

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)

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

1. Connected Discourses on the Six Sense Bases
(1. Saḷāyatanaṣaṃyuttaṃ)

[SN 35.1-248, PTS 4.1-4.204]



PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

The Connected Collection

The Chapter on the Six Sense Bases

1. Connected Discourses on the Six Sense Bases

1. The Chapter on Impermanence

1. The Discourse on the Internal as Impermanent

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 -

"The eye, monks, is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. The ear is impermanent. What is impermanent, etc. The nose is impermanent. What is impermanent, etc. The tongue is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. The body is impermanent. What is impermanent, etc. The mind is impermanent. What is impermanent, that is suffering; what is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with the ear, becomes disenchanted with the nose, becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The first.

2. The Discourse on the Internal as Suffering

2. "The eye, monks, is suffering. What is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. The ear is suffering, etc. the nose is suffering... the tongue is suffering... the body is suffering... the mind is suffering. What is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'" The second.

3. The Discourse on the Internal as Non-self

3. "The eye, monks, is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. The ear is non-self... etc. The nose is non-self... The tongue is non-self... The body is non-self... The mind is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"The third.

4. The Discourse on the External as Impermanent

4. "Forms, monks, are impermanent. What is impermanent, that is suffering; what is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... mental phenomena are impermanent. What is impermanent, that is suffering; what is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, monks, a learned noble disciple becomes disenchanted with forms, becomes disenchanted with sounds, becomes disenchanted with odours, becomes disenchanted with flavours, becomes disenchanted with tangible objects, becomes disenchanted with mental phenomena. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The fourth.

5. The Discourse on the External as Suffering

5. "Forms, monks, are suffering. What is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... Mental objects are suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'" The fifth.

6. The Discourse on the External as Non-self

6. "Forms, monks, are non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'" The sixth.

7. The Discourse on the Internal as Impermanent in the Past and Future

7. "The eye, monks, is impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past eye; he does not delight in the future eye; he is practising for disenchantment, dispassion, and cessation of the present eye. The ear is impermanent... The nose is impermanent... The tongue is impermanent, whether past or future; what then to say

of the present! Seeing thus, monks, a learned noble disciple is without longing for the past tongue; he does not delight in the future tongue; he is practising for disenchantment, dispassion, and cessation of the present tongue. The body is impermanent... etc. The mind is impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past mind; he does not delight in the future mind; he is practising for disenchantment, dispassion, and cessation of the present mind." The seventh.

8. The Discourse on the Internal as Suffering in the Past and Future

8. "The eye, monks, is suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past eye; he does not delight in the future eye; he is practising for disenchantment, dispassion, and cessation of the present eye. The ear is suffering, etc. The nose is suffering, etc. The tongue is suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past tongue; he does not delight in the future tongue; he is practising for disenchantment, dispassion, and cessation of the present tongue. The body is suffering, etc. The mind is suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past mind; he does not delight in the future mind; he is practising for disenchantment, dispassion, and cessation of the present mind." The eighth.

9. The Discourse on the Internal as Non-self in the Past and Future

9. "The eye, monks, is non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past eye; he does not delight in the future eye; he is practising for disenchantment, dispassion, and cessation of the present eye. The ear is non-self... etc. The nose is non-self... etc. The tongue is non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past tongue; he does not delight in the future tongue; he is practising for disenchantment, dispassion, and cessation of the present tongue. The body is non-self... etc. The mind is non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for the past mind; he does not delight in the future mind; he is practising for disenchantment, dispassion, and cessation of the present mind." The ninth.

10. The Discourse on the External as Impermanent in the Past and Future

10. "Forms, monks, are impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past forms; he does not delight in future forms; he is practising for disenchantment, dispassion, and cessation of present forms. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are impermanent, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past mental phenomena; he does not delight in future mental phenomena; he is practising for disenchantment, dispassion, and cessation of present mental phenomena." The tenth.

11. The Discourse on the External as Suffering in the Past and Future

11. "Forms, monks, are suffering, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past forms; he does not delight in future forms; he is practising for disenchantment, dispassion, and cessation of present forms." Etc. The eleventh.

12. The Discourse on the External as Non-self in the Past and Future

12. "Forms, monks, are non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past forms; he does not delight in future forms; he is practising for disenchantment, dispassion, and cessation of present forms. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self, whether past or future; what then to say of the present! Seeing thus, monks, a learned noble disciple is without longing for past mental phenomena; he does not delight in future mental phenomena; he is practising for disenchantment, dispassion, and cessation of present mental phenomena." The twelfth.

The Chapter on Impermanence is the first.

Its summary:

Impermanent, suffering, and non-self, three internal and external;
By what is impermanent three are spoken of, those internal and external.

2. The Chapter on Pairs

1. The First Discourse on Before the Enlightenment

13. At Sāvattthī. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What indeed is the gratification in the eye, what is the danger, what is the escape? What of the ear? etc. What of the nose? What of the tongue? What of the body? What is the gratification in the mind, what is the danger, what is the escape?' This occurred to me, monks - 'Whatever happiness and pleasure arises dependent on the eye, this is the gratification in the eye. That the eye is impermanent, suffering, subject to change, this is the danger in the eye. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the eye, this is the escape from the eye. Whatever the ear, etc. Whatever the nose, etc. Whatever happiness and pleasure arises dependent on the tongue, this is the gratification in the tongue. That the tongue is impermanent, suffering, subject to change, this is the danger in the tongue. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the tongue, this is the escape from the tongue. Whatever the body, etc. Whatever happiness and pleasure arises dependent on the mind, this is the gratification in the mind. That the mind is impermanent, suffering, subject to change, this is the danger in the mind. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding the mind, this is the escape from the mind.'

"As long as I, monks, did not directly know as it really is the gratification of these six internal sense bases as gratification, the danger as danger, and the escape as escape, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and

humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the gratification of these six internal sense bases as gratification, the danger as danger, and the escape as escape, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The first.

2. The Second Discourse on Before the Enlightenment

14. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What indeed is the gratification of material forms, what is the danger, what is the escape? What of sounds... etc. what of odours... what of flavours... what of tangible objects... what is the gratification of mental phenomena, what is the danger, what is the escape?' This occurred to me, monks - 'Whatever happiness and pleasure arises dependent on material forms, this is the gratification of material forms. That material forms are impermanent, suffering, subject to change, this is the danger of material forms. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding material forms, this is the escape from material forms. Whatever regarding sounds... odours... flavours... tangible objects... whatever happiness and pleasure arises dependent on mental phenomena, this is the gratification of mental phenomena. That mental phenomena are impermanent, suffering, subject to change, this is the danger of mental phenomena. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding mental phenomena, this is the escape from mental phenomena.'

