

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)

5. The Great Book (5. Mahāvaggo)

1. Connected Discourses on the Path (1. Maggasaṃyuttaṃ)

[SN 45.1-180, PTS 5.1-5.62]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

The Collection of the Connected Discourses

The Great Chapter

1. Connected Discourses on the Path

1. The Chapter on Ignorance

1. The Discourse on Ignorance

1. 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 -

"Ignorance, monks, is the forerunner for the attainment of unwholesome mental states, followed right behind by shamelessness and moral fearlessness. For one gone to ignorance, monks, for a fool, wrong view is able to arise; for one of wrong view, wrong thought is able to arise; for one of wrong thought, wrong speech is able to arise; for one of wrong speech, wrong action is able to arise; for one of wrong action, wrong livelihood is able to arise; for one of wrong livelihood, wrong effort is able to arise; for one of wrong effort, wrong mindfulness is able to arise; for one of wrong mindfulness, wrong concentration is able to arise.

"True knowledge, monks, is the forerunner for the attainment of wholesome mental states, followed right behind by shame and moral fear. For one gone to true knowledge, monks, for a wise man, right view is able to arise; for one of right view, right thought is able to arise; for one of right thought, right speech is able to arise; for one of right speech, right action is able to arise; for one of right action, right livelihood is able to arise; for one of right livelihood, right effort is able to arise; for one of right effort, right mindfulness is able to arise; for one of right mindfulness, right concentration is able to arise." The first.

2. The Discourse on Half

2. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Nagaraka, a market town of the Sakyans. 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 - "This is half of the holy life, venerable sir, that is to say - good friendship, good companionship, good association."

"Do not say so, Ānanda, do not say so, Ānanda! This is the entire holy life, Ānanda, that is to say - good friendship, good companionship, good association. For a monk with good friends, good companions, good associates, Ānanda, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path.

"And how, Ānanda, does a monk with good friends, good companions, good associates develop the noble eightfold path, cultivate the noble eightfold path? Here, Ānanda, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops right thought, based upon seclusion, etc. he develops right speech, etc. he develops right action, etc. he develops right livelihood, etc. he develops right effort, etc. he develops right mindfulness, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, Ānanda, a monk with good friends, good companions, good associates develops the noble eightfold path, cultivates the noble eightfold path.

"By this method too, Ānanda, it should be known how this is the entire holy life, that is to say - good friendship, good companionship, good association. Because, Ānanda, having come to me as a good friend, beings subject to birth are released from birth; beings subject to ageing are released from ageing; beings subject to death are released from death; beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. By this method, Ānanda, it should be known how this is the entire holy life, that is to say - good friendship, good companionship, good association." The second.

3. The Discourse to Sāriputta

3. At Sāvattthī. Then the Venerable Sāriputta 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 Sāriputta said this to the Blessed One - "This is the entire holy life, venerable sir, that is to say - good friendship, good companionship, good association."

"Good, good, Sāriputta! This is the entire holy life, Sāriputta, that is to say - good friendship, good companionship, good association. For a monk with good friends, good companions, good associates, Sāriputta, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, Sāriputta, does a monk with good friends, good companions, good associates develop the noble eightfold path, cultivate the noble eightfold path?

Here, Sāriputta, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, Sāriputta, a monk with good friends, good companions, good associates develops the noble eightfold path, cultivates the noble eightfold path.

"By this method too, Sāriputta, it should be known how this is the entire holy life, that is to say - good friendship, good companionship, good association. Because, Sāriputta, having come to me as a good friend, beings subject to birth are released from birth; beings subject to ageing are released from ageing; beings subject to death

are released from death; beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish. By this method, Sāriputta, it should be known how this is the entire holy life, that is to say - good friendship, good companionship, good association." The third.

4. The Discourse to the Brahmin Jāṇussoṇi

4. At Sāvattḥī. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattḥī for almsfood. The Venerable Ānanda saw the brahmin Jāṇussoṇi driving out of Sāvattḥī with an all-white chariot drawn by mares. The horses yoked were white with white ornaments, the chariot was white, the retinue was white, the reins were white, the goad-stick was white, the umbrella was white, the turban was white, the garments were white, the sandals were white, and he was being fanned with a white yak-tail fan. People, having seen it, said thus - "A supreme vehicle indeed, sir! The appearance of a supreme vehicle indeed, sir!"

Then the Venerable Ānanda, having walked for almsfood in Sāvattḥī, after the meal, having returned from his alms round, 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 -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Sāvattḥī for almsfood. I saw, venerable sir, the brahmin Jāṇussoṇi driving out of Sāvattḥī with an all-white chariot drawn by mares. The horses yoked were white with white ornaments, the chariot was white, the retinue was white, the reins were white, the goad-stick was white, the umbrella was white, the turban was white, the garments were white, the sandals were white, and he was being fanned with a white yak-tail fan. People, having seen it, said thus - 'A supreme vehicle indeed, sir! The appearance of a supreme vehicle indeed, sir!' Is it possible, venerable sir, to declare a supreme vehicle in this Teaching and discipline?"

"It is possible, Ānanda" - the Blessed One said - "This indeed, Ānanda, is a designation for this noble eightfold path - 'the supreme vehicle', and also 'the vehicle of the Teaching', and also 'the unsurpassed victory in battle'."

"Right view, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal. Right thought, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal. Right speech, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, etc. has the removal of delusion as its final goal. Right action, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal. Right livelihood, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal. Right effort, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal. Right mindfulness, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion

as its final goal. Right concentration, Ānanda, when developed and cultivated, has the removal of lust as its final goal, has the removal of hate as its final goal, has the removal of delusion as its final goal.

"By this method, Ānanda, it should be known how this is a designation for the noble eightfold path - 'the supreme vehicle', and also 'the vehicle of the Teaching', and also 'the unsurpassed victory in battle'." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"One whose faith and wisdom, these mental states, are always yoked to the pole;

Shame is the pole-shaft, mind is the strap, mindfulness is the safeguarding charioteer.

"The chariot has morality as its accessory, meditative absorption as its axle, energy as its wheels;

Equanimity is the balance of the pole, desirelessness is the surrounding.

"Non-anger and non-violence, seclusion is his weapon;

Forbearance is his leather armour, it proceeds towards freedom from bondage.

"This unsurpassed divine vehicle has arisen within oneself;

The wise go forth from the world, surely conquering, conquering." The fourth.

5. The Discourse on What Purpose

5. At Sāvattthī. Then several monks approached the Blessed One, etc. they sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Here, venerable sir, heterodox wandering ascetics ask us thus - 'For what purpose, friend, is the holy life lived under the ascetic Gotama?' Thus asked, venerable sir, we answer those heterodox wandering ascetics thus - 'For the full understanding of suffering, friend, the holy life is lived under the Blessed One.' Are we, venerable sir, thus asked and thus answering, ones who speak what has been said by the Blessed One, and do we not misrepresent the Blessed One with what is untrue, and do we explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?"

"Truly you, monks, thus asked and thus answering, are ones who speak what has been said by me, and you do not misrepresent me with what is untrue, and you explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position. For, for the full understanding of suffering the holy life is lived under me. If, monks, heterodox wandering ascetics were to ask you thus - 'But is there, friend, a path, is there a practice for the full understanding of this suffering?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'There is indeed, friend, a path, there is a practice for the full understanding of this suffering.'"

