it, pondering it, thoroughly investigating it, it would appear void, it would appear hollow, it would appear coreless. For what substance could there be, monks, in a water bubble? Just so, monks, whatever feeling, past, future, or present, etc. whether far or near, that a monk sees, ponders, thoroughly investigates. To him seeing it, pondering it, thoroughly investigating it, it appears void, it appears hollow, it appears coreless. For what substance could there be, monks, in feeling?

"Just as, monks, in the last month of summer, at midday time, a mirage shimmers. A man with eyes might see it, ponder it, thoroughly investigate it. To him seeing it, pondering it, thoroughly investigating it, it would appear void, it would appear hollow, etc. For what substance could there be, monks, in a mirage? Just so, monks, whatever perception, etc.

"Just as, monks, a man desiring the substance, seeking the substance, wandering about in search of the substance, having taken a sharp axe, might enter a forest. There he might see a great plantain trunk, upright, young, without a fruit-bud core. He might cut it at the root; having cut it at the root he might cut it at the top, having cut it at the top he might unroll the leaf-sheaths. Unrolling the leaf-sheaths, he would not find even the soft wood, whence the substance! A man with eyes might see it, ponder it, thoroughly investigate it. To him seeing it, pondering it, thoroughly investigating it, it would appear void, it would appear hollow, it would appear coreless. For what substance could there be, monks, in a plantain trunk? Just so, monks, whatever activities, past, future, or present, etc. whether far or near, that a monk sees, ponders, thoroughly investigates. To him seeing it, pondering it, thoroughly investigating it, it appears void, it appears hollow, it appears coreless. For what substance could there be, monks, in activities?

"Just as, monks, a juggler or a juggler's apprentice might display a magical illusion at a crossroads. A man with eyes might see it, ponder it, thoroughly investigate it. To him seeing it, pondering it, thoroughly investigating it, it would appear void, it would appear hollow, it would appear coreless. For what substance could there be, monks, in a magical illusion? Just so, monks, whatever consciousness, past, future, or present, etc. whether far or near, that a monk sees, reflects upon, thoroughly investigates. To him seeing it, pondering it, thoroughly investigating it, it appears void, it appears hollow, it appears coreless. For what substance could there be, monks, in consciousness?

"Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' etc. He understands: ... there is no more coming back to any state of being."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Matter is like a lump of foam, feeling is like a bubble;
Perception is like a mirage, activities are like a plantain trunk;
And consciousness is like a magical illusion, taught by the Kinsman of the Sun.

"However one reflects, thoroughly investigates;
It is void, it is hollow, for whoever sees it wisely.

"Concerning this body, taught by the one of extensive wisdom;
With the abandoning of three things, see matter discarded.

"When vitality, heat, and consciousness leave this body;
Then it lies cast aside, food for others, without consciousness.

"Such is this continuity, this magical illusion that deludes fools;
It is declared a murderer, no substance is found herein.

"Thus should a monk contemplate the aggregates, putting forth strenuous energy;
By day or by night, fully aware and mindful.

One should abandon all bondage, one should make oneself a refuge;
One should live as if one's head were on fire, aspiring to the imperishable state." The third.

4. The Discourse on the Lump of Cow Dung

96. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "Is there indeed, venerable sir, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any feeling, which feeling is permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any

perception, which perception... etc. Is there indeed, venerable sir, any activities, which activities are permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity?" "There is not, monk, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity. There is not, monk, any feeling... any perception... any activities... any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity."

Then the Blessed One, having taken a small lump of cow dung in his hand, said this to that monk - "Even this much acquisition of individual existence, monk, is not permanent, stable, eternal, not subject to change, and will remain the same for eternity. If, monk, even this much acquisition of individual existence were permanent, stable, eternal, not subject to change, this abiding by the holy life would not be evident for the complete elimination of suffering. But because, monk, even this much acquisition of individual existence is not permanent, stable, eternal, not subject to change, therefore abiding by the holy life is evident for the complete elimination of suffering."

"Once in the past, monk, I was head-anointed king of the ruling caste. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand cities, with Kusāvatī the royal city as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand mansions, with the Teaching mansion as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand pinnacled houses, with the Great Cul-de-sac pinnacled house as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand divans, made of ivory, made of hardwood, made of gold, spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand elephants, with golden ornaments, golden banners, covered with golden netting, with the elephant king Uposatha as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand horses, with golden ornaments, golden banners, covered with golden netting, with the horse king Valāhaka as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand chariots, with golden ornaments, golden banners, covered with golden netting, with the Vejayanta chariot as chief. For me, monk, being that king of the warrior caste, anointed on the head, there were eighty-four thousand jewels, with the jewel treasure as chief. For me, monk... etc. there were eighty-four thousand women, with Queen Subhaddā as chief. For me, monk... etc. there were eighty-four thousand warriors of the warrior caste, following me, with the chief of the army treasure as chief. For me, monk... etc. there were eighty-four thousand cows, with fine cloth tethers, with bronze milk pails. For me, monk... etc. there were eighty-four thousand tens of millions of garments, of fine linen, of fine silk, of fine wool, of fine cotton. For me, monk... etc. there were eighty-four thousand pots of boiled rice; food was brought morning and evening."

"Now, monk, of those eighty-four thousand cities, there is only one city in which I dwell at that time - Kusāvati the royal city. Now, monk, of those eighty-four thousand mansions, there is only one mansion in which I dwell at that time - the Teaching mansion. Now, monk, of those eighty-four thousand pinnacle chambers, there is only one pinnacle chamber in which I dwell at that time - the Great Array pinnacle chamber. Now, monk, of those eighty-four thousand divans, there is only one divan which I use at that time - one made of ivory or made of sandalwood or made of gold or made of silver. Now, monk, of those eighty-four thousand elephants, there is only one elephant which I mount at that time - the king of elephants Uposatha. Now, monk, of those eighty-four thousand horses, there is only one horse which I mount at that time - the king of horses Valāhaka. Now, monk, of those eighty-four thousand chariots, there is only one chariot which I mount at that time - the Vejayanta chariot. Now, monk, of those eighty-four thousand women, there is only one woman who attends upon me at that time - either a woman of the warrior caste or a woman of mixed caste. Now, monk, of those eighty-four thousand times ten million garments, there is only one suit of garments which I wear at that time - whether fine linen or fine silk or fine wool or fine cotton. Now, monk, of those eighty-four thousand pots of boiled rice, there is only one pot of boiled rice from which I eat at most a measure of rice and the curry suitable for it. Thus, monk, all those activities are past, ceased, changed. Thus impermanent indeed, monk, are activities. Thus unstable indeed, monk, are activities. Thus without comfort indeed, monk, are activities. This is enough, monk, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated." The fourth.