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

3. The First Discourse on the Quest for Gratification

15. "I, monks, pursued the quest for gratification in the eye. Whatever gratification there is in the eye I attained. As far as there is gratification in the eye, that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the eye. Whatever danger there is in the eye I attained. As far as there is danger in the eye, that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the eye. Whatever escape there is from the eye I attained. As far as there is escape from the eye, that has been well seen by me through wisdom. I, monks, regarding the ear... I, monks, regarding the nose... I, monks, pursued the

quest for gratification in the tongue. Whatever gratification there is in the tongue I attained. As far as there is gratification in the tongue, that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the tongue. Whatever danger there is in the tongue I attained. As far as there is danger in the tongue, that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the tongue. Whatever escape there is from the tongue I attained. As far as there is escape from the tongue, that has been well seen by me through wisdom. I, monks, pursued the quest for gratification in the mind. Whatever gratification there is in the mind I attained. As far as there is gratification in the mind, that has been well seen by me through wisdom. I, monks, pursued the quest for danger in the mind. Whatever danger there is in the mind I attained. As far as there is danger in the mind, that has been well seen by me through wisdom. I, monks, pursued the quest for escape from the mind. Whatever escape there is from the mind I attained. As far as there is escape from the mind, that has been well seen by me through wisdom.

"As long as I, monks, did not directly know as it really is the gratification of these six internal sense bases as gratification, the danger as danger, and the escape as escape, etc. I acknowledged. And knowledge and vision arose in me -'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The third.

4. The Second Discourse on the Quest for Gratification

16. "I, monks, pursued the quest for gratification in material forms. Whatever gratification there is in material forms I attained. As far as there is gratification in material forms, that has been well seen by me through wisdom. I, monks, pursued the quest for danger in material forms. Whatever danger there is in material forms I attained. As far as there is danger in material forms, that has been well seen by me through wisdom. I, monks, pursued the quest for escape from material forms. Whatever escape there is from material forms I attained. As far as there is escape from material forms, that has been well seen by me through wisdom. I, monks, regarding sounds, etc. I, monks, regarding odours, etc. I, monks, regarding flavours, etc. I, monks, regarding tangible objects, etc. I, monks, pursued the quest for gratification in mental phenomena. Whatever gratification there is in mental phenomena I attained. As far as there is gratification in mental phenomena, that has been well seen by me through wisdom. I, monks, pursued the quest for danger in mental phenomena. Whatever danger there is in mental phenomena I attained. As far as there is danger in mental phenomena, that has been well seen by me through wisdom. I, monks, pursued the quest for escape from mental phenomena. Whatever escape there is from mental phenomena I attained. As far as there is escape from mental phenomena, that has been well seen by me through wisdom.

"As long as I, monks, did not directly know as it really is the gratification of these six external sense bases as gratification, the danger as danger, and the escape as escape, etc. I acknowledged. And knowledge and vision arose in me -'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The fourth.

5. The First Discourse on If There Were No Gratification

17. "If, monks, there were no gratification in the eye, beings would not become attached to the eye. But because, monks, there is gratification in the eye, therefore beings become attached to the eye. If, monks, there were no danger in the eye,

beings would not become disenchanted with the eye. But because, monks, there is danger in the eye, therefore beings become disenchanted with the eye. If, monks, there were no escape from the eye, beings would not escape from the eye. But because, monks, there is escape from the eye, therefore beings escape from the eye. If, monks, there were no gratification in the ear... If, monks, there were no gratification in the nose... If, monks, there were no gratification in the tongue, beings would not become attached to the tongue. But because, monks, there is gratification in the tongue, therefore beings become attached to the tongue. If, monks, there were no danger in the tongue, beings would not become disenchanted with the tongue. But because, monks, there is danger in the tongue, therefore beings become disenchanted with the tongue. If, monks, there were no escape from the tongue, beings would not escape from the tongue. But because, monks, there is escape from the tongue, therefore beings escape from the tongue. If, monks, there were no gratification in the body... If, monks, there were no gratification in the mind, beings would not become attached to the mind. But because, monks, there is gratification in the mind, therefore beings become attached to the mind. If, monks, there were no danger in the mind, beings would not become disenchanted with the mind. But because, monks, there is danger in the mind, therefore beings become disenchanted with the mind. If, monks, there were no escape from the mind, beings would not escape from the mind. But because, monks, there is escape from the mind, therefore beings escape from the mind.

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

6. The Second Discourse on If There Were No Gratification

18. "If, monks, there were no gratification in forms, beings would not become attached to forms. But because, monks, there is gratification in forms, therefore beings become attached to forms. If, monks, there were no danger in forms, beings would not become disenchanted with forms. But because, monks, there is danger in forms, therefore beings become disenchanted with forms. If, monks, there were no escape from forms, beings would not escape from forms. But because, monks, there is escape from forms, therefore beings escape from forms. If, monks, there were no gratification in sounds... odours... flavours... tangible objects... mental phenomena, beings would not become attached to mental phenomena. But because, monks, there is gratification in mental phenomena, therefore beings become attached to mental phenomena. If, monks, there were no danger in mental phenomena, beings would not become disenchanted with mental phenomena. But because, monks, there is danger in mental phenomena, therefore beings become disenchanted with mental

phenomena. If, monks, there were no escape from mental phenomena, beings would not escape from mental phenomena. But because, monks, there is escape from mental phenomena, therefore beings escape from mental phenomena.

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

7. The First Discourse on Delighting

19. "Whoever, monks, delights in the eye, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. Whoever the ear, etc. Whoever the nose, etc. Whoever delights in the tongue, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. Whoever the body, etc. Whoever delights in the mind, delights in suffering. Whoever delights in suffering, he is not released from suffering," I say.

"But whoever, monks, does not delight in the eye, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say. Whoever the ear, etc. Whoever the nose, etc. Whoever does not delight in the tongue, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say. Whoever the body, etc. Whoever does not delight in the mind, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering," I say. The seventh.

8. The Second Discourse on Delighting

20. "Whoever, monks, delights in forms, delights in suffering. Whoever delights in suffering, he is not released from suffering, I say. Whoever in sounds... etc. odours... flavours... tangible objects... mental phenomena delights in, delights in suffering. Whoever delights in suffering, he is not released from suffering," I say.

"But whoever, monks, does not delight in forms, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering, I say. Whoever in sounds... etc. odours... flavours... tangible objects... mental phenomena does not delight in, does not delight in suffering. Whoever does not delight in suffering, he is released from suffering," I say. The eighth.

9. The First Discourse on the Arising of Suffering

21. "Whatever, monks, is the arising, presence, production, manifestation of the eye, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death. Whatever of the ear, etc. Whatever of the nose... Whatever of the

tongue... Whatever of the body... Whatever is the arising, presence, production, manifestation of the mind, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death.