"And what, monks, is the path, what is the practice for the full understanding of this suffering? It is just this noble eightfold path, as follows -right view, etc. right concentration. This, monks, is the path, this is the practice for the full understanding

of this suffering. Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The fifth.

6. The First Discourse on a Certain Monk

6. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "'Holy life, holy life', venerable sir, is said. What indeed, venerable sir, is the holy life, what is the goal of the holy life?"

"Just this noble eightfold path, monk, is the holy life, as follows -right view, etc. right concentration. That which, monk, is the elimination of lust, the elimination of hate, the elimination of delusion - this is the goal of the holy life." The sixth.

7. The Second Discourse on a Certain Monk

7. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One -

"'Removal of lust, removal of hate, removal of delusion', venerable sir, is said. Of what indeed, venerable sir, is this a designation - 'removal of lust, removal of hate, removal of delusion'?" "This is a designation for the element of Nibbāna, monk - 'removal of lust, removal of hate, removal of delusion'. The elimination of mental corruptions is called by that."

When this was said, that monk said this to the Blessed One - "'The Deathless, the Deathless', venerable sir, is said. What indeed, venerable sir, is the Deathless, what is the path leading to the Deathless?" "That which, monk, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called the Deathless. It is just this noble eightfold path that is the path leading to the Deathless, as follows - right view, etc. right concentration." The seventh.

8. The Discourse on Analysis

8. At Sāvattthī. "I will teach you, monks, the noble eightfold path and I will analyse it. 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 what, monks, is the noble eightfold path? That is: right view, etc. right concentration.

"And what, monks, is right view? Whatever knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called, monks, right view.

"And what, monks, is right thought? Whatever thought of renunciation, thought of non-anger, thought of non-violence - this is called, monks, right thought.

"And what, monks, is right speech? Whatever abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter - this is called, monks, right speech.

"And what, monks, is right action? Whatever abstention from killing living beings, abstention from taking what is not given, abstention from not practising the holy life - this is called, monks, right action.

"And what, monks, is right livelihood? Here, monks, a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood - this is called, monks, right livelihood.

"And what, monks, is right effort? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, etc. he generates desire for the arising of unarisen wholesome mental states, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives - this is called, monks, right effort.

"And what, monks, is right mindfulness? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - this is called, monks, right mindfulness.

"And what, monks, is right concentration? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity - this is called, monks, right concentration." The eighth.

9. The Discourse on the Barley Awn

9. At Sāvattthī. "Just as, monks, a rice-awn or a barley-awn wrongly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is impossible. What is the reason for this? Because of the wrongly directed awn, monks. Just so, monks, that indeed a monk with wrongly directed view, with wrongly directed path development, will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is impossible. What is the reason for this? Because of the wrongly directed view, monks.

"Just as, monks, a rice-awn or a barley-awn rightly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is possible. What is

the reason for this? Because of the rightly directed view, monks. Just so, monks, that indeed a monk with rightly directed view, with rightly directed path development, will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is possible. What is the reason for this? Because of the rightly directed view, monks.

"And how, monks, does a monk with rightly directed view, with rightly directed path development, break through ignorance, arouse true knowledge, realise Nibbāna? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with rightly directed view, with rightly directed path development, breaks through ignorance, arouses true knowledge, realises Nibbāna." The ninth.

10. The Discourse to Nandiya

10. At Sāvattthī. Then the wandering ascetic Nandiya 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. Seated to one side, the wandering ascetic Nandiya said this to the Blessed One - "How many mental states, Master Gotama, when developed and cultivated, lead to Nibbāna, have Nibbāna as their ultimate goal, have Nibbāna as their final goal?"

"These eight mental states, Nandiya, when developed and cultivated, lead to Nibbāna, have Nibbāna as their ultimate goal, have Nibbāna as their final goal. What are the eight? That is: right view, etc. right concentration. These, Nandiya, are the eight mental states which, when developed and cultivated, lead to Nibbāna, have Nibbāna as their ultimate goal, have Nibbāna as their final goal." When this was said, the wandering ascetic Nandiya said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The tenth.

The Ignorance Chapter is the first.

Its summary:

Ignorance and half, and Sāriputta and the brahmin;
What purpose and two monks, analysis, and Sūka and Nandiya.

2. The Chapter on Dwelling

1. The First Discourse on Dwelling

11. At Sāvattthī. "I wish, monks, to go into seclusion for a fortnight. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir," those monks, having assented to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then the Blessed One, by the elapse of that fortnight, having emerged from seclusion, addressed the monks - "By the abiding by which I dwelt newly fully enlightened, I have dwelt in a portion of that. I understand thus - 'There is feeling with wrong view as condition; there is feeling with right view as condition, etc. there is

feeling with wrong concentration as condition; there is feeling with right concentration as condition; there is feeling with desire as condition; there is feeling with applied thought as condition; there is feeling with perception as condition; when desire is not appeased, when applied thought is not appeased, when perception is not appeased, there is feeling with that as condition; when desire is appeased, when applied thought is appeased, when perception is appeased, there is feeling with that as condition; for the attainment of the unattained there is exertion, and when that state is not yet reached, there is feeling with that as condition.'" The first.

2. The Second Discourse on Dwelling

12. At Sāvattthī. "I wish, monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir," those monks, having assented to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then the Blessed One, by the elapse of that three months, having emerged from seclusion, addressed the monks - "By the abiding by which I dwelt newly fully enlightened, I have dwelt in a portion of that. I understand thus - 'There is feeling with wrong view as condition; there is feeling with the appeasement of wrong view as condition; there is feeling with right view as condition; there is feeling with the appeasement of right view as condition, etc. there is feeling with wrong concentration as condition; there is feeling with the appeasement of wrong concentration as condition; there is feeling with right concentration as condition; there is feeling with the appeasement of right concentration as condition; there is feeling with desire as condition; there is feeling with the appeasement of desire as condition; there is feeling with applied thought as condition; there is feeling with the appeasement of applied thought as condition; there is feeling with perception as condition; there is feeling with the appeasement of perception as condition; when desire is not appeased, when applied thought is not appeased, when perception is not appeased, there is feeling with that as condition; when desire is appeased, when applied thought is appeased, when perception is appeased, there is feeling with that as condition; for the attainment of the unattained there is exertion, and when that state is not yet reached, there is feeling with that as condition.'" The second.

3. The Discourse on the Learner

13. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "'Trainee, trainee', venerable sir, is said. In what way, venerable sir, is one a trainee?"

"Here, monk, one is endowed with the right view of a trainee, etc. one is endowed with the right concentration of a trainee. To this extent, monk, is one a trainee." The third.

4. The First Discourse on Arising

14. At Sāvattthī. "These eight mental states, monks, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One. What are the eight? That is: right view, etc. right concentration. These, monks, are the eight mental states which, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder,

a Worthy One, a Perfectly Enlightened One." The fourth.

5. The Second Discourse on Arising

15. At Sāvattthī. "These eight mental states, monks, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline. What are the eight? That is: right view, etc. right concentration. These, monks, are the eight mental states which, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline." The fifth.