5. The Discourse on the Fingernail Tip

97. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "Is there indeed, venerable sir, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any feeling, which feeling is permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any perception... etc. any activities, which activities are permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity?" "There is not, monk, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity. There is not, monk, any feeling... any perception... any activities... etc. any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity."

Then the Blessed One, having placed a small amount of soil on his fingernail, said this to that monk - "Even this much materiality, monk, is not permanent, stable, eternal, not subject to change, and will remain the same for eternity. If, monk, even this much materiality were permanent, stable, eternal, not subject to change, this abiding by the holy life would not be evident for the complete elimination of suffering. But because, monk, even this much materiality is not permanent, stable, eternal, not subject to change, therefore abiding by the holy life is evident for the complete elimination of suffering."

"Even this much feeling, monk, is not permanent, stable, eternal, not subject to change, and will remain the same for eternity. If, monk, even this much feeling were permanent, stable, eternal, not subject to change, this abiding by the holy life would not be evident for the complete elimination of suffering. But because, monk, even this much feeling is not permanent, stable, eternal, not subject to change, therefore abiding by the holy life is evident for the complete elimination of suffering.

"Even this much perception, monk, is not... etc. even this much activities, monk, are not permanent, stable, eternal, not subject to change, and will remain the same for eternity. If, monk, even this much activities were permanent, stable, eternal, not subject to change, this abiding by the holy life would not be evident for the complete elimination of suffering. But because, monk, even this much activities are not permanent, stable, eternal, not subject to change, therefore abiding by the holy life is evident for the complete elimination of suffering.

"Even this much consciousness, monk, is not permanent, stable, eternal, not subject to change, and will remain the same for eternity. If, monk, even this much consciousness were permanent, stable, eternal, not subject to change, this abiding by the holy life would not be evident for the complete elimination of suffering. But because, monk, even this much consciousness is not permanent, stable, eternal, not subject to change, therefore abiding by the holy life is evident for the complete elimination of suffering.

"What do you think, monk, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. "Therefore here... etc. Seeing thus... etc. He understands: ... there is no more coming back to any state of being." The fifth.

6. The Discourse on Suddhika

98. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "Is there indeed, venerable sir, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity? Is there indeed, venerable sir, any feeling... etc. any perception... any activities... any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity?" "There is not, monk, any materiality, which materiality is permanent, stable, eternal, not subject to change, and will remain the same for eternity. There is not, monk, any feeling... any perception... any activities... any consciousness, which consciousness is permanent, stable, eternal, not subject to change, and will remain the same for eternity." The sixth.

7. The Discourse on the Leash

99. At Sāvattthī. "This wandering in the round of rebirths, monks, is without discernible beginning. A first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. There comes a time, monks, when the great ocean dries up, evaporates, and ceases to exist; but even then I do not say there is an ending of suffering for beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. There comes a time, monks, when Sineru, the king of mountains, burns up,

perishes, and ceases to exist; but even then I do not say there is an ending of suffering for beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. There comes a time, monks, when the great earth burns up, perishes, and ceases to exist; but even then I do not say there is an ending of suffering for beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths."

"Just as, monks, a dog bound by a leash, tied to a firm stake or post, runs around and revolves around that very stake or post; just so, monks, an ignorant worldling, who does not see the noble ones, etc. who is undisciplined in the teaching of good persons, regards matter as self, etc. he regards feeling as self... he regards perception as self... He regards activities as self... He regards consciousness as self, or self as possessing consciousness; or consciousness as in self, or self as in consciousness. He runs around and revolves around just matter, just feeling... etc. just to perception... just activities... he runs around and revolves around just consciousness. He, running around and revolving around matter, feeling... etc. perception... activities... running around and revolving around consciousness, is not released from matter, is not released from feeling, is not released from perception, is not released from activities, is not released from consciousness, is not released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'He is not released from suffering', I say."

"But, monks, a learned noble disciple, who sees the noble ones, etc. who is well disciplined in the teaching of good persons, does not regard matter as self, etc. not feeling... not perception... not activities... He does not regard consciousness as self, nor self as possessing consciousness; nor consciousness as in self, nor self as in consciousness. He does not run around and does not revolve around matter, feeling... perception... activities... he does not run around and does not revolve around consciousness. He, not running around and not revolving around matter, feeling... perception... activities... not running around and not revolving around consciousness; is released from matter, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from birth, from ageing and death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'He is released from suffering', I say." The seventh.

8. The Second Discourse on the Leash

100. At Sāvattthī. "This wandering in the round of rebirths, monks, is without discernible beginning. A first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. Just as, monks, a dog bound by a leash, tied to a firm stake or post. If he goes, he approaches that very stake or post; if he stands, he stands close to that very stake or post; if he sits down, he sits close to that very stake or post; if he lies down, he lies down close to that very stake or post. Just so, monks, an ignorant worldling regards matter thus: 'This is mine, this I am, this is my self.' Feeling... perception... activities... he regards consciousness thus: 'This is mine, this I am, this is my self.' If he goes, he approaches these five aggregates of clinging; if he stands, he stands close to these five aggregates of clinging; if he sits down, he sits close to these five aggregates of clinging; if he lies down, he lies down close to these five aggregates of clinging. Therefore, monks, one's own mind should be constantly reviewed: 'For a long time

this mind has been defiled by lust, hate, and delusion.' Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, beings become purified.

"Have you seen, monks, a picture called 'travelling'?" "Yes, venerable sir." "That picture called 'travelling', monks, was designed by the mind itself. By that travelling picture, monks, the mind itself is even more varied. Therefore, monks, one's own mind should be constantly reviewed: 'For a long time this mind has been defiled by lust, hate, and delusion.' Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, beings become purified.

"I do not, monks, perceive any other single order of beings with such a mind. That is to say, monks, animals; those animals too, monks, are diversified by mind alone, and by those animals too, monks, the mind itself is more diversified. Therefore, monks, one's own mind should be constantly reviewed: 'For a long time this mind has been defiled by lust, hate, and delusion.' Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, beings become purified.

"Just as, monks, a washerman or a painter, with dye or lac or turmeric or indigo or crimson, on a well-polished board or wall or cloth, might create a woman's form or a man's form complete with all major and minor limbs; just so, monks, an ignorant worldling, producing, produces just matter, just feeling... etc. just to perception... just activities... producing, produces just consciousness. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "Feeling... perception... activities... consciousness... etc. "Therefore, monks, seeing thus... etc. He understands: ... there is no more coming back to any state of being." "The eighth.