"But whatever, monks, is the cessation, appeasement, passing away of the eye, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death. Whatever of the ear... Whatever of the nose... Whatever of the tongue... Whatever of the body... Whatever is the cessation, appeasement, passing away of the mind, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death." The ninth.

10. The Second Discourse on the Arising of Suffering

22. "Whatever, monks, is the arising, presence, production, manifestation of forms, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death. Whatever of sounds... etc. whatever of odours... whatever of flavours... whatever of tangible objects... whatever is the arising, presence, production, manifestation of mental phenomena, this is the arising of suffering, the presence of diseases, the manifestation of ageing and death.

"But whatever, monks, is the cessation, appeasement, passing away of forms, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death. Whatever of sounds... etc. whatever of odours... whatever of flavours... whatever of tangible objects... whatever is the cessation, appeasement, passing away of mental phenomena, this is the cessation of suffering, the appeasement of diseases, the passing away of ageing and death." The tenth.

The Chapter on Pairs is the second.

Its summary:

Two spoken with enlightenment, the other two with gratification;
Two spoken with Not This, the other two with delighting;
Two spoken with arising, by that the chapter is called.

3. The Chapter on the All

1. The Discourse on the All

23. At Sāvattthī. "I will teach you, monks, the all. Listen to that. And what, monks, is the all? Eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena - this is called, monks, the all. Whoever, monks, would say thus - 'Having rejected this all, I will declare another all,' for him it would be mere words; and if questioned he would not be able to explain, and furthermore he would fall into vexation. What is the reason for this? Because, monks, it is not within his domain." The first.

2. The Discourse on Abandoning

24. "I will expound to you, monks, the Teaching for the abandoning of all. Listen to that. And what, monks, is the teaching for the abandoning of all? The eye, monks, is to be abandoned, material forms are to be abandoned, eye-consciousness is to be abandoned, eye-contact is to be abandoned, whatever feeling arises with eye-contact

as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. Etc. whatever feeling arises with ear-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. whatever feeling arises with nose-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. The tongue is to be abandoned, flavours are to be abandoned, tongue-consciousness is to be abandoned, tongue-contact is to be abandoned, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. The body is to be abandoned. The mind is to be abandoned, mental phenomena are to be abandoned, mind-consciousness is to be abandoned, mind-contact is to be abandoned, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned. This, monks, is the teaching for the abandoning of all." The second.

3. The Discourse on Direct Knowledge, Full Understanding, and Abandoning

25. "I will expound to you, monks, the Teaching for the abandoning of all through direct knowledge and full understanding. Listen to that. And what, monks, is the teaching for the abandoning of all through direct knowledge and full understanding? The eye, monks, is to be abandoned through direct knowledge and full understanding, material forms are to be abandoned through direct knowledge and full understanding, eye-consciousness is to be abandoned through direct knowledge and full understanding, eye-contact is to be abandoned through direct knowledge and full understanding, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned through direct knowledge and full understanding. Etc. The tongue is to be abandoned through direct knowledge and full understanding, flavours are to be abandoned through direct knowledge and full understanding, tongue-consciousness is to be abandoned through direct knowledge and full understanding, tongue-contact is to be abandoned through direct knowledge and full understanding, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned through direct knowledge and full understanding. The body is to be abandoned through direct knowledge and full understanding... The mind is to be abandoned through direct knowledge and full understanding, mental phenomena are to be abandoned through direct knowledge and full understanding, mind-consciousness is to be abandoned through direct knowledge and full understanding, mind-contact is to be abandoned through direct knowledge and full understanding, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is to be abandoned through direct knowledge and full understanding. This, monks, is the teaching for the abandoning of all through direct knowledge and full understanding." The third.

4. The First Discourse on Not Fully Understanding

26. "Monks, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. And what, monks, is that all which, without directly knowing and fully understanding, without becoming dispassionate towards and abandoning, one is

incapable of eliminating suffering? Monks, without directly knowing and fully understanding the eye, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Without directly knowing and fully understanding visible forms, without becoming dispassionate towards them and abandoning them, one is incapable of eliminating suffering. Without directly knowing and fully understanding eye-consciousness, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Without directly knowing and fully understanding eye-contact, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, without directly knowing and fully understanding it, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Etc. Without directly knowing and fully understanding the tongue, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Flavours... Tongue-consciousness... Tongue-contact... Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, without directly knowing and fully understanding it, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. The body... Without directly knowing and fully understanding the mind, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. Mind-objects... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, without directly knowing and fully understanding it, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. This, monks, is the all which, without directly knowing and fully understanding, without becoming dispassionate towards and abandoning, one is incapable of eliminating suffering.

"But, monks, by directly knowing and fully understanding the all, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. And what, monks, is that all which, by directly knowing and fully understanding, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering? Monks, by directly knowing and fully understanding the eye, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. By directly knowing and fully understanding visible forms, by becoming dispassionate towards them and abandoning them, one is capable of eliminating suffering. By directly knowing and fully understanding eye-consciousness, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. By directly knowing and fully understanding eye-contact, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, by directly knowing and fully understanding it, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. Etc. By directly knowing and fully understanding the tongue, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. Flavours... Tongue-consciousness... Tongue-contact... Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or

neither-unpleasant-nor-pleasant - that too, by directly knowing and fully understanding it, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. The body... By directly knowing and fully understanding the mind, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. Mind-objects... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, by directly knowing and fully understanding it, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. This, monks, is the all which, by directly knowing and fully understanding, by becoming dispassionate towards and abandoning, one is capable of eliminating suffering." The fourth.

5. The Second Discourse on Not Fully Understanding

27. "Monks, without directly knowing and fully understanding the all, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. And what, monks, is that all which, without directly knowing and fully understanding, without becoming dispassionate towards and abandoning, one is incapable of eliminating suffering? The eye, monks, and material forms, eye-consciousness and things to be cognised by eye-consciousness... etc. the tongue and flavours, tongue-consciousness and things to be cognised by tongue-consciousness; the body and tangible objects, body-consciousness and things to be cognised by body-consciousness; the mind and mind-objects, mind-consciousness and things to be cognised by mind-consciousness - this, monks, is the all which, without directly knowing and fully understanding, without becoming dispassionate towards and abandoning, one is incapable of eliminating suffering.

"Monks, by directly knowing and fully understanding the all, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. And what, monks, is that all which, by directly knowing and fully understanding, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering? The eye, monks, and forms, eye-consciousness and things to be cognised by eye-consciousness... etc. the tongue and flavours, tongue-consciousness and things to be cognised by tongue-consciousness; the body and tangible objects, body-consciousness and things to be cognised by body-consciousness; the mind and mind-objects, mind-consciousness and things to be cognised by mind-consciousness - - this, monks, is the all which, by directly knowing and fully understanding, by becoming dispassionate towards and abandoning, one is capable of eliminating suffering." The fifth.