6. The First Discourse on Purity

16. At Sāvattthī. "These eight mental states, monks, pure and bright, without blemish, free from impurities, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One. What are the eight? That is: right view, etc. right concentration. These, monks, are the eight mental states, pure and bright, without blemish, free from impurities, which arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One." The sixth.

7. The Second Discourse on Purity

17. At Sāvattthī. "These eight mental states, monks, pure and bright, without blemish, free from impurities, arise though unarisen, not apart from the Fortunate One's discipline. What are the eight? That is: right view, etc. right concentration. These, monks, are the eight mental states, pure and bright, without blemish, free from impurities, which arise though unarisen, not apart from the Fortunate One's discipline." The seventh.

8. The First Discourse at Kukkuṭārāma

18. Thus have I heard - On one occasion the Venerable Ānanda and the Venerable Bhadda were dwelling at Pāṭaliputta in the Cock's Park. Then the Venerable Bhadda, in the evening, having emerged from seclusion, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Bhadda said this to the Venerable Ānanda -

"'Not holy life, not holy life', friend Ānanda, is said. What, friend, is not holy life?"

"Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'Not holy life, not holy life', friend Ānanda, is said. What, friend, is not holy life?" "Yes, friend." "Just this eightfold wrong path, friend, is not holy life, as follows -wrong view, etc. wrong concentration." The eighth.

9. The Second Discourse at Kukkuṭārāma

19. The Pāṭaliputta Origin. "'Holy life, holy life', friend Ānanda, is said. What indeed, friend, is the holy life, what is the goal of the holy life?" "Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'Holy life, holy life', friend Ānanda, is said. What indeed, friend, is the holy life, what is the goal of the holy life?" "Yes, friend." "Just this noble eightfold path, friend, is the holy life, as follows -right

view, etc. right concentration. That which, friend, is the elimination of lust, the elimination of hate, the elimination of delusion - this is the goal of the holy life." The ninth.

10. The Third Discourse at Kukkuṭārāma

20. The Pāṭaliputta Origin. "'Holy life, holy life', friend Ānanda, is said. What indeed, friend, is the holy life, who is a practitioner of the holy life, what is the goal of the holy life?" "Good, good, friend Bhadda! Good indeed is your penetration, friend Bhadda, good is your discernment, excellent is your inquiry. For thus indeed you ask, friend Bhadda - 'Holy life, holy life', friend Ānanda, is said. What indeed, friend, is the holy life, who is a practitioner of the holy life, what is the goal of the holy life?" "Yes, friend." "Just this noble eightfold path, friend, is the holy life, as follows -right view, etc. right concentration. Whoever, friend, is endowed with this noble eightfold path - this one is called a practitioner of the holy life. That which, friend, is the elimination of lust, the elimination of hate, the elimination of delusion - this is the goal of the holy life." The tenth.

Three discourses have one origin. The Dwelling Chapter is the second.

Its summary:

Two on Abiding and Trainee, Arising, the other two;
Two spoken with Pure, three with Kukkuṭārāma.

3. The Chapter on Wrongness

1. The Discourse on Wrongness

21. At Sāvattthī. "I will teach you, monks, the wrong course and the right course. Listen to that. And what, monks, is the wrong course? That is: wrong view, etc. wrong concentration. This is called, monks, the wrong course. And what, monks, is the right course? That is: right view, etc. right concentration. This is called, monks, the right course." The first.

2. The Discourse on Unwholesome Mental States

22. At Sāvattthī. "I will teach you, monks, unwholesome mental states and wholesome mental states. Listen to that. And what, monks, are unwholesome mental states? That is: wrong view, etc. wrong concentration. These are called, monks, unwholesome mental states. And what, monks, are wholesome mental states? That is: right view, etc. right concentration. These are called, monks, wholesome mental states." The second.

3. The First Discourse on Practice

23. At Sāvattthī. "I will teach you, monks, wrong practice and right practice. Listen to that. And what, monks, is wrong practice? That is: wrong view, etc. wrong concentration. This is called, monks, wrong practice. And what, monks, is right practice? That is: right view, etc. right concentration. This is called, monks, right practice." The third.

4. The Second Discourse on Practice

24. At Sāvatthī. "I do not praise wrong practice, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised wrongly, because of wrong practice, is not one who fulfils the true method, the wholesome teaching."

"And what, monks, is wrong practice? That is: wrong view, etc. wrong concentration. This is called, monks, wrong practice. I do not praise wrong practice, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised wrongly, because of wrong practice, is not one who fulfils the true method, the wholesome teaching.

"I praise right practice, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised rightly, because of right practice, is one who fulfils the true method, the wholesome teaching. And what, monks, is right practice? That is: right view, etc. right concentration. This is called, monks, right practice. I praise right practice, monks, whether of a householder or of one gone forth. Whether a householder, monks, or one gone forth, one who has practised rightly, because of right practice, is one who fulfils the true method, the wholesome teaching." The fourth.

5. The First Discourse on the Bad Person

25. At Sāvatthī. "I will teach you, monks, the bad person and the good person. Listen to that. And what, monks, is a bad person? Here, monks, a certain one holds wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration - this is called, monks, a bad person."

"And what, monks, is a good person? Here, monks, a certain one holds right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - this is called, monks, a good person." The fifth.

6. The Second Discourse on the Bad Person

26. At Sāvatthī. "I will teach you, monks, the bad person and one worse than a bad person. I will teach you, monks, the good person and one better than a good person. Listen to that. And what, monks, is a bad person? Here, monks, a certain one holds wrong view, etc. wrong concentration - this is called, monks, a bad person."

"And what, monks, is one worse than a bad person? Here, monks, a certain one holds wrong view, etc. wrong concentration, wrong knowledge, wrong liberation - this is called, monks, one worse than a bad person.

"And what, monks, is a good person? Here, monks, a certain one holds right view, etc. right concentration - this is called, monks, a good person.

"And what, monks, is one better than a good person? Here, monks, a certain one holds right view, etc. right concentration, right knowledge, right liberation - this is called, monks, one better than a good person." The sixth.

7. The Discourse on the Water-Pot

27. At Sāvattthī. "Just as, monks, a water-pot without a support is easily tipped over, with a support is difficult to tip over; just so, monks, the mind without a support is easily tipped over, with a support is difficult to tip over. And what, monks, is the support for the mind? It is just this noble eightfold path, as follows -right view, etc. right concentration. This is the support for the mind. Just as, monks, a water-pot without a support is easily tipped over, with a support is difficult to tip over; just so, monks, the mind without a support is easily tipped over, with a support is difficult to tip over." The seventh.

8. The Discourse on Concentration

28. At Sāvattthī. "I will teach you, monks, noble right concentration with its proximate cause and with its accessories. Listen to that. And what, monks, is noble right concentration with its proximate cause and with its accessories? That is: right view, etc. right mindfulness. That, monks, unified focus of mind which is equipped with these seven factors - this is called, monks, noble right concentration with its proximate cause and also with its accessories." The eighth.

9. The Discourse on Feeling

29. At Sāvattthī. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings. For the full understanding of these three feelings, monks, the noble eightfold path is to be developed. What is the noble eightfold path? That is: right view, etc. right concentration. For the full understanding of these three feelings, monks, the noble eightfold path is to be developed." The ninth.