9. The Discourse on the Adze Handle

101. At Sāvattthī. "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what, seeing what, is there elimination of mental corruptions? 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness' - thus, monks, for one knowing thus, for one seeing thus, there is elimination of mental corruptions."

"For a monk dwelling not devoted to the pursuit of meditation, monks, even though such a wish might arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind does not become liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of undevelopment' should be said. Undevelopment of what? Because of undevelopment of the four establishments of mindfulness, because of undevelopment of the four right strivings, because of undevelopment of the four bases for spiritual power, because of undevelopment of the five faculties, because of undevelopment of the five powers, because of undevelopment of the seven factors of enlightenment, because of undevelopment of the noble eightfold path.

"Just as, monks, a hen's eggs, eight or ten or twelve. If they were not properly sat upon by the hen, not properly warmed, not properly incubated. Even though such a wish might arise in that hen - 'Oh, may my chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' - yet those chicks are incapable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. What is the reason for this? Because, monks, the hen's eggs, eight or ten or twelve; they were not properly sat upon by the hen, not properly warmed, not properly incubated. Just so, monks, for a monk dwelling not devoted to the pursuit of meditation, even though such a wish might arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind does not become liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of undevelopment' should be said. Undevelopment of what? Because of undevelopment of the four establishments of mindfulness, etc. of the eightfold path.

"For a monk dwelling engaged in the pursuit of meditation, monks, even though such a wish might not arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind becomes liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of having developed' should be said. Because of having developed what? Because of having developed the four establishments of mindfulness, because of having developed the four right strivings, because of having developed the four bases for spiritual power, because of having developed the five faculties, because of having developed the five powers, because of having developed the seven factors of enlightenment, because of having developed the noble eightfold path.

"Just as, monks, a hen's eggs, eight or ten or twelve. If they were properly sat upon by the hen, properly warmed, properly incubated. Even though such a wish might not arise in that hen - 'Oh, may my chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' - yet those chicks are capable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. What is the reason for this? Because, monks, the hen's eggs, eight or ten or twelve; if they were properly sat upon by the hen, properly warmed, properly incubated. Just so, monks, for a monk dwelling engaged in the pursuit of meditation, even though such a wish might not arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind becomes liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of having developed' should be said. Because of having developed what? Because of having developed the four establishments of mindfulness, etc. because of having developed the noble eightfold path.

"Just as, monks, on the handle of an adze of a carpenter or a carpenter's apprentice, the finger marks are seen, the thumb mark is seen. But he does not have such knowledge - 'This much of my adze handle has been worn away today, this much yesterday, this much before.' But when it is worn away, he has the knowledge that it is worn away. Just so, monks, for a monk dwelling engaged in the pursuit of meditation, even though he does not have such knowledge - 'This much of my mental corruptions has been eliminated today, this much yesterday, this much before' - yet when they are eliminated, he has the knowledge that they are eliminated. Just as,

monks, an ocean-going ship bound with cane bindings, having spent the rainy months in the water, when hauled onto dry land in winter, its cane bindings are affected by wind and sun. When rained upon by a rain cloud, they easily become loose and rotten; just so, monks, for a monk dwelling engaged in the pursuit of meditation, the mental fetters easily become loose and rotten." The ninth.

10. The Discourse on the Perception of Impermanence

102. At Sāvattthī. "The perception of impermanence, monks, when developed and cultivated, consumes all sensual lust, consumes all lust for material form, consumes all lust for existence, consumes all ignorance, uproots all the conceit 'I am'."

"Just as, monks, in the autumn season, a farmer ploughing with a great plough ploughs while splitting apart all the root networks; just so, monks, the perception of impermanence, when developed and cultivated, consumes all sensual lust, consumes all lust for material form, consumes all lust for existence, consumes all ignorance, uproots all the conceit 'I am'.

"Just as, monks, a reaper of reeds, having reaped the reeds, grasping them at the top, shakes them down, shakes them out, and beats them; just so, monks, the perception of impermanence, when developed and cultivated, consumes all sensual lust, etc. uproots all the conceit 'I am'.

"Just as, monks, when a bunch of mangoes is cut from its stalk, all the mangoes connected to the stalk follow along with it; just so, monks, the perception of impermanence, when developed, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever rafters there are of a pinnacle building, all of them go to the pinnacle, slope towards the pinnacle, converge at the pinnacle, the pinnacle is declared the foremost among them; just so, monks, the perception of impermanence, when developed, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever root odours there are, black orris is declared the foremost among them; just so, monks, the perception of impermanence, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever heartwood odours there are, red sandalwood is declared the foremost among them; just so, monks, the perception of impermanence, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever flower odours there are, jasmine is declared the foremost among them; just so, monks, the perception of impermanence, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever petty kings there are, all of them become followers of a wheel-turning monarch, the wheel-turning monarch is declared the foremost among them; just so, monks, the perception of impermanence, etc. uproots all the conceit 'I am'.

"Just as, monks, whatever radiance there is of the stars, all of it is not worth a sixteenth fraction of the radiance of the moon, the radiance of the moon is declared the foremost among them; just so, monks, the perception of impermanence, etc. uproots all the conceit 'I am'.

"Just as, monks, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant; just so, monks, the perception of impermanence, when developed and cultivated, consumes all sensual lust, consumes all lust for material form, consumes all lust for existence, consumes all ignorance, uproots all the conceit 'I am'.

"And how, monks, is the perception of impermanence developed, how is it cultivated, so that it consumes all sensual lust, etc. abolishes all the conceit 'I am'? 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness' - thus developed, monks, the perception of impermanence, thus cultivated, consumes all sensual lust, consumes all lust for material form, consumes all lust for existence, consumes all ignorance, abolishes all the conceit 'I am'." The tenth.

The Chapter on Flowers is the tenth.

Its summary:

River and Flower and Foam, and Cow-dung and Fingernail;
Plain and two Leashes, Adze-handle and Impermanence.

The Middle Fifty is complete.

The chapter summary of that Middle Fifty:

Involvement and Worthy Ones, Edible and Named after Elders;
With the Flower Chapter, the Fifty, the second, by that it is called.

11. The Chapter on Portions

1. The Discourse on Portions

103. At Sāvattthī. "Monks, there are these four ends. Which four? The end of identity, the end of the origin of identity, the end of the cessation of identity, the end of the practice leading to the cessation of identity. And what, monks, is the end of identity? It should be said: the five aggregates of clinging. Which five? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - this is called, monks, the end of identity."