6. The Discourse on Being Ablaze

28. On one occasion the Blessed One was dwelling at Gayā, at Gayāsīsa, together with a thousand monks. There the Blessed One addressed the monks - "All, monks, is blazing. And what, monks, is the all that is blazing? The eye, monks, is blazing, forms are blazing, eye-consciousness is blazing, eye-contact is blazing. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? 'Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with

anguishes,' I say. Etc. The tongue is blazing, flavours are blazing, tongue-consciousness is blazing, tongue-contact is blazing. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? 'Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes,' I say. Etc. The mind is blazing, mental phenomena are blazing, mind-consciousness is blazing, mind-contact is blazing. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? 'Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes,' I say. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" This is what the Blessed One said. Delighted, those monks rejoiced in what the Blessed One had said. And while this explanation was being spoken, the minds of that thousand monks were liberated from the mental corruptions by non-clinging. The sixth.

7. The Discourse on What Has Come to Be Over Time

29. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Blessed One addressed the monks - "The all, monks, is oppressed. And what, monks, is the all that is oppressed? The eye, monks, is oppressed, material forms are oppressed, eye-consciousness is oppressed, eye-contact is oppressed, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is oppressed. Oppressed by what? 'Oppressed by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes,' I say. Etc. The tongue is oppressed, flavours are oppressed, tongue-consciousness is oppressed, tongue-contact is oppressed, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is oppressed. Oppressed by what? 'Oppressed by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes,' I say. The body is oppressed. Etc. The mind is oppressed, mental phenomena are oppressed, mind-consciousness is oppressed, mind-contact is oppressed, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is oppressed. Oppressed by what? 'Oppressed by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes,' I say. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with material forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-

contact. Etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The seventh.

8. The Discourse on What is Suitable for Uprooting

30. "I will teach you, monks, the practice suitable for the uprooting of all imagining. Listen to that, pay close attention; I will speak." And what, monks, is that practice suitable for the uprooting of all imagining? Here, monks, a monk does not imagine the eye, does not imagine in the eye, does not imagine from the eye, does not imagine 'the eye is mine'. He does not imagine forms, does not imagine in forms, does not imagine from forms, does not imagine 'forms are mine'. He does not imagine eye-consciousness, does not imagine in eye-consciousness, does not imagine from eye-consciousness, does not imagine 'eye-consciousness is mine'. He does not imagine eye-contact, does not imagine in eye-contact, does not imagine from eye-contact, does not imagine 'eye-contact is mine'. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. Etc. He does not imagine the tongue, does not imagine in the tongue, does not imagine from the tongue, does not imagine 'the tongue is mine'. He does not imagine flavours, does not imagine in flavours, does not imagine from flavours, does not imagine 'flavours are mine'. He does not imagine tongue-consciousness, does not imagine in tongue-consciousness, does not imagine from tongue-consciousness, does not imagine 'tongue-consciousness is mine'. He does not imagine tongue-contact, does not imagine in tongue-contact, does not imagine from tongue-contact, does not imagine 'tongue-contact is mine'. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. Etc. He does not imagine the mind, does not imagine in the mind, does not imagine from the mind, does not imagine 'the mind is mine'. He does not imagine mental phenomena, does not imagine in mental phenomena, does not imagine from mental phenomena, does not imagine 'mental phenomena are mine'. He does not imagine mind-consciousness, does not imagine in mind-consciousness, does not imagine from mind-consciousness, does not imagine 'mind-consciousness is mine'. He does not imagine mind-contact, does not imagine in mind-contact, does not imagine from mind-contact, does not imagine 'mind-contact is mine'. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. He does not imagine all, does not imagine in all, does not imagine from all, does not imagine 'all is mine'. He, thus not imagining, does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, monks, is that practice suitable for the uprooting of all imagining. The eighth.

9. The Discourse on What is Suitable for Uprooting (First)

31. "I will teach you, monks, the practice suitable for the uprooting of all imagining. Listen to that. And what, monks, is that practice suitable for the uprooting of all imagining? Here, monks, a monk does not imagine the eye, does not imagine in the eye, does not imagine from the eye, does not imagine 'the eye is mine'. He does not imagine forms, etc. He does not imagine eye-consciousness, does not imagine eye-contact, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence, etc. He does not imagine the tongue, does not imagine in the tongue, does not imagine from the tongue, does not imagine 'the tongue is mine'. He does not imagine flavours, etc. He does not imagine tongue-consciousness, does not imagine tongue-contact. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence, etc. He does not imagine the mind, does not imagine in the mind, does not imagine from the mind, does not imagine 'the mind is mine'. He does not imagine mental phenomena, etc. He does not imagine mind-consciousness, does not imagine mind-contact. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence. As far as, monks, there are aggregates, elements, and sense bases, that too he does not imagine, in that too he does not imagine, from that too he does not imagine, he does not imagine 'that is mine'. He, thus not imagining, does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, monks, is that practice suitable for the uprooting of all imagining."The ninth.

10. The Discourse on What is Suitable for Uprooting (Second)

32. "I will teach you, monks, the practice suitable for the uprooting of all imagining. Listen to that. And what, monks, is that practice suitable for the uprooting of all imagining?

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

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, venerable sir."

"Forms... etc. eye-consciousness... is eye-contact permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, Venerable Sir." Etc.

"Is the tongue permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Flavours... tongue-consciousness... tongue-contact... etc. whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir." Etc. Mental phenomena... Mind-consciousness... is mind-contact permanent or impermanent?

"Impermanent, venerable sir."

"Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact. He becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or

neither-unpleasant-nor-pleasant. Etc. He becomes disenchanted with the tongue, becomes disenchanted with flavours, etc. He becomes disenchanted with whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact. He becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, monks, is that practice suitable for the uprooting of all imagining."The tenth.

The Chapter on All is the third.

Its summary:

The All and two on abandoning, fully understanding the other two;
Blazing and Period of Time, Suitable two and Beneficial;
By that the chapter is called.

4. The Chapter on What is Subject to Birth

1-10. The Ten Discourses Beginning with Subject to Birth

33. At Sāvattthī. There, etc. "All, monks, is subject to birth. And what, monks, is all that is subject to birth? The eye, monks, is subject to birth. Forms... eye-consciousness... eye-contact is subject to birth. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is subject to birth. Etc. The tongue... Flavours... tongue-consciousness... tongue-contact, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is subject to birth. The body... etc. the mind is subject to birth, mental phenomena are subject to birth, mind-consciousness is subject to birth, mind-contact is subject to birth. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is subject to birth. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms... becomes disenchanted with eye-consciousness... becomes disenchanted with eye-contact... etc. He understands: 'There is no more of this state of being.'" The first.