10. The Discourse on Uttiya

30. At Sāvattthī. Then the Venerable Uttiyo approached the Blessed One, etc. Seated to one side, the Venerable Uttiyo said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Five types of sensual pleasure have been spoken of by the Blessed One. Which five types of sensual pleasure have been spoken of by the Blessed One?'" "Good, good, Uttiyo! These five types of sensual pleasure, Uttiyo, have been spoken of by me. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - These, Uttiyo, are the five types of sensual pleasure spoken of by me. For the abandoning of these five types of sensual pleasure, Uttiyo, the noble eightfold path is to be developed. What is the noble eightfold path? That is: right view, etc. right concentration. For the abandoning of these five types of sensual pleasure, Uttiyo, this noble eightfold path is to be developed." The tenth.

The Wrong Course Chapter is the third.

Its summary:

Wrong course, unwholesome, mental state, two on practice also;
Two with bad person, water-pot, concentration, feeling, and Uttiyo.

4. The Chapter on Practice

1. The First Discourse on Practice

31. At Sāvattthī. "I will teach you, monks, the wrong practice and the right practice. Listen to that. And what, monks, is wrong practice? That is: wrong view, etc. wrong concentration. This is called, monks, wrong practice. And what, monks, is right practice? That is: right view, etc. right concentration. This is called, monks, right practice." The first.

2. The Second Discourse on Practice

32. At Sāvattthī. "I will teach you, monks, one who has practised wrongly and one who has practised rightly. Listen to that. And what, monks, is one who has practised wrongly? Here, monks, a certain one holds wrong view, etc. wrong concentration - this is called, monks, one who has practised wrongly. And what, monks, is one who has practised rightly? Here, monks, a certain one holds right view, etc. right concentration - this is called, monks, one who has practised rightly." The second.

3. The Discourse on Failed

33. At Sāvattthī. "For whomsoever, monks, the noble eightfold path has been missed, missed for them is the noble eightfold path rightly leading to the elimination of suffering. For whomsoever, monks, the noble eightfold path has been undertaken, undertaken for them is the noble eightfold path rightly leading to the elimination of suffering. And what, monks, is the noble eightfold path? That is: right view, etc. right concentration. For whomsoever, monks, this noble eightfold path has been missed, missed for them is the noble eightfold path rightly leading to the elimination of suffering. For whomsoever, monks, this noble eightfold path has been undertaken, undertaken for them is the noble eightfold path rightly leading to the elimination of suffering." The third.

4. The Discourse on Going to the Far Shore

34. At Sāvattthī. "These eight mental states, monks, when developed and cultivated, lead to going from the near shore to the far shore. What are the eight? That is: right view, etc. right concentration. These, monks, are the eight mental states which, when developed and cultivated, lead to going from the near shore to the far shore."

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

"Few are those among human beings, those people going to the far shore;
And this other generation just runs along the shore.

"But those who practise in accordance with the Teaching, in the Teaching well
proclaimed;
Those people will go beyond, the realm of Death so hard to cross.

"Having abandoned the dark phenomenon, the wise one should develop the
bright;
Having come from home to homelessness, in seclusion where delight is hard.

"There one should wish for delight, having abandoned sensual pleasures, one who owns nothing;
The wise one should purify oneself of the mental defilements of the mind.

"Those whose minds are rightly well developed in the factors of enlightenment;
Who delight in the relinquishment of grasping, by non-clinging;
Those who have eliminated the mental corruptions, brilliant, they are quenched in the world." The fourth.

5. The First Discourse on Asceticism

35. At Sāvatthī. "I will teach you, monks, asceticism and the fruits of asceticism. Listen to that. And what, monks, is asceticism? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, asceticism. And what, monks, are the fruits of asceticism? The fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship - these are called, monks, the fruits of asceticism." The fifth.

6. The Second Discourse on Asceticism

36. At Sāvatthī. "I will teach you, monks, asceticism and the goal of asceticism. Listen to that. And what, monks, is asceticism? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, asceticism. And what, monks, is the goal of asceticism? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the goal of asceticism." The sixth.

7. The First Discourse on Brahmanhood

37. At Sāvatthī. "I will teach you, monks, being committed to holy life and the fruits of being committed to holy life. Listen to that. And what, monks, is being committed to holy life? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, being committed to holy life. And what, monks, are the fruits of being committed to holy life? The fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship - these are called, monks, the fruits of being committed to holy life." The seventh.

8. The Second Discourse on Brahmanhood

38. At Sāvatthī. "I will teach you, monks, being committed to holy life and the purpose of being committed to holy life. Listen to that. And what, monks, is being committed to holy life? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, being committed to holy life. And what, monks, is the purpose of being committed to holy life? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the purpose of being committed to holy life." The eighth.

9. The First Discourse on the Holy Life

39. At Sāvatthī. "I will teach you, monks, the holy life and the fruits of the holy life. Listen to that. And what, monks, is the holy life? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, the holy life. And what, monks, are the fruits of the holy life? The fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship - these are called, monks, the fruits of the holy life." The ninth.

10. The Second Holy Life Discourse

40. At Sāvatthī. "I will teach you, monks, the holy life and the purpose of the holy life. Listen to that. And what, monks, is the holy life? It is just this noble eightfold path, as follows - right view, etc. right concentration. This is called, monks, the holy life. And what, monks, is the purpose of the holy life? That which, monks, is the elimination of lust, the elimination of hate, the elimination of delusion - this is called, monks, the purpose of the holy life." The tenth.

The Practice Chapter is the fourth.

Its summary:

Practice and Practising, Missed and Going to the Far Shore;
And two spoken with Asceticism, the other two with Committed to Holy Life;
Two spoken with Holy Life, by that the chapter is called.

5. The Chapter of the Consecutive Repetitions on the Wandering Ascetics of Other Sects

1. The Dispassion for Lust Discourse

41. At Sāvatthī. "If, monks, heterodox wandering ascetics were to ask you thus - 'For what purpose, friend, is the holy life lived under the ascetic Gotama?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'For the purpose of dispassion towards lust, friend, is the holy life lived under the Blessed One.' But if, monks, heterodox wandering ascetics were to ask you thus - 'But is there, friend, a path, is there a practice for dispassion towards lust?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'There is indeed, friend, a path, there is a practice for dispassion towards lust.' And what, monks, is the path, what is the practice for dispassion towards lust? It is just this noble eightfold path, as follows - right view, etc. right concentration. This, monks, is the path, this is the practice for dispassion towards lust. Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The first.

2-7. The Set of Six Discourses Beginning with the Abandoning of Fetters

42-47. "If, monks, heterodox wandering ascetics were to ask you thus - 'For what purpose, friend, is the holy life lived under the ascetic Gotama?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'For the purpose of abandoning mental fetters, friend, is the holy life lived under the Blessed One.' Etc. 'For the purpose of uprooting underlying tendencies, friend, is the holy life lived under the Blessed One.' Etc. 'For the purpose of full understanding of the course of cyclic existence, friend, is the holy life lived under the Blessed One.' Etc. 'For the purpose of elimination of mental corruptions, friend, is the holy life lived under the Blessed One.'