"And what, monks, is the end of the origin of identity? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. This is called, monks, the end of the origin of identity.

"And what, monks, is the end of the cessation of identity? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the end of the cessation of identity.

"And what, monks, is the end of the practice leading to the cessation of identity? It is just this noble eightfold path. That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called, monks, the end of the practice leading to the cessation of identity. These, monks, are the four ends." The first.

2. The Discourse on Suffering

104. At Sāvattthī. "I will teach you, monks, suffering and the origin of suffering and the cessation of suffering and the practice leading to the cessation of suffering. Listen to that. And what, monks, is suffering? It should be said: the five aggregates of clinging. Which five? That is: the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. This is called, monks, suffering. And what, monks, is the origin of suffering? It is this craving which leads to rebirth, etc. sensual craving, craving for existence, craving for non-existence - this is called, monks, the origin of suffering. And what, monks, is the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the cessation of suffering. And what, monks, is the practice leading to the cessation of suffering? It is just this noble eightfold path. That is: right view, etc. right concentration. This is called, monks, the practice leading to the cessation of suffering." The second.

3. The Discourse on Identity

105. At Sāvattthī. "I will teach you, monks, identity and the origin of identity and the cessation of identity and the practice leading to the cessation of identity. Listen to that. And what, monks, is identity? It should be said: the five aggregates of clinging. Which five? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. This is called, monks, identity. And what, monks, is the origin of identity? It is this craving which leads to rebirth, etc. sensual craving, craving for existence, craving for non-existence - this is called, monks, the origin of identity. And what, monks, is the cessation of identity? That which is of that very craving, etc. this is called, monks, the cessation of identity. And what, monks, is the practice leading to the cessation of identity? It is just this noble eightfold path. That is: right view, etc. right concentration. This is called, monks, the practice leading to the cessation of identity." The third.

4. The Discourse on What is to be Fully Understood

106. At Sāvattthī. "I will teach you, monks, the phenomena to be fully understood, full understanding, and the person who has fully understood. Listen to that. And what, monks, are the phenomena to be fully understood? Materiality, monks, is a phenomenon to be fully understood. Feeling... etc. perception... activities... consciousness is a phenomenon to be fully understood. These are called, monks, the phenomena to be fully understood. And what, monks, is full understanding? The elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, full understanding. And what, monks, is the person who has fully understood? 'A Worthy One' should be said. This venerable one of such a name and such a clan - this is called, monks, the person who has fully understood." The fourth.

5. The Discourse on Ascetics

107. At Sāvattthī. "These are the five aggregates of clinging, monks. Which five? That is: the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification, danger, and escape of these five aggregates of clinging, etc. they understand, they dwell having attained, having realised by direct knowledge themselves." The fifth.

6. The Second Discourse on the Ascetic

108. At Sāvattthī. "These are the five aggregates of clinging, monks. Which five? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging, etc. they understand, they dwell having attained, having realised by direct knowledge themselves." The sixth.

7. The Discourse on the Stream-Enterer

109. At Sāvattthī. "These are the five aggregates of clinging, monks. Which five? That is: the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, monks, a noble disciple understands as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging. This is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The seventh.

8. The Discourse on the Worthy One

110. At Sāvattthī. "These are the five aggregates of clinging, monks. Which five? That is: the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Since, monks, a monk, having understood as it really is the origin, passing away, gratification, danger, and escape of these five aggregates of clinging, is liberated by non-clinging. This is called, monks, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The eighth.

9. The Discourse on the Abandoning of Desire

111. At Sāvattthī. "Monks, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, abandon that. Thus that matter will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. In feeling, etc. in perception, in activities, whatever desire, whatever lust, whatever delight, whatever craving there is for consciousness, abandon that. Thus that consciousness will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." The ninth.

10. The Second Discourse on the Abandoning of Desire

112. At Sāvattḥī. "Monks, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies there are for matter, abandon them. Thus that matter will be abandoned, its root cut off, etc. in feeling, etc. in perception, whatever desire there is for activities, etc. Thus those activities will be abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies there are for consciousness, abandon them. Thus that consciousness will be abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future." The tenth.

The Chapter on Extremes is the eleventh.

Its summary:

Within, Suffering, and Identity, To Be Fully Understood, Ascetics, two;
Stream-Enterer and Worthy One, and two on Abandoning Desire.

12. The Chapter on the Speaker of the Teaching

1. The Discourse on Ignorance

113. At Sāvattḥī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "'Ignorance, ignorance', venerable sir, is said. What indeed, venerable sir, is ignorance, and in what way is one gone to ignorance?" "Here, monk, an ignorant worldling does not understand matter, does not understand the origin of matter, does not understand the cessation of matter, does not understand the practice leading to the cessation of matter; does not understand feeling... perception... does not understand activities... etc. does not understand the practice leading to the cessation of consciousness. This is called, monk, ignorance. And to this extent one is gone to ignorance." The first.

2. The Discourse on True Knowledge

114. At Sāvattḥī. Seated to one side, that monk said this to the Blessed One - "'True knowledge, true knowledge', venerable sir, is said. What indeed, venerable sir, is true knowledge, and in what way is one gone to true knowledge?" "Here, monk, a learned noble disciple understands matter, understands the origin of matter, understands the cessation of matter, understands the practice leading to the cessation of matter. Feeling... perception... understands activities... etc. understands the practice leading to the cessation of consciousness. This is called, monk, true knowledge. And to this extent one is gone to true knowledge." The second.

3. The Discourse on the Speaker of the Teaching

115. At Sāvattḥī. Seated to one side, that monk said this to the Blessed One - "'One who is speaker of the Teaching, one who is speaker of the Teaching', venerable sir, is said. In what way, venerable sir, is one speaker of the Teaching?" "If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk

practising in accordance with the Teaching'. If, monk, one is liberated by non-clinging through disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk who has attained Nibbāna in this present life'. If, monk, regarding feeling... etc. if, monk, regarding perception... if, monk, regarding activities... If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk practising in accordance with the Teaching'. If, monk, one is liberated by non-clinging through disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk who has attained Nibbāna in this present life'." The third.