34. "The all, monks, is subject to ageing, etc. In brief. The second.

35. "All, monks, is subject to disease, etc. The third.

36. "All, monks, is subject to death, etc. The fourth.

37. "The all, monks, is subject to sorrow, etc. The fifth.

38. "The all, monks, is subject to defilement, etc. The sixth.

39. "The all, monks, is subject to destruction, etc. The seventh.

- 40.** "The all, monks, is subject to fall, etc. The eighth.
- 41.** "The all, monks, having the nature of rising, etc. The ninth.
- 42.** "All, monks, is having the nature of cessation, etc. The tenth.

The Chapter on Subject to Birth is the fourth.

Its summary:

Birth, ageing, illness, death, sorrow, and subject to defilement;
Destruction, fall, origin - by having the nature of cessation, these are ten.

5. The Chapter on All is Impermanent

1-9. The Nine Discourses Beginning with Impermanent

43. At Sāvattthī. There, etc. "The all, monks, is impermanent. And what, monks, is the all that is impermanent? The eye, monks, is impermanent, forms are impermanent, eye-consciousness is impermanent, eye-contact is impermanent. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent. Etc. The tongue is impermanent, flavours are impermanent, tongue-consciousness is impermanent, tongue-contact is impermanent. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent. The body is impermanent... etc. The mind is impermanent, mental phenomena are impermanent, mind-consciousness is impermanent, mind-contact is impermanent. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact. He becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Etc. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The first.

- 44.** "The all, monks, is suffering, etc. The second.
- 45.** "The all, monks, is non-self... etc. The third.
- 46.** "The all, monks, should be directly known, etc. The fourth.
- 47.** "The all, monks, is to be fully understood, etc. The fifth.
- 48.** "The all, monks, is to be abandoned. Etc. The sixth.
- 49.** "The all, monks, is to be realised, etc. The seventh.

50. "The all, monks, is to be fully understood through direct knowledge, etc. The eighth.

51. "The all, monks, is troubled, etc. The ninth.

10. The Discourse on Being Afflicted

52. "The all, monks, is afflicted. And what, monks, is the all that is afflicted? The eye, monks, is afflicted, forms are afflicted, eye-consciousness is afflicted, eye-contact is afflicted. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is afflicted. Etc. The tongue is afflicted, flavours are afflicted, tongue-consciousness is afflicted, tongue-contact is afflicted. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is afflicted. The body is afflicted... The mind is afflicted, mental phenomena are afflicted, mind-consciousness is afflicted, mind-contact is afflicted. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is afflicted. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact. He becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Etc. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact. He becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The tenth.

The Chapter on All Impermanent is the fifth.

Its summary:

Impermanent, suffering, non-self, directly knowable, to be fully understood;
To be abandoned, to be realised, directly knowable and to be fully understood;
Troubled, afflicted, by that the chapter is called.

The first fifty in the Section on the Six Sense Bases is complete.

The chapter summary of that:

The Impermanent Chapter, the Pairs, the All Chapter, Subject to Birth;
With the Impermanent Chapter the fifty, the fifth is called by that.

6. The Chapter on Ignorance

1. The Discourse on the Abandoning of Ignorance

53. At Sāvattthī. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, is ignorance abandoned, does true knowledge arise?"

"The eye, monk, for one knowing, for one seeing as impermanent, ignorance is abandoned, true knowledge arises. Material forms, for one knowing, for one seeing as impermanent, ignorance is abandoned, true knowledge arises. Eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, ignorance is abandoned, true knowledge arises. The ear... the nose... The tongue... The body... The mind, for one knowing, for one seeing as impermanent, ignorance is abandoned, true knowledge arises. Mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, ignorance is abandoned, true knowledge arises. Thus, monk, for one knowing thus, for one seeing thus, ignorance is abandoned, true knowledge arises." The first.

2. The Discourse on the Abandoning of Fetters

54. "How, venerable sir, for one knowing, for one seeing, are mental fetters abandoned?" "The eye, monk, for one knowing, for one seeing as impermanent, mental fetters are abandoned. Forms... eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, mental fetters are abandoned. The ear... the nose... The tongue... The body... The mind... Towards the Teaching... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, mental fetters are abandoned. Thus, monk, for one knowing thus, for one seeing thus, mental fetters are abandoned." The second.

3. The Discourse on the Uprooting of Mental Fetters

55. "How, venerable sir, for one knowing, for one seeing, do mental fetters go to uprooting?" "The eye, monk, for one knowing, for one seeing as non-self, mental fetters go to uprooting. Material forms as non-self... eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as non-self, mental fetters go to uprooting. The ear... the nose... The tongue... The body... The mind... Towards the Teaching... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as non-self, mental fetters go to uprooting. Thus, monk, for one knowing thus, for one seeing thus, mental fetters go to uprooting." The third.

4. The Discourse on the Abandoning of Mental Corruptions

56. "How, venerable sir, for one knowing, for one seeing, are mental corruptions abandoned?" etc. The fourth.

5. The Discourse on the Uprooting of Mental Corruptions

57. "How, venerable sir, for one knowing, for one seeing, do mental corruptions go to uprooting?" etc. The fifth.

6. The Discourse on the Abandoning of Underlying Tendencies

58. "How, venerable sir, for one knowing, etc. are underlying tendencies abandoned?" etc. The sixth.

7. The Discourse on the Uprooting of Underlying Tendencies

59. "How, venerable sir, for one knowing, etc. do underlying tendencies go to uprooting?" "The eye, monk, for one knowing, for one seeing as non-self, underlying tendencies go to uprooting. Etc. The ear... the nose... The tongue... The body... The mind... Towards the Teaching... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as non-self, underlying tendencies go to uprooting. Thus, monk, for one knowing thus, for one seeing thus, underlying tendencies go to uprooting." The seventh.

8. The Discourse on the Full Understanding of All Clinging

60. "I will expound to you, monks, the Teaching for the full understanding of all clinging. Listen to that. And what, monks, is the teaching for the full understanding of all clinging? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, becomes disenchanted with feeling. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; through deliverance, he understands: 'Clinging has been fully understood by me.' Dependent on the ear and sounds, arises... dependent on the nose and odours... dependent on the tongue and flavours... dependent on the body and tangible objects... dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling. Seeing thus, monks, a learned noble disciple becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, becomes disenchanted with feeling. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; through deliverance, he understands: 'Clinging has been fully understood by me.' This, monks, is the teaching for the full understanding of all clinging." The eighth.