Etc. 'For the purpose of realisation of the fruit of true knowledge and liberation, friend, is the holy life lived under the Blessed One.' Etc. 'For the purpose of knowledge and vision, friend, is the holy life lived under the Blessed One.' Etc. The seventh.

8. The Final Nibbāna Without Clinging Discourse

48. At Sāvatthī. "If, monks, heterodox wandering ascetics were to ask you thus - 'For what purpose, friend, is the holy life lived under the ascetic Gotama?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'For the purpose of final nibbāna without clinging, friend, is the holy life lived under the Blessed One.' But if, monks, heterodox wandering ascetics were to ask you thus - 'But is there, friend, a path, is there a practice for final nibbāna without clinging?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'There is indeed, friend, a path, there is a practice for final nibbāna without clinging.' And what, monks, is the path, what is the practice for final nibbāna without clinging? It is just this noble eightfold path, as follows - right view, etc. right concentration. This, monks, is the path, this is the practice for final nibbāna without clinging. Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The eighth.

The Other Sectarians Repetition Chapter is the fifth.

Its summary:

Dispassion, mental fetter, underlying tendency, course, mental corruptions, elimination;

True knowledge, liberation, knowledge, and by non-clinging the eighth.

6. The Chapter of the Sun Consecutive Repetitions

1. The Good Friend Discourse

49. At Sāvatthī. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; just so, monks, for a monk, for the arising of the noble eightfold path, this is the forerunner, this is the advanced sign, that is to say - good friendship. For a monk with good friends, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

50-54. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; just so, monks, for a monk, for the arising of the noble eightfold path, this is the forerunner, this is the advanced sign, that is to say - accomplishment in morality. For a monk accomplished in morality, monks, this is

to be expected - that is to say - accomplishment in desire... that is to say - accomplishment in self... that is to say - accomplishment in right view... that is to say - accomplishment in diligence... The sixth.

7. The Accomplishment in Wise Attention Discourse

55. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; just so, monks, for a monk, for the arising of the noble eightfold path, this is the forerunner, this is the advanced sign, that is to say - accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

1. The Good Friend Discourse

56. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; just so, monks, for a monk, for the arising of the noble eightfold path, this is the forerunner, this is the advanced sign, that is to say - good friendship. For a monk with good friends, monks, this is to be expected -he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

57-61. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; just so, monks, for a monk, for the arising of the noble eightfold path, this is the forerunner, this is the advanced sign, that is to say - accomplishment in morality... etc. that is to say - accomplishment in desire... etc. that is to say - accomplishment in self... etc. that is to say - accomplishment in right view... etc. that is to say - accomplishment in diligence... etc. The sixth.

7. The Accomplishment in Wise Attention Discourse

62. "That is to say - accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its

final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

The Sun Repetition Chapter is the sixth.

Its summary:

Good friend and morality, desire and accomplishment in self;
View and diligence, wise is the seventh.

7. The Chapter of the Consecutive Repetitions on One Thing

1. The Good Friend Discourse

63. At Sāvatthī. "One thing, monks, is very helpful for the arising of the noble eightfold path. What is that one thing? That is to say - good friendship. For a monk with good friends, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

64-68. "One thing, monks, is very helpful for the arising of the noble eightfold path. What is that one thing? That is to say - accomplishment in morality... etc. that is to say - accomplishment in desire... etc. that is to say - accomplishment in self... etc. that is to say - accomplishment in right view... etc. that is to say - accomplishment in diligence... etc. The sixth.

7. The Accomplishment in Wise Attention Discourse

69. "That is to say - accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

1. The Good Friend Discourse

70. At Sāvatthī. "One thing, monks, is very helpful for the arising of the noble eightfold path. What is that one thing? That is to say - good friendship. For a monk with good friends, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path?

Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

71-75. At Sāvattthī. "One thing, monks, is very helpful for the arising of the noble eightfold path. What is that one thing? That is to say - accomplishment in morality... etc. that is to say - accomplishment in desire... etc. that is to say - accomplishment in self... etc. that is to say - accomplishment in right view... etc. that is to say - accomplishment in diligence... etc. The sixth.

7. The Accomplishment in Wise Attention Discourse

76. "That is to say - accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

The One Thing Repetition Chapter is the seventh.

Its summary:

Good friend and morality, desire and accomplishment in self;
View and diligence, wise is the seventh.

8. The Second Chapter of the Consecutive Repetitions on One Thing

1. The Good Friend Discourse

77. At Sāvattthī. "I do not, monks, perceive any other single phenomenon by which the unarisen noble eightfold path arises, or the arisen noble eightfold path goes to fulfilment through development, as does, monks, good friendship. For a monk with good friends, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

78-82. "I do not, monks, perceive any other single phenomenon by which the unarisen noble eightfold path arises, or the arisen noble eightfold path goes to fulfilment through development, as does, monks, accomplishment in morality... etc. as does, monks, accomplishment in desire... etc. as does, monks, accomplishment in self... etc. as does, monks, accomplishment in right view... etc. as does, monks, accomplishment in diligence... etc. The sixth.

7. The Accomplishment in Wise Attention Discourse

83. "That is to say, monks, accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

1. The Good Friend Discourse

84. "I do not, monks, perceive any other single phenomenon by which the unarisen noble eightfold path arises, or the arisen noble eightfold path goes to fulfilment through development, as does, monks, good friendship. For a monk with good friends, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk with good friends develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk with good friends develops the noble eightfold path, cultivates the noble eightfold path." The first.

2-6. The Set of Five Discourses Beginning with the Accomplishment in Morality

85-89. "I do not, monks, perceive any other single phenomenon by which the unarisen noble eightfold path arises, or the arisen noble eightfold path goes to fulfilment through development, as does, monks, accomplishment in morality... etc. as does, monks, accomplishment in desire... etc. as does, monks, accomplishment in self... etc. as does, monks, accomplishment in right view... etc. as does, monks, accomplishment in diligence... etc. The sixth.

7. The Accomplishment in Wise Attention Discourse

90. "That is to say, monks, accomplishment in wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a monk accomplished in wise attention develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of

delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk accomplished in wise attention develops the noble eightfold path, cultivates the noble eightfold path." The seventh.

The Second One Thing Repetition Chapter is the eighth.

Its summary:

Good friend and morality, desire and accomplishment in self;
View and diligence, wise is the seventh.

1. The Chapter of the Ganges Consecutive Repetitions

1. The First Slanting Eastward Discourse

91. At Sāvatthī. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-5. The Four Discourses Beginning with the Second Slanting Eastward

92-95. "Just as, monks, the river Yamunā slants towards the east, slopes towards the east, inclines towards the east; just so, monks, etc. Just as, monks, the river Aciravatī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, etc. Just as, monks, the river Sarabhū slants towards the east, slopes towards the east, inclines towards the east; just so, monks, etc. Just as, monks, the river Mahī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, etc. The fifth.

6. The Sixth Slanting Eastward Discourse

96. "Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the east, slope towards the east, incline towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation,

maturing in release. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

1. The First Discourse on Slanting Towards the Ocean

97. "Just as, monks, the river Ganges slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting Towards the Ocean

98-102. "Just as, monks, the river Yamunā slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Aciravatī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Sarabhū slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Mahī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the ocean, slope towards the ocean, incline towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

The Ganges Repetition Chapter is the first.