4. The Second Discourse on the Speaker of the Teaching

116. At Sāvattthī. Seated to one side, that monk said this to the Blessed One - "'One who is speaker of the Teaching, one who is speaker of the Teaching', venerable sir, is said. In what way, venerable sir, is one who is speaker of the Teaching, in what way is one practising in accordance with the Teaching, in what way is one who has attained Nibbāna in this present life?" "If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk practising in accordance with the Teaching'. If, monk, one is liberated by non-clinging through disenchantment, dispassion, and cessation of matter, it is fitting to say 'a monk who has attained Nibbāna in this present life'. If, monk, regarding feeling... etc. if, monk, regarding perception... if, monk, regarding activities... If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk practising in accordance with the Teaching'. If, monk, one is liberated by non-clinging through disenchantment, dispassion, and cessation of consciousness, it is fitting to say 'a monk who has attained Nibbāna in this present life'." The fourth.

5. The Discourse on Bondage

117. At Sāvattthī. "Here, monks, an ignorant worldling, who does not see the noble ones, etc. who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter; or matter as in self, or self as in matter. This is called, monks, an ignorant worldling bound by the bondage of matter, bound by the inner and outer bondage, not seeing the near shore, not seeing the far shore; bound he ages, bound he dies, bound he goes from this world to the world beyond. He regards feeling as self, etc. or self as in feeling. This is called, monks, an ignorant worldling bound by the bondage of feeling, bound by the inner and outer bondage, not seeing the near shore, not seeing the far shore; bound he ages, bound he dies, bound he goes from this world to the world beyond. Perception... activities... He regards consciousness as self, etc. this is called, monks, an ignorant worldling bound by the bondage of consciousness, bound by the inner and outer bondage, not seeing the near shore, not seeing the far shore; bound he ages, bound he dies, bound he goes from this world to the world beyond."

"But, monks, a learned noble disciple, who sees the noble ones, etc. who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter; nor matter as in self, nor self as in matter. This is called, monks, a learned noble disciple not bound by the bondage of matter, not bound by the inner and outer bondage, seeing the near shore, seeing the far shore; 'He is released from suffering', I say. He does not regard feeling as self, etc. he does not regard perception as self, etc. he does not regard activities as self, etc. he does not regard consciousness as self, etc. this is called, monks, a learned noble disciple not bound by the bondage of consciousness, not bound by the inner and outer bondage, seeing the near shore, seeing the far shore, 'He is released from suffering', I say." The fifth.

6. The Discourse on Inquiry

118. At Sāvattthī. "What do you think, monks, do you regard materiality thus: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Good, monks! Materiality, monks, 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. 'Feeling... perception... activities... do you regard consciousness thus: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Good, monks! Consciousness, monks, 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. Seeing thus... etc. He understands: ... what had to be done has been done, there is no more coming back to any state of being." The sixth.

7. The Second Discourse on Inquiry

119. At Sāvattthī. "What do you think, monks, do you regard materiality thus: 'This is not mine, this I am not, this is not my self'?" "Yes, venerable sir." "Good, monks! Materiality, monks, 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Feeling... perception... activities... do you regard consciousness thus: 'This is not mine, this I am not, this is not my self'?" "Yes, venerable sir." "Good, monks! Consciousness, monks, 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. Thus... etc. He understands: ... there is no more coming back to any state of being." The seventh.

8. The Discourse on Subject to Mental Fetters

120. At Sāvattthī. "I will teach you, monks, the phenomena subject to mental fetters and the mental fetter. Listen to that. And what, monks, are the phenomena subject to mental fetters, what is the mental fetter? Materiality, monks, is a phenomenon subject to mental fetters; whatever desire and lust there is therein, that is the mental fetter therein. Feeling... etc. perception... activities... consciousness is a phenomenon subject to mental fetters; whatever desire and lust there is therein, that is the mental fetter therein. These are called, monks, the phenomena subject to mental fetters, this is the mental fetter." The eighth.

9. The Discourse on Subject to Clinging

121. At Sāvattthī. "I will teach you, monks, the phenomena subject to clinging and clinging. Listen to that. And what, monks, are the phenomena subject to clinging, what is clinging? Materiality, monks, is a phenomenon subject to clinging; whatever

desire and lust there is therein, that is the clinging therein. Feeling... etc. perception... activities... consciousness is a phenomenon subject to clinging; whatever desire and lust there is therein, that is the clinging therein. These are called, monks, the phenomena subject to clinging, this is clinging." The ninth.

10. The Discourse about the Virtuous One

122. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Mahākoṭṭhika, in the evening, having emerged from seclusion, approached the Venerable Sāriputta, etc. said this - "Friend Sāriputta, what mental states should be wisely attended to by a moral monk?" "Friend Koṭṭhika, by a moral monk the five aggregates of clinging should be wisely attended to as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. Which five? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. Friend Koṭṭhika, by a moral monk these five aggregates of clinging should be wisely attended to as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. Now, friend, there is this possibility that a moral monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise the fruition of stream-entry."

"But, friend Sāriputta, what mental states should be wisely attended to by a stream-enterer monk?" "By a stream-enterer monk too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Now, friend, there is this possibility that a stream-enterer monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise the fruition of once-returning."

"But, friend Sāriputta, what mental states should be wisely attended to by a once-returner monk?" "By a once-returner monk too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Now, friend, there is this possibility that a once-returner monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise the fruition of non-returning."

"But, friend Sāriputta, what mental states should be wisely attended to by a non-returner monk?" "By a non-returner monk too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Now, friend, there is this possibility that a non-returner monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise arahantship."

"But, friend Sāriputta, what mental states should be wisely attended to by a Worthy One?" "By a Worthy One too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. There is not, friend, for a Worthy One anything further to be done or any adding to what has been done; but these mental states, when developed and cultivated, lead to pleasant abiding in the present life and to mindfulness and full awareness." The tenth.

11. The Discourse about the Learned One

123. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Mahākoṭṭhika, in the evening, having emerged from seclusion, approached the Venerable Sāriputta; having approached, etc. said this -

"Friend Sāriputta, what mental states should be wisely attended to by a learned monk?" "Friend Koṭṭhika, by a learned monk the five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Which five? That is: the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. Friend Koṭṭhika, by a learned monk these five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Now, friend, there is this possibility - that a learned monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise the fruition of stream-entry."

"But, friend Sāriputta, what mental states should be wisely attended to by a stream-enterer monk?" "By a stream-enterer monk too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, etc. as non-self. Now, friend, there is this possibility - that a stream-enterer monk, wisely attending to these five aggregates of clinging as impermanent, etc. as non-self, might realise the fruition of once-returning, etc. The fruition of non-returning, etc. might realise the fruition of arahantship."