9. The First Discourse on the Exhaustion of All Clinging

61. "I will expound to you, monks, the Teaching for the exhaustion of all clinging. Listen to that. And what, monks, is the teaching for the exhaustion of all clinging? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, becomes disenchanted with feeling. Being disenchanted, he becomes

dispassionate; through dispassion, he becomes liberated; through deliverance, he understands: 'Clinging has been exhausted by me.' Etc. Dependent on the tongue and flavours, tongue-consciousness arises. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling. Seeing thus, monks, a learned noble disciple becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, becomes disenchanted with feeling. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; through deliverance, he understands: 'Clinging has been exhausted by me.' This, monks, is the teaching for the exhaustion of all clinging." The ninth.

10. The Second Discourse on the Exhaustion of All Clinging

62. "I will expound to you, monks, the Teaching for the exhaustion of all clinging. Listen to that. And what, monks, is the teaching for the exhaustion of all clinging?"

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

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Forms... etc. Is eye-consciousness permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is eye-contact permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"The ear... the nose... The tongue... The body... The mind... Mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact. He becomes disenchanted with whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Etc. He becomes disenchanted with the tongue, becomes disenchanted with flavours, becomes disenchanted with tongue-consciousness, becomes disenchanted with tongue-contact, whatever feeling arises with tongue-contact as condition, etc. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact. He becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, monks, is the teaching for the exhaustion of all clinging."The tenth.

The Chapter on Ignorance is the sixth.

Its summary:

Ignorance, two with mental fetters, two spoken with mental corruptions;
The other two with underlying tendencies, two with full understanding, and
Exhaustion;
By that the chapter is called.

7. The Chapter on Migajāla

1. The First Discourse on Migajāla

63. At Sāvattthī. Then the Venerable Migajāla approached the Blessed One, etc. Seated to one side, the Venerable Migajāla said this to the Blessed One - "'One who dwells alone, one who dwells alone', venerable sir, is said. In what respect, venerable sir, is one who dwells alone, and in what respect is one who dwells with a companion?"

"There are, Migajāla, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. When there is delight, there is lust; when there is lust, there is bondage. A monk bound by the fetter of delight, Migajāla, is called one who dwells with a companion. There are, etc. There are, Migajāla, flavours cognisable by tongue that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. When there is delight, there is lust; when there is lust, there is bondage. A monk bound by the fetter of delight, Migajāla, is called one who dwells with a companion. And a monk dwelling thus, Migajāla, even though he resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human

seclusion, suitable for retreat; yet he is called one who dwells with a companion. What is the reason for this? Craving is his companion, and that has not been abandoned by him. Therefore he is called one who dwells with a companion.

"And there are, Migajāla, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. When there is no delight, there is no lust; when there is no lust, there is no bondage. A monk unbound from the fetter of delight, Migajāla, is called one who dwells alone, etc. And there are, Migajāla, flavours cognisable by tongue, etc. And there are, Migajāla, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. When there is no delight, there is no lust; when there is no lust, there is no bondage. A monk dissociated from the fetter of delight, Migajāla, is called one who dwells alone. And a monk dwelling thus, Migajāla, even though he dwells at the edge of a village, crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. Yet he is called one who dwells alone. What is the reason for this? Craving is his companion, and that has been abandoned by him. Therefore he is called one who dwells alone." The first.

2. The Second Discourse on Migajāla

64. Then the Venerable Migajāla approached the Blessed One, etc. Seated to one side, the Venerable Migajāla said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"There are, Migajāla, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. From the arising of delight is the arising of suffering, Migajāla, I say, etc. And there are, Migajāla, flavours cognisable by tongue, etc. And there are, Migajāla, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. From the arising of delight is the arising of suffering, Migajāla, I say.

"And there are, Migajāla, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. From the cessation of delight is the cessation of suffering, Migajāla, I say, etc. And there are, Migajāla, flavours cognisable by tongue that are desirable, lovely, etc. And there are, Migajāla, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not

assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. From the cessation of delight is the cessation of suffering, Migajāla, I say."

Then the Venerable Migajāla, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Venerable Migajāla, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Migajāla became one of the Worthy Ones. The second.

3. The First Discourse on Samiddhi's Question about Māra

65. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Samiddhi approached the Blessed One, etc. he said this to the Blessed One - "'Māra, Māra', venerable sir, is said. In what respect, venerable sir, would there be Māra or the concept of Māra?"

"Where, Samiddhi, there is the eye, there are forms, there is eye-consciousness, there are phenomena to be cognised by eye-consciousness, there is Māra or the concept of Māra. There is the ear, there are sounds, there is ear-consciousness, there are phenomena to be cognised by ear-consciousness, there is Māra or the concept of Māra. There is the nose, there are odours, there is nose-consciousness, there are phenomena to be cognised by nose-consciousness, there is Māra or the concept of Māra. There is the tongue, there are flavours, there is tongue-consciousness, there are phenomena to be cognised by tongue-consciousness, there is Māra or the concept of Māra. There is the body, there are tangible objects, there is body-consciousness, there are phenomena to be cognised by body-consciousness, there is Māra or the concept of Māra. There is the mind, there are mental phenomena, there is mind-consciousness, there are phenomena to be cognised by mind-consciousness, there is Māra or the concept of Māra.

"But where, Samiddhi, there is no eye, there are no forms, there is no eye-consciousness, there are no phenomena to be cognised by eye-consciousness, there is no Māra or concept of Māra. There is no ear, etc. There is no nose, etc. There is no tongue, there are no flavours, there is no tongue-consciousness, there are no phenomena to be cognised by tongue-consciousness, there is no Māra or concept of Māra. There is no body, etc. There is no mind, there are no mental phenomena, there is no mind-consciousness, there are no phenomena to be cognised by mind-consciousness, there is no Māra or concept of Māra." The third.

4. The Discourse on Samiddhi's Question about a Being

66. "'A being, a being', venerable sir, is said. In what respect, venerable sir, would there be a being or the concept of a being?" etc. The fourth.

5. The Discourse on Samiddhi's Question about Suffering

67. "'Suffering, suffering', venerable sir, is said. In what respect, venerable sir, would there be suffering or the concept of suffering?" etc. The fifth.

6. The Discourse on Samiddhi's Question about the World

68. "'World, world', venerable sir, is said. In what respect, venerable sir, would there be the world or the popular designation of the world?" "Where, Samiddhi, there is the eye, there are forms, there is eye-consciousness, there are phenomena to be cognised by eye-consciousness, there is the world or the popular designation of the world. Etc. There is the tongue, etc. There is the mind, there are mental phenomena, there is mind-consciousness, there are phenomena to be cognised by mind-consciousness, there is the world or the popular designation of the world.