Its summary:

Six slanting from the east, and six slanting towards the ocean;
These two sixes are twelve, by that the chapter is called.
The Ganges Repetition Series, the path with the eastward-slanting statement,
based upon seclusion, the group of twelve, the first.

2. The Second Chapter of the Ganges Consecutive Repetitions

1. The First Slanting Eastward Discourse

103. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting Towards the East

104. "Just as, monks, the river Yamunā slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The second.

105. "Just as, monks, the river Aciravatī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The third.

106. "Just as, monks, the river Sarabhū slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The fourth.

107. "Just as, monks, the river Mahī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The fifth.

108. "Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the east, slope towards the east, incline towards the east; just so, monks, a monk, etc. The sixth.

1. The First Discourse on Slanting Towards the Ocean

109. "Just as, monks, the river Ganges slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting

Towards the Ocean

110. "Just as, monks, the river Yamunā slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. The second.

111. "Just as, monks, the river Aciravatī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. The third.

112. "Just as, monks, the river Sarabhū slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. The fourth.

113. "Just as, monks, the river Mahī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. The fifth.

114. "Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the ocean, slope towards the ocean, incline towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

1. The First Slanting Eastward Discourse

115. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting Towards the East

116. "Just as, monks, the river Yamunā slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The second.

117. "Just as, monks, the river Aciravatī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The third.

118. "Just as, monks, the river Sarabhū slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The fourth.

119. "Just as, monks, the river Mahī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. The fifth.

120. "Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the east, slope towards the east, incline towards the east; just so, monks, a monk, etc. The sixth.

1. The First Discourse on Slanting Towards the Ocean

121. "Just as, monks, the river Ganges slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting Towards the Ocean

122-126. "Just as, monks, the river Yamunā slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Aciravatī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Sarabhū slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Mahī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the ocean, slope towards the ocean, incline towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

1. The First Slanting Eastward Discourse

127. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting Towards the East

128-132. "Just as, monks, the river Yamunā slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. Just as, monks, the river Aciravatī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. Just as, monks, the river Sarabhū slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. Just as, monks, the river Mahī slants towards the east, slopes towards the east, inclines towards the east; just so, monks, a monk, etc. Just as, monks, whatever great rivers there are, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the east, slope towards the east, incline towards the east; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

1. The First Discourse on Slanting Towards the Ocean

133. "Just as, monks, the river Ganges slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The first.

2-6. The Group of Five Discourses Beginning with the Second on Slanting

Towards the Ocean

134-138. "Just as, monks, the river Yamunā slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Aciravatī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Sarabhū slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, the river Mahī slants towards the ocean, slopes towards the ocean, inclines towards the ocean; just so, monks, a monk, etc. Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them slant towards the ocean, slope towards the ocean, incline towards the ocean; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The sixth.

The Second Ganges Repetition Chapter is the second.

Its summary:

Six slanting from the east, and six slanting towards the ocean;
These two sixes are twelve, by that the chapter is called.
Slanting towards Nibbāna, the group of twelve, the fourth, the sixth, the ninth.

5. The Chapter of the Diligence Consecutive Repetitions

1. The Discourse on the Truth-finder

139. At Sāvattthī. "As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected -he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path."

"As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected -he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path."

"As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected -he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path."

"As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected -he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path." The first.

2. The Discourse on the Footprint

140. "Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint; the elephant's footprint is declared the foremost among them, that is to say - in terms of its

greatness; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path." The second.

3-7. The Five Discourses Beginning with the Peak

141. "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, etc. The third.

142. "Just as, monks, whatever root odours there are, black orris is declared the foremost among them; just so, monks, etc. The fourth.

143. "Just as, monks, whatever heartwood odours there are, red sandalwood is declared the foremost among them; just so, monks, etc. The fifth.

144. "Just as, monks, whatever flower odours there are, jasmine is declared the foremost among them; just so, monks, etc. The sixth.

145. "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, etc. The seventh.

8-10. The Three Discourses Beginning with the Moon

146. "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, etc. The eighth.

147. "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, etc. The ninth.

148. "Just as, monks, whatever woven cloths there are, Kāsian cloth is declared the foremost among them; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, monks, does a diligent monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a diligent monk develops the noble eightfold path, cultivates the noble eightfold path." The tenth.

Its summary:

Truth-finder, footprint, pinnacle, root, core, and jasmine;
King, moon and sun, and cloth is the tenth stanza.

6. The Chapter on Strenuous Deeds

1. The Discourse on the Powers

149. At Sāvattthī. "Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path. And how, monks, does a monk, based upon morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path."

"Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path. And how, monks, does a monk, based upon morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path."

"Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path. And how, monks, does a monk, based upon morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. Thus, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path."

"Just as, monks, whatever activities requiring strength are done, all of them are done in dependence on earth, established upon earth, thus these activities requiring strength are done; just so, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path. And

how, monks, does a monk, based upon morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. Thus, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path." The first.

2. The Discourse on the Seed

150. "Just as, monks, whatever seed-plants and growing plants attain growth, increase, and expansion, all of them do so in dependence on earth, established upon earth, thus these seed-plants and growing plants attain growth, increase, and expansion; just so, monks, a monk, based upon morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attains growth, increase, and expansion in mental states. And how, monks, does a monk, based upon morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attain growth, increase, and expansion in mental states? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk, based upon morality, established upon morality, developing the noble eightfold path, cultivating the noble eightfold path, attains growth, increase, and expansion in mental states." The second.

3. The Discourse on the Great Serpents

151. "Just as, monks, great serpents, based upon the Himalayas, the king of mountains, nurture their bodies and acquire strength; they, having nurtured their bodies there and acquired strength, descend into small pools; having descended into small pools, they descend into large pools; having descended into large pools, they descend into rivulets; having descended into rivulets, they descend into great rivers; having descended into great rivers, they descend into the great ocean; there they achieve greatness and expansiveness of body; just so, monks, based upon morality, established upon morality, a monk develops the noble eightfold path, cultivates the noble eightfold path, and thereby he achieves greatness and expansiveness in [wholesome] qualities. And how, monks, does a monk, based upon morality, established upon morality, develop the noble eightfold path, cultivate the noble eightfold path, and thereby achieve greatness and expansiveness in [wholesome] qualities? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk, based upon morality, established upon morality, develops the noble eightfold path, cultivates the noble eightfold path, and thereby he achieves greatness and expansiveness in [wholesome] qualities." The third.

4. The Discourse on the Tree

152. "Just as, monks, a tree slanting towards the east, sloping towards the east, inclining towards the east. If it were cut at the root, in which direction would it fall?" "In whichever direction, venerable sir, it slants, in whichever direction it slopes, in

whichever direction it inclines." "Just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The fourth.

5. The Discourse on the Water-Pot

153. "Just as, monks, an overturned water-pot discharges water and does not take it back in; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, discharges evil unwholesome mental states and does not take them back in. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, discharge evil unwholesome mental states and not take them back in? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, discharges evil unwholesome mental states and does not take them back in." The fifth.