"But, friend Sāriputta, what mental states should be wisely attended to by a Worthy One?" "By a Worthy One too, friend Koṭṭhika, these five aggregates of clinging should be wisely attended to as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. There is not, friend, for a Worthy One anything further to be done or any adding to what has been done; but these mental states, when developed and cultivated, lead to pleasant abiding in the present life and to mindfulness and full awareness." The eleventh.

12. The Discourse about Kappa

124. At Sāvattthī. Then the Venerable Kappa approached the Blessed One, etc. Seated to one side, the Venerable Kappa said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, do the underlying tendencies to I-making, mine-making, and conceit not exist in regard to this conscious body and externally in regard to all signs?"

"Whatever materiality, Kappa, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, Kappa, for one knowing thus, for one seeing thus, the underlying tendencies to I-making, mine-making, and conceit do not exist in regard to this conscious body and externally in regard to all signs." The twelfth.

13. The Second Discourse about Kappa

125. At Sāvattṭhī. Seated to one side, the Venerable Kappa said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, does the mind become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated?"

"Whatever materiality, Kappa, past, future, or present, etc. all materiality - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Whatever feeling... whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - having seen this as it really is with right wisdom, one is liberated by non-clinging. Thus, Kappa, for one knowing thus, for one seeing thus, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated." The thirteenth.

The Chapter on the Speaker of the Teaching is the twelfth.

Its summary:

Ignorance, True Knowledge, two on Speakers, Bondage, two on Inquiry;
Mental Fetter, Clinging, Morality, Learned, and two with Kappa.

13. The Chapter on Ignorance

1. The Discourse about Having the Nature of Rising

126. At Sāvattṭhī. Then a certain monk approached the Blessed One; having approached, etc. Seated to one side, that monk said this to the Blessed One - "'Ignorance, ignorance', venerable sir, is said. What indeed, venerable sir, is ignorance, and in what way is one gone to ignorance?"

"Here, monk, an ignorant worldling does not understand as it really is matter having the nature of rising as 'matter has the nature of rising'; does not understand as it really is matter having the nature of falling as 'matter has the nature of falling'; does not understand as it really is matter having the nature of rising and falling as 'matter has the nature of rising and falling'. He does not understand as it really is feeling having the nature of rising as 'feeling has the nature of rising'; does not understand as it really is feeling having the nature of falling as 'feeling has the nature of falling'; does not understand as it really is feeling having the nature of rising and falling as 'feeling has the nature of rising and falling'. Perception having the nature of rising, etc. does not understand as it really is activities having the nature of rising as 'activities have the nature of rising'; does not understand as it really is activities having the nature of falling as 'activities have the nature of falling'; does not understand as it really is activities having the nature of rising and falling as 'activities have the nature of rising and falling'. He does not understand as it really is consciousness having the nature of rising as 'consciousness has the nature of rising'; does not understand as it really is consciousness having the nature of falling as

'consciousness has the nature of falling'; does not understand as it really is consciousness having the nature of rising and falling as 'consciousness has the nature of rising and falling'. This is called, monk, ignorance; and to this extent one is gone to ignorance."

When this was said, that monk said this to the Blessed One - "'True knowledge, true knowledge', venerable sir, is said. What indeed, venerable sir, is true knowledge, and in what way is one gone to true knowledge?"

"Here, monk, a learned noble disciple understands as it really is matter having the nature of rising as 'matter has the nature of rising'; understands as it really is matter having the nature of falling as 'matter has the nature of falling'; understands as it really is matter having the nature of rising and falling as 'matter has the nature of rising and falling'. He understands as it really is feeling having the nature of rising as 'feeling has the nature of rising'; understands as it really is feeling having the nature of falling as 'feeling has the nature of falling'; understands as it really is feeling having the nature of rising and falling as 'feeling has the nature of rising and falling'. Perception having the nature of rising... understands as it really is activities having the nature of rising as 'activities have the nature of rising'; understands as it really is activities having the nature of falling as 'activities have the nature of falling'; understands as it really is activities having the nature of rising and falling as 'activities have the nature of rising and falling'. He understands as it really is consciousness having the nature of rising as 'consciousness has the nature of rising'; understands as it really is consciousness having the nature of falling as 'consciousness has the nature of falling'; understands as it really is consciousness having the nature of rising and falling as 'consciousness has the nature of rising and falling'. This is called, monk, true knowledge; and to this extent one is gone to true knowledge." The first.

2. The Second Discourse about Having the Nature of Rising

127. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Mahākoṭṭhika, in the evening, having emerged from seclusion, etc. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "'Ignorance, ignorance', friend Sāriputta, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand as it really is matter having the nature of rising as 'matter has the nature of rising'; matter having the nature of falling, etc. does not understand as it really is 'matter has the nature of rising and falling'. Feeling having the nature of rising, etc. feeling having the nature of falling, etc. does not understand as it really is 'feeling has the nature of rising and falling'. Perception having the nature of rising, etc. activities having the nature of rising, etc. activities having the nature of falling, etc. does not understand as it really is activities having the nature of rising and falling as 'activities have the nature of rising and falling'. Consciousness having the nature of rising, etc. does not understand as it really is consciousness having the nature of rising and falling as 'consciousness has the nature of rising and falling'. This is called, friend, ignorance; and to this extent one is gone to ignorance." The second.

3. The Third Discourse about Having the Nature of Rising

128. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "'True knowledge, true knowledge', friend Sāriputta, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?"

"Here, friend, a learned noble disciple understands as it really is matter having the nature of rising as 'matter has the nature of rising'; matter having the nature of falling, etc. understands as it really is matter having the nature of rising and falling as 'matter has the nature of rising and falling'; feeling having the nature of rising, etc. feeling having the nature of rising and falling... perception having the nature of rising, etc. activities having the nature of rising... activities having the nature of falling... understands as it really is activities having the nature of rising and falling as 'activities have the nature of rising and falling'. Consciousness having the nature of rising... consciousness having the nature of falling... understands as it really is consciousness having the nature of rising and falling as 'consciousness has the nature of rising and falling'. This is called, friend, true knowledge; and to this extent one is gone to true knowledge." The third.

4. The Discourse on Gratification

129. They were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "'Ignorance, ignorance', friend Sāriputta, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand as it really is the gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... does not understand as it really is the gratification, danger, and escape regarding consciousness. This is called, friend, ignorance; and to this extent one is gone to ignorance." The fourth.

5. The Second Discourse on Gratification

130. They were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. "'True knowledge, true knowledge', friend Sāriputta, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?"

"Here, friend, a learned noble disciple understands as it really is the gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... understands as it really is the gratification, danger, and escape regarding consciousness. This is called, friend, true knowledge; and to this extent one is gone to true knowledge." The fifth.