"But where, Samiddhi, there is no eye, there are no forms, there is no eye-consciousness, there are no phenomena to be cognised by eye-consciousness, there is no world or popular designation of the world. Etc. There is no tongue, etc. There is no mind, there are no mental phenomena, there is no mind-consciousness, there are no phenomena to be cognised by mind-consciousness, there is no world or popular designation of the world." The sixth.

7. The Discourse on Upasena and the Venomous Snake

69. On one occasion the Venerable Sāriputta and the Venerable Upasena were dwelling at Rājagaha in the Cool Grove at the Sappasoṇḍika Cave. Now at that time a venomous snake had fallen on the Venerable Upasena's body. Then the Venerable Upasena addressed the monks - "Come, friends, having lifted this body of mine onto a small bed, carry it outside. Before this body scatters right here; just as a handful of chaff."

When this was said, the Venerable Sāriputta said this to the Venerable Upasena - "But we do not see any alteration of the Venerable Upasena's body or change of his faculties. And yet the Venerable Upasena says thus - 'Come, friends, having lifted this body of mine onto a small bed, carry it outside. Before this body scatters right here; just as a handful of chaff.'""For one, friend Sāriputta, to whom it might occur thus - 'I am the eye' or 'the eye is mine', etc. 'I am the tongue' or 'the tongue is mine', 'I am the mind' or 'the mind is mine'. For him, friend Sāriputta, there might be alteration of the body or change of the faculties. But for me, friend Sāriputta, it does not occur thus - 'I am the eye' or 'the eye is mine', etc. 'I am the tongue' or 'the tongue is mine', etc. 'I am the mind' or 'the mind is mine'. So for me, friend Sāriputta, why would there be alteration of the body or change of the faculties!"

"Because indeed for the Venerable Upasena the underlying tendencies to I-making, mine-making, and conceit have been well uprooted for a long time. Therefore for the Venerable Upasena it does not occur thus - 'I am the eye' or 'the eye is mine', etc. 'I am the tongue' or 'the tongue is mine', etc. 'I am the mind' or 'the mind is mine.'"

Then those monks, having lifted the Venerable Upasena's body onto a small bed, carried it outside. Then the Venerable Upasena's body scattered right there; just as a handful of chaff. The seventh.

8. The Discourse on Upavāṇa and the Visible Here and Now

70. Then the Venerable Upavāṇa approached the Blessed One, etc. Seated to one side, the Venerable Upavāṇa said this to the Blessed One - "'The Teaching is visible here and now, the Teaching is visible here and now', venerable sir, is said. In what respect, venerable sir, is the Teaching visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"Here, Upavāṇa, a monk, having seen a form with the eye, is one who experiences form and one who experiences lust for form. And when there is lust internally regarding forms, he understands 'there is lust internally in me regarding forms.' That, Upavāṇa, a monk, having seen a form with the eye, is one who experiences form and one who experiences lust for form. And when there is lust internally regarding forms, he understands 'there is lust internally in me regarding forms.' In this way too, Upavāṇa, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise." Etc.

"Furthermore, Upavāṇa, a monk, having tasted a flavour with the tongue, is one who experiences flavour and one who experiences lust for flavour. And when there is lust internally regarding flavours, he understands 'there is lust internally in me regarding flavours.' That, Upavāṇa, a monk, having tasted a flavour with the tongue, is one who experiences flavour and one who experiences lust for flavour. And when there is lust internally regarding flavours, he understands 'there is lust internally in me regarding flavours.' In this way too, Upavāṇa, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise." Etc.

"Furthermore, Upavāṇa, a monk, having cognised a mental phenomenon with the mind, is one who experiences mental phenomena and one who experiences lust for mental phenomena. And when there is lust internally regarding mental phenomena, he understands 'there is lust internally in me regarding mental phenomena.' That, Upavāṇa, a monk, having cognised a mental phenomenon with the mind, is one who experiences mental phenomena and one who experiences lust for mental phenomena. And when there is lust internally regarding mental phenomena, he understands 'there is lust internally in me regarding mental phenomena.' In this way too, Upavāṇa, the Teaching is visible here and now, etc. to be individually experienced by the wise." Etc.

"Here, Upavāṇa, a monk, having seen a form with the eye, is one who experiences form, but not one who experiences lust for form. And when there is no lust internally regarding forms, he understands 'there is no lust internally in me regarding forms.' That, Upavāṇa, a monk, having seen a form with the eye, is indeed one who experiences form, but not one who experiences lust for form. And when there is no lust internally regarding forms, he understands 'there is no lust internally in me regarding forms.' In this way too, Upavāṇa, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise." Etc.

"Furthermore, Upavāṇa, a monk, having tasted a flavour with the tongue, is indeed one who experiences flavour, but not one who experiences lust for flavour. And when there is no lust internally regarding flavours, he understands 'there is no lust internally in me regarding flavours.' Etc.

"Furthermore, Upavāṇa, a monk, having cognised a mental phenomenon with the mind, is indeed one who experiences mental phenomena, but not one who experiences lust for mental phenomena. And when there is no lust internally regarding mental phenomena, he understands 'there is no lust internally in me regarding mental phenomena.' That, Upavāṇa, a monk, having cognised a mental phenomenon with the mind, is indeed one who experiences mental phenomena, but not one who experiences lust for mental phenomena. And when there is no lust internally regarding mental phenomena, he understands 'there is no lust internally in me regarding mental phenomena.' In this way too, Upavāṇa, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise." The eighth.

9. The First Discourse on the Six Sense Bases of Contact

71. "Monks, whatever monk does not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact. The holy life has not been lived by him, he is far from this Teaching and discipline."

When this was said, a certain monk said this to the Blessed One - "Here I, venerable sir, am lost. For I, venerable sir, do not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact."

"What do you think, monk, do you regard the eye thus: 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Good, monk, and here for you, monk, the eye - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. This itself is the end of suffering. Etc. Do you regard the tongue thus: 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Good, monk, and here for you, monk, the tongue - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. This itself is the end of suffering. Etc. Do you regard the mind thus: 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Good, monk, and here for you, monk, the mind - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. This itself is the end of suffering." The ninth.

10. The Second Discourse on the Six Sense Bases of Contact

72. "Monks, whatever monk does not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact. The holy life has not been lived by him, he is far from this Teaching and discipline."

When this was said, a certain monk said this to the Blessed One -"Here I, venerable sir, am lost, utterly lost. For I, venerable sir, do not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact."

"What do you think, monk, do you regard the eye thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, monk, and here for you, monk, the eye - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. Thus for you this first sense base of contact will be abandoned for non-rebirth in the future, etc.

Do you regard the tongue thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, monk, and here for you, monk, the tongue - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. Thus for you this fourth sense base of contact will be abandoned for non-rebirth in the future, etc.

Do you regard the mind thus: 'This is not mine, this I am not, this is not my self'?"