6. The Discourse on the Barley Awn

154. "Just as, monks, a rice-awn or a barley-awn rightly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is possible. What is the reason for this? Because of the rightly directed awn, monks. Just so, monks, that indeed a monk with rightly directed view, with rightly directed path development, will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is possible. What is the reason for this? Because of the rightly directed view, monks. And how, monks, does a monk with rightly directed view, with rightly directed path development, break through ignorance, arouse true knowledge, realise Nibbāna? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk with rightly directed view, with rightly directed path development, breaks through ignorance, arouses true knowledge, realises Nibbāna." The sixth.

7. The Discourse on Space

155. "Just as, monks, in space various winds blow - eastern winds blow, western winds blow, northern winds blow, southern winds blow, dusty winds blow, dust-free winds blow, cold winds blow, hot winds blow, slight winds blow, exceeding winds blow; just so, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, the four establishments of mindfulness also go to fulfilment through development, the four right strivings also go to fulfilment through development, the four bases for spiritual power also go to fulfilment through

development, the five faculties also go to fulfilment through development, the five powers also go to fulfilment through development, the seven factors of enlightenment also go to fulfilment through development. And how, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, do the four establishments of mindfulness also go to fulfilment through development, the four right strivings also go to fulfilment through development, the four bases for spiritual power also go to fulfilment through development, the five faculties also go to fulfilment through development, the five powers also go to fulfilment through development, the seven factors of enlightenment also go to fulfilment through development? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, the four establishments of mindfulness also go to fulfilment through development, the four right strivings also go to fulfilment through development, the four bases for spiritual power also go to fulfilment through development, the five faculties also go to fulfilment through development, the five powers also go to fulfilment through development, the seven factors of enlightenment also go to fulfilment through development." The seventh.

8. The First Discourse on the Cloud

156. "Just as, monks, in the last month of summer, the dust and dirt that has been raised up, a great untimely rain cloud causes to disappear with reason and cause, and appeases it; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, cause to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appease them? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them." The eighth.

9. The Second Discourse on the Cloud

157. "Just as, monks, when a shower has arisen, a great wind causes it to disappear right there and appeases it; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, causes to disappear right there whatever evil unwholesome mental states have arisen, and appeases them. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, cause to disappear right there whatever evil unwholesome mental states have arisen, and appease them? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, causes to disappear right there whatever evil unwholesome mental states have arisen, and appeases them." The ninth.

10. The Discourse on the Boat

158. "Just as, monks, an ocean-going ship bound with cane bindings, having spent six months in the water, when hauled onto dry land in winter, its bindings affected by wind and sun, when rained upon by a rain cloud, easily become loose and rotten; just so, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, the mental fetters easily become loose and rotten. And how, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, do the mental fetters easily become loose and rotten? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, for a monk developing the noble eightfold path, cultivating the noble eightfold path, the mental fetters easily become loose and rotten." The tenth.

11. The Discourse on the Visitor

159. "Just as, monks, a guest house. There, having come from the eastern direction, they take up residence; having come from the western direction, they take up residence; having come from the northern direction, they take up residence; having come from the southern direction, they take up residence; those of the warrior caste, having come, take up residence; brahmins, having come, take up residence; those of the merchant caste, having come, take up residence; those of the worker caste, having come, take up residence; just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, through direct knowledge, fully understands those mental states that are to be fully understood through direct knowledge; through direct knowledge, abandons those mental states that are to be abandoned through direct knowledge; through direct knowledge, realises those mental states that are to be realised through direct knowledge; through direct knowledge, develops those mental states that are to be developed through direct knowledge.

And what, monks, are the mental states to be fully understood through direct knowledge? 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. These, monks, are the mental states to be fully understood through direct knowledge. And what, monks, are the mental states to be abandoned through direct knowledge? Ignorance and craving for existence - these, monks, are the mental states to be abandoned through direct knowledge. And what, monks, are the mental states to be realised through direct knowledge? True knowledge and liberation - these, monks, are the mental states to be realised through direct knowledge. And what, monks, are the mental states to be developed through direct knowledge? Serenity and insight - these, monks, are the mental states to be developed through direct knowledge. And how, monks, does a monk developing the noble eightfold path, cultivating the noble eightfold path, through direct knowledge, fully understand those mental states that are to be fully understood through direct knowledge, etc. through direct knowledge, develop those mental states that are to be developed through direct knowledge? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path, through direct knowledge, fully understands those mental states that are to be fully understood through direct knowledge; through direct knowledge,

abandons those mental states that are to be abandoned through direct knowledge; through direct knowledge, realises those mental states that are to be realised through direct knowledge; through direct knowledge, develops those mental states that are to be developed through direct knowledge." The eleventh.

12. The Discourse on the River

160. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east. Then a great multitude of people might come, having taken spades and baskets - 'We shall make this river Ganges slant towards the west, slope towards the west, incline towards the west.' What do you think, monks, would that great multitude of people make the river Ganges slant towards the west, slope towards the west, incline towards the west?" "No, Venerable Sir." "What is the reason for this?" "The river Ganges, Venerable Sir, slants towards the east, slopes towards the east, inclines towards the east. It is not easy to make it slant towards the west, slope towards the west, incline towards the west. That great multitude of people would only become partakers of weariness and vexation." "Just so, monks, a monk developing the noble eightfold path, cultivating the noble eightfold path - kings or royal ministers or friends or colleagues or relatives or blood-relations might invite him, bringing wealth - 'Come, good man, why do these orange robes burn you, why do you wander about shaven-headed with a bowl! Come, having returned to the lower life, enjoy wealth and make merit.' That indeed, monks, that monk developing the noble eightfold path, cultivating the noble eightfold path, having rejected the training, will return to the lower life - this is impossible. What is the reason for this? For that mind, monks, which for a long time has slanted towards seclusion, sloped towards seclusion, inclined towards seclusion, that it will return to the lower life - this is impossible. And how, monks, does a monk develop the noble eightfold path, cultivate the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. Thus, monks, a monk develops the noble eightfold path, cultivates the noble eightfold path." The twelfth.

The Deeds Requiring Strength Chapter is the sixth.

Its summary:

Power and seed and elephant, tree with pot and sow;
With space and two clouds, boat, visitor, and river.

7. The Chapter on Searches

1. The Discourse on Searches

161. At Sāvattthī. "There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the direct knowledge of these three searches, monks, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. For the direct knowledge of these three searches, monks, this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the direct knowledge of these three searches, monks, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. For the direct knowledge of these three searches, monks, this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the direct knowledge of these three searches, monks, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. For the direct knowledge of these three searches, monks, this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the direct knowledge of these three searches, monks, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. For the direct knowledge of these three searches, monks, this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the full understanding of these three searches, monks, etc. this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the utter elimination of these three searches, monks, etc. this noble eightfold path is to be developed."

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches. For the abandoning of these three searches, monks, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. For the abandoning of these three searches, monks, this noble eightfold path is to be developed." The first.