6. The Discourse on Origin

131. They were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. "'Ignorance, ignorance', friend Sāriputta, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... does not understand as it really is the origin, passing away, gratification, danger, and escape regarding consciousness. This is called, friend, ignorance; and to this extent one is gone to ignorance." The sixth.

7. The Second Discourse on Origin

132. They were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "'True knowledge, true knowledge', friend Sāriputta, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?"

"Here, friend, a learned noble disciple understands as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... understands as it really is the origin, passing away, gratification, danger, and escape regarding consciousness. This is called, friend, true knowledge; and to this extent one is gone to true knowledge." The seventh.

8. The Discourse about Koṭṭhika

133. They were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Sāriputta, in the evening, etc. Seated to one side, the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika: "'Ignorance, ignorance', friend Koṭṭhika, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand as it really is the gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... does not understand as it really is the gratification, danger, and escape regarding consciousness. This is called, friend, ignorance; and to this extent one is gone to ignorance."

When this was said, the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika: "'True knowledge, true knowledge', friend Koṭṭhika, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?"

"Here, friend, a learned noble disciple understands as it really is the gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... understands as it really is the gratification, danger, and escape regarding consciousness. This is called, friend, true knowledge; and to this extent one is gone to true knowledge." The eighth.

9. The Second Discourse about Koṭṭhika

134. They were dwelling at Bārāṇasī in the Deer Park at Isipatana, etc. "'Ignorance, ignorance', friend Koṭṭhika, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... does not understand as it really is the origin, passing away, gratification, danger, and escape regarding consciousness. This is called, friend, ignorance; and to this extent one is gone to ignorance."

When this was said, the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika: "True knowledge, true knowledge', friend Koṭṭhika, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?"

"Here, friend, a learned noble disciple understands as it really is the origin, passing away, gratification, danger, and escape regarding matter. In feeling, etc. in perception, of activities... understands as it really is the origin, passing away, gratification, danger, and escape regarding consciousness. This is called, friend, true knowledge; and to this extent one is gone to true knowledge."The ninth.

10. The Third Discourse about Koṭṭhika

135. The same source. Seated to one side, the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika: "'Ignorance, ignorance', friend Koṭṭhika, is said. What indeed, friend, is ignorance, and in what way is one gone to ignorance?"

"Here, friend, an ignorant worldling does not understand matter, does not understand the origin of matter, does not understand the cessation of matter, does not understand the practice leading to the cessation of matter. Does not understand feeling... etc. perception... activities... does not understand consciousness, does not understand the origin of consciousness, does not understand the cessation of consciousness, does not understand the practice leading to the cessation of consciousness. This is called, friend, ignorance; and to this extent one is gone to ignorance."

When this was said, the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika: "True knowledge, true knowledge', friend Koṭṭhika, is said. What indeed, friend, is true knowledge, and in what way is one gone to true knowledge?" "Here, friend, a learned noble disciple understands matter, understands the origin of matter, understands the cessation of matter, understands the practice leading to the cessation of matter. Feeling... perception... activities... understands consciousness, understands the origin of consciousness, understands the cessation of consciousness, understands the practice leading to the cessation of consciousness. This is called, friend, true knowledge; and to this extent one is gone to true knowledge."The tenth.

The Chapter on Ignorance is the thirteenth.

Its summary:

Three on having the nature of rising, gratification the other two;
And two spoken on origin, the other three on Koṭṭhika.

14. The Chapter of the Hot Embers

1. The Discourse on Hot Ashes

136. At Sāvattthī. "Materiality, monks, is hot ashes, feeling is hot ashes, perception is hot ashes, activities are hot ashes, consciousness is hot ashes. Seeing thus, monks, a learned noble disciple becomes disenchanted with materiality, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with activities, becomes disenchanted with consciousness. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated,

there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'" The first.

2. The Discourse on Impermanence

137. At Sāvattthī. "Whatever, monks, is impermanent; therein your desire is to be abandoned. And what, monks, is impermanent? Materiality, monks, is impermanent; therein your desire is to be abandoned. Feeling is impermanent, etc. perception... activities... consciousness is impermanent; therein your desire is to be abandoned. Whatever, monks, is impermanent; therein your desire is to be abandoned." The second.

3. The Second Discourse on Impermanence

138. At Sāvattthī. "Whatever, monks, is impermanent; therein your lust is to be abandoned. And what, monks, is impermanent? Materiality, monks, is impermanent; therein your lust is to be abandoned. Feeling is impermanent, etc. perception... activities... consciousness is impermanent; therein your lust is to be abandoned. Whatever, monks, is impermanent; therein your lust is to be abandoned." The third.

4. The Third Discourse on Impermanence

139. At Sāvattthī. "Whatever, monks, is impermanent; therein your desire and lust is to be abandoned. And what, monks, is impermanent? Materiality, monks, is impermanent, therein your desire and lust is to be abandoned. Feeling is impermanent, etc. perception... activities... consciousness is impermanent; therein your desire and lust is to be abandoned. Whatever, monks, is impermanent; therein your desire and lust is to be abandoned." The fourth.

5. The Discourse on Suffering

140. At Sāvattthī. "What, monks, is suffering; therein your desire is to be abandoned. Etc. What, monks, is suffering; therein your desire is to be abandoned." The fifth.

6. The Second Discourse on Suffering

141. At Sāvattthī. "What, monks, is suffering; therein your lust is to be abandoned. Etc. What, monks, is suffering; therein your lust is to be abandoned." The sixth.

7. The Third Discourse on Suffering

142. At Sāvattthī. "What, monks, is suffering; therein your desire and lust is to be abandoned. Etc. What, monks, is suffering; therein your desire and lust is to be abandoned." The seventh.

8. The Discourse on Non-self

143. At Sāvattthī. "That which, monks, is non-self; therein your desire is to be abandoned. And what, monks, is non-self? Materiality, monks, is non-self; therein your desire is to be abandoned. Feeling is non-self... perception... activities... consciousness is non-self; therein your desire is to be abandoned. That which, monks, is non-self; therein your desire is to be abandoned." The eighth.

9. The Second Discourse on Non-self

144. At Sāvatthī. "That which, monks, is non-self; therein your lust is to be abandoned. And what, monks, is non-self? Materiality, monks, is non-self; therein your lust is to be abandoned. Feeling is non-self... perception... activities... consciousness is non-self; therein your lust is to be abandoned. That which, monks, is non-self; therein your lust is to be abandoned." The ninth.

10. The Third Discourse on Non-self

145. At Sāvatthī. "That which, monks, is non-self; therein your desire and lust is to be abandoned. And what, monks, is non-self? Materiality, monks, is non-self; therein your desire and lust is to be abandoned. Feeling is non-self... perception... activities... consciousness is non-self; therein your desire and lust is to be abandoned. That which, monks, is non-self; therein your desire and lust is to be abandoned." The tenth.

11. The Discourse on Abundant Disenchantment

146. At Sāvatthī. "For a son of good family who has gone forth out of faith, monks, this is in conformity with the Teaching - that he should dwell full of disenchantment with matter. In feeling, etc. in perception, in activities, he should dwell full of disenchantment with consciousness. Whoever, dwelling full of disenchantment with matter, with feeling... in perception, in activities, dwelling full of disenchantment with consciousness, fully understands matter, feeling... perception... activities... fully understands consciousness; he, fully understanding matter, fully understanding feeling, fully understanding perception, fully understanding activities, fully understanding consciousness, is released from matter, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; 'He is released from suffering', I say." The eleventh.

12. The Discourse on Observing Impermanence

147. At Sāvatthī. "For a son of good family who has gone forth out of faith, monks, this is in conformity with the Teaching - that he should dwell observing impermanence in matter. In feeling, in perception, in activities, he should dwell observing impermanence in consciousness, etc. 'He is released from suffering', I say." The twelfth.

13. The Discourse on Observing Suffering

148. At Sāvatthī. "For a son of good family who has gone forth out of faith, monks, this is in conformity with the Teaching - that he should dwell observing suffering in matter. In feeling, in perception, in activities, he should dwell observing suffering in consciousness, etc. 'He is released from suffering', I say." The thirteenth.

14. The Discourse on Observing Non-self

149. At Sāvatthī. "For a son of good family who has gone forth out of faith, monks, this is in conformity with the Teaching - that he should dwell observing non-self in matter. In feeling, in perception, in activities, should dwell observing non-self in consciousness. Dwelling observing non-self, in feeling... in perception, in activities, dwelling observing non-self in consciousness, he fully understands matter, feeling...

etc. perception... activities... he fully understands consciousness. He, fully understanding matter, fully understanding feeling, fully understanding perception, fully understanding activities, fully understanding consciousness, is released from matter, is released from feeling, is released from perception, is released from activities, is released from consciousness, is released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; 'He is released from suffering', I say." The fourteenth.

The Chapter on Hot Ashes is the fourteenth.

Its summary:

Hot Ashes - three, by impermanent, by suffering - three others;
By non-self - three are spoken of, by son of good family - two pairs.

15. The Chapter on Views

1. The Discourse on the Internal

150. At Sāvattthī. "When what exists, monks, clinging to what, does internal pleasure and pain arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, internal pleasure and pain arises. When feeling exists, etc. when perception exists... when activities exist... when consciousness exists, clinging to consciousness, internal pleasure and pain arises. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would internal pleasure and pain arise by non-clinging to that?" "No, Venerable Sir." "Feeling, etc. perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would internal pleasure and pain arise by non-clinging to that?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." "The first.

2. The Discourse on "This Is Mine"

151. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what - does one regard thus: 'This is mine, this I am, this is my self'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, etc. when consciousness exists, clinging to consciousness, having clung to consciousness - one regards thus: 'This is mine, this I am, this is my self.' What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, by non-clinging to that would one regard thus: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." Etc. subject to change, by non-clinging to that would one regard thus: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." "The second.

3. The Discourse on "That Is My Self"

152. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.' In feeling, etc. in perception, in activities, etc. when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change.'"

"What do you think, monks, is materiality permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'That is the self, that is the world, after death I shall be permanent, stable, eternal, not subject to change'?" "No, Venerable Sir." Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The third.

4. The Discourse on "That Would Not Be Mine"

153. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does such a view arise: 'It would not be, and it would not be mine; it will not be, it will not be mine'?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, such a view arises: 'It would not be, and it would not be mine; it will not be, it will not be mine.' When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, such a view arises: 'It would not be, and it would not be mine; it will not be, it will not be mine.' What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'It would not be, and it would not be mine; it will not be, it will not be mine'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would such a view arise by non-clinging to that: 'It would not be, and it would not be mine; it will not be, it will not be mine'?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The fourth.

5. The Discourse on Wrong View

154. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does wrong view arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, wrong view arises. When feeling exists... wrong view arises. When perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, wrong view arises. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would wrong view arise by non-clinging to that?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, would wrong view arise by non-clinging to that?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The fifth.

6. The Discourse on Identity View

155. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does identity view arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, identity view arises. When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, identity view arises. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would identity view arise by non-clinging to that?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would identity view arise by non-clinging to that?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The sixth.

7. The Discourse on View of Self

156. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, does view of self arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, view of self arises. When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, view of self arises. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would view of self arise by non-clinging to that?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would view of self arise by non-clinging to that?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The seventh.

8. The Discourse on Adherence

157. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, do the shackles of fetters and adherence arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, the shackles of fetters and adherence arise. When feeling

exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, the shackles of fetters and adherence arise. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would the shackles of fetters and adherence arise by non-clinging to that?" "No indeed, Venerable Sir." Etc. "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The eighth.

9. The Second Discourse on Adherence

158. At Sāvattthī. "When what exists, monks, clinging to what, having clung to what, do the holding of fetters, adherence, and shackles arise?" "The teachings have the Blessed One as their root, venerable sir, etc. "When matter exists, monks, clinging to matter, having clung to matter, the holding of fetters, adherence, and shackles arise. When feeling exists... when perception exists... when activities exist... when consciousness exists, clinging to consciousness, having clung to consciousness, the holding of fetters, adherence, and shackles arise. What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, etc. would the holding of fetters, adherence, and shackles arise by non-clinging to that?" "No indeed, Venerable Sir." Etc. "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The ninth.

10. The Discourse on Ānanda

159. At Sāvattthī. Then the Venerable Ānanda approached the Blessed One; having approached, etc. he said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Ānanda, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Feeling... perception... activities... consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "Seeing thus, etc. He understands: ... there is no more coming back to any state of being." The tenth.

The Chapter on Views is the fifteenth.

Its summary:

Internal, This is Mine, He the Self, Not Would I Be;
Wrong View, Identity, Self, two, Adherence, with Ānanda.

The Upper Fifty is complete.

The chapter summary of that Upper Fifty:

Inner, speakers of the Teaching, True Knowledge, Hot Ashes, View as fifth;
The third fifty is spoken, it is called the Collection.

The Connected Discourses on the Aggregates is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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