2. The Discourse on Discrimination

162. "There are these three discriminations, monks. Which three? The discrimination 'I am superior', the discrimination 'I am equal', the discrimination 'I am inferior' - these, monks, are the three discriminations. For the direct knowledge, full understanding, utter elimination, and abandoning of these three discriminations, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, based upon

seclusion, based upon dispassion, based upon cessation, maturing in release, etc. For the direct knowledge, full understanding, utter elimination, and abandoning of these three discriminations, this noble eightfold path is to be developed." The second.

3. The Discourse on Mental Corruptions

163. "There are these three mental corruptions, monks. Which three? Mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance - these, monks, are the three mental corruptions. For the direct knowledge, full understanding, utter elimination, and abandoning of these three mental corruptions, monks, etc. this noble eightfold path is to be developed." The third.

4. The Discourse on Existence

164. "There are these three existences, monks. Which three? Sensual existence, fine-material existence, immaterial existence - these, monks, are the three existences. For the direct knowledge, full understanding, utter elimination, and abandoning of these three existences, monks, etc. this noble eightfold path is to be developed." The fourth.

5. The Discourse on Suffering

165. "There are these three kinds of suffering, monks. Which three? Suffering as suffering, suffering due to activities, suffering due to change - these, monks, are the three kinds of suffering. For the direct knowledge, full understanding, utter elimination, and abandoning of these three kinds of suffering, monks, etc. the eightfold path is to be developed." The fifth.

6. The Discourse on Barrenness

166. "There are these three barrennesses, monks. Which three? Lust is barrenness, hate is barrenness, delusion is barrenness - these, monks, are the three barrennesses. For the direct knowledge, full understanding, utter elimination, and abandoning of these three barrennesses, monks, etc. this noble eightfold path is to be developed." The sixth.

7. The Discourse on Stains

167. "There are, monks, these three stains. What three? Lust is a stain, hate is a stain, delusion is a stain - these, monks, are the three stains. For the direct knowledge, full understanding, utter elimination, and abandoning of these three stains, monks, etc. this noble eightfold path is to be developed." The seventh.

8. The Discourse on Trouble

168. "There are these three troubles, monks. Which three? Lust is trouble, hate is trouble, delusion is trouble - these, monks, are the three troubles. For the direct knowledge, full understanding, utter elimination, and abandoning of these three troubles, monks, etc. this noble eightfold path is to be developed." The eighth.

9. The Discourse on Feeling

169. "There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - these, monks, are the three feelings. For the direct knowledge, full understanding, utter elimination, and abandoning of these three feelings, monks, etc. this noble eightfold path is to be developed." The ninth.

10. The Discourse on Craving

170. "There are these three cravings, monks. Which three? Sensual craving, craving for existence, craving for non-existence - these, monks, are the three cravings. For the direct knowledge, full understanding, utter elimination, and abandoning of these three cravings, monks, etc. this noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. For the direct knowledge, full understanding, utter elimination, and abandoning of these three cravings, monks, etc. this noble eightfold path is to be developed." The tenth.

11. The Discourse on Thirst

171. "There are these three cravings, monks. Which three? Craving for sensual pleasure, craving for existence, craving for non-existence. For the direct knowledge, full understanding, utter elimination, and abandoning of these three cravings, monks, etc. with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. For the direct knowledge, full understanding, utter elimination, and abandoning of these three cravings, monks, etc. this noble eightfold path is to be developed." The eleventh.

The Search Chapter is the seventh.

Its summary:

Search, discrimination, mental corruption, existence and suffering, barrenness;
Stain, trouble, and feeling, two cravings, and with craving.

8. The Chapter on the Mental Floods

1. The Discourse on the Mental Floods

172. At Sāvatthī. "Monks, there are these four mental floods. Which four? The mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance - these, monks, are the four mental floods. For the direct knowledge, full understanding, utter elimination, and abandoning of these four mental floods, monks, etc. this noble eightfold path is to be developed." The first.

2. The Discourse on the Mental Bonds

173. "Monks, there are these four mental bonds. Which four? The mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance - these, monks, are the four mental bonds. For the direct knowledge, full

understanding, utter elimination, and abandoning of these four mental bonds, monks, etc. this noble eightfold path is to be developed." The second.

3. The Discourse on Clinging

174. "Monks, there are these four kinds of clinging. What are the four? Clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self - these, monks, are the four kinds of clinging. For the direct knowledge, full understanding, utter elimination, and abandoning of these four kinds of clinging, monks, etc. this noble eightfold path is to be developed." The third.

4. The Discourse on the Mental Knots

175. "Monks, there are these four mental knots. Which four? Covetousness is a bodily knot, anger is a bodily knot, adherence to moral rules and austerities is a bodily knot, dogmatic belief that 'This alone is the truth' is a bodily knot - these, monks, are the four mental knots. For the direct knowledge, full understanding, utter elimination, and abandoning of these four mental knots, monks, etc. this noble eightfold path is to be developed." The fourth.

5. The Discourse on Underlying Tendencies

176. "Monks, there are these seven underlying tendencies. Which seven? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance - these, monks, are the seven underlying tendencies. For the direct knowledge, full understanding, utter elimination, and abandoning of these seven underlying tendencies, monks, etc. this noble eightfold path is to be developed." The fifth.

6. The Discourse on the Types of Sensual Pleasure

177. "Monks, these are the five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... etc. flavours cognisable by tongue... etc. tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, monks, are the five types of sensual pleasure. For the direct knowledge, full understanding, utter elimination, and abandoning of these five types of sensual pleasure, monks, etc. this noble eightfold path is to be developed." The sixth.

7. The Discourse on the Mental Hindrances

178. "There are, monks, these five mental hindrances. Which five? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt - these, monks, are the five mental hindrances. For the direct knowledge, full understanding, utter elimination, and abandoning of these five mental hindrances, monks, etc. this noble eightfold path is to be developed." The seventh.

8. The Discourse on the Aggregates of Clinging

179. "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. These, monks, are the five aggregates of clinging. For the direct knowledge, full understanding, utter elimination, and abandoning of these five aggregates of clinging, monks, etc. this noble eightfold path is to be developed." The eighth.

9. The Discourse on the Lower Fetters

180. "There are, monks, these five lower mental fetters. Which five? Identity view, sceptical doubt, adherence to moral rules and austerities, sensual desire, anger - these, monks, are the five lower mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five lower mental fetters, monks, etc. this noble eightfold path is to be developed." The ninth.

10. The Discourse on the Higher Fetters

181. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, based upon seclusion, etc. he develops right concentration, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, this noble eightfold path is to be developed."

"There are, monks, these five higher mental fetters. Which five? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the noble eightfold path is to be developed. What is the noble eightfold path? Here, monks, a monk develops right view, etc. he develops right concentration, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, this noble eightfold path is to be developed." The tenth.

The Flood Chapter is the eighth.

Its summary:

Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

The summary of the chapters:

Ignorance Chapter is the first, the second is called Dwelling;
Wrong Course is the third chapter, the fourth is just with Practising.

Sectarians is the fifth chapter, the sixth with the Sun;
Of Great Service is the seventh chapter, Arising with the eighth.

The Day Chapter is the ninth, the tenth with Diligence;
The Eleventh is the Powers Chapter, the twelfth is the Searches in the Canon;
The Flood Chapter is the thirteenth.

The Connected Discourses on the Path is the first.



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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