"Yes, venerable sir."

"Good, monk, and here for you, monk, the mind - 'This is not mine, this I am not, this is not my self' - thus this will be well seen as it really is with right wisdom. Thus for you this sixth sense base of contact will be abandoned for non-rebirth in the future." The tenth.

11. The Third Discourse on the Six Sense Bases of Contact

73. "Monks, whatever monk does not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact. The holy life has not been lived by him, he is far from this Teaching and discipline."

When this was said, a certain monk said this to the Blessed One -"Here I, venerable sir, am lost, utterly lost. For I, venerable sir, do not understand as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact."

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

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"The ear... the nose... The tongue... The body... Is the mind permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monk, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with the ear, becomes disenchanted with the nose, becomes disenchanted with the tongue, becomes disenchanted with the body, becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The eleventh.

The Chapter on Migajāla is the seventh.

Its summary:

Two spoken with Migajāla, and four with Samiddhi;
Upasena, Upavāṇa, and three on the six sense bases of contact.

8. The Chapter on the Sick

1. The First Discourse on the Sick

74. At Sāvattthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "In a certain monastery, venerable sir, a certain monk who is new and unknown is sick, afflicted, severely ill. It would be good, venerable sir, if the Blessed One would approach that monk, out of compassion."

Then the Blessed One, having heard 'new' and having heard 'sick', having understood 'an unknown monk', approached that monk. That monk saw the Blessed One coming from afar. Having seen him, he stirred on his bed. Then the Blessed One said this to that monk - "Enough, monk, do not stir on your bed. There are these seats prepared; I will sit down there." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to that monk - "Is it bearable for you, monk, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?"

"It is not bearable for me, venerable sir, not endurable; excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

"Do you have no remorse, monk, no regret?"

"Indeed, venerable sir, I have no small remorse, no small regret."

"But does your self blame you regarding morality, monk?"

"My self does not blame me regarding morality, venerable sir."

"If indeed, monk, your self does not blame you regarding morality, then what is your remorse and what is your regret?"

"I do not understand, venerable sir, the Teaching taught by the Blessed One to be for the purpose of purification of morality."

"If indeed you, monk, do not understand the Teaching expounded by me to be for the purpose of purification of morality, then for what purpose do you understand the Teaching expounded by me, monk?"

"I understand, venerable sir, the Teaching taught by the Blessed One to be for the purpose of dispassion towards lust."

"Good, good, monk! Good indeed, monk, you understand the Teaching taught by me to be for the purpose of dispassion towards lust. For the Teaching taught by me, monk, is for the purpose of dispassion towards lust. What do you think, monk, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"That which... etc. The ear... the nose... The tongue... The body... Is the mind permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monk, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with the ear, etc. becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Delighted, that monk rejoiced in what the Blessed One had said. And while this explanation was being spoken, the stainless, spotless eye of the Teaching arose in that monk - "Whatever has the nature of arising, all that has the nature of cessation." The first.

2. The Second Discourse on the Sick

75. Then a certain monk... etc. he said this to the Blessed One - "In a certain monastery, venerable sir, a certain monk who is new and unknown is sick, afflicted, severely ill. It would be good, venerable sir, if the Blessed One would approach that monk, out of compassion."

Then the Blessed One, having heard 'new' and having heard 'sick', having understood 'an unknown monk', approached that monk. That monk saw the Blessed One coming from afar. Having seen him, he stirred on his bed. Then the Blessed One said this to that monk - "Enough, monk, do not stir on your bed. There are these seats prepared; I will sit down there." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to that monk - "Is it bearable for you, monk, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?"

"It is not bearable for me, venerable sir, not endurable... etc. My self does not blame me regarding morality, venerable sir."

"If indeed, monk, your self does not blame you regarding morality, then what is your remorse and what is your regret?"

"I do not understand, venerable sir, the Teaching taught by the Blessed One to be for the purpose of purification of morality."

"If indeed you, monk, do not understand the Teaching expounded by me to be for the purpose of purification of morality, then for what purpose do you understand the Teaching expounded by me, monk?"

"I understand, venerable sir, the Teaching taught by the Blessed One to be for the purpose of final nibbāna without clinging."

"Good, good, monk! Good indeed, monk, you understand the Teaching taught by me to be for the purpose of final nibbāna without clinging. For the Teaching taught by me, monk, is for the purpose of final nibbāna without clinging."

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

"Impermanent, venerable sir."

"That which... etc. The ear... the nose... The tongue... The body... The mind... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monk, a learned noble disciple becomes disenchanted with the eye, etc. with the mind, with mind-consciousness, becomes disenchanted with mind-contact. He becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated;

when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Delighted, that monk rejoiced in what the Blessed One had said. And while this explanation was being spoken, that monk's mind was liberated from the mental corruptions by non-clinging. The second.

3. The Discourse on Rādhā and Impermanence

76. Then the Venerable Rādhā... etc. Seated to one side, the Venerable Rādhā said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."
"Whatever, Rādhā, is impermanent, therein your desire is to be abandoned. And what, Rādhā, is impermanent, therein your desire is to be abandoned? The eye is impermanent, forms are impermanent, eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent. Therein your desire is to be abandoned, etc. The tongue... The body... The mind is impermanent. Therein your desire is to be abandoned. Mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent. Therein your desire is to be abandoned. Whatever, Rādhā, is impermanent, therein your desire is to be abandoned." The third.

4. The Discourse on Rādhā and Suffering

77. "Whatever, Rādhā, is suffering, therein your desire is to be abandoned. And what, Rādhā, is suffering? The eye, Rādhā, is suffering. Therein your desire is to be abandoned. Forms... eye-consciousness... Eye-contact... whatever feeling arises with eye-contact as condition, etc. whether neither-unpleasant-nor-pleasant - that too is suffering. Therein your desire is to be abandoned, etc. the mind is suffering... Mental phenomena... Mind-consciousness... Mind-contact... whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering. Therein your desire is to be abandoned. Whatever, Rādhā, is suffering, therein your desire is to be abandoned." The fourth.

5. The Discourse on Rādhā and Non-self

78. "That which, Rādhā, is non-self, therein your desire is to be abandoned. And what, Rādhā, is non-self? The eye, Rādhā, is non-self. Therein your desire is to be abandoned. Forms... eye-consciousness... Eye-contact... whatever arises with eye-contact as condition... etc. The mind is non-self... Mental phenomena... Mind-consciousness... Mind-contact... whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is non-self. Therein your desire is to be abandoned. That which, Rādhā, is non-self, therein your desire is to be abandoned." The fifth.

6. The First Discourse on the Abandoning of Ignorance

79. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "Is there indeed, venerable sir, one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises?"

"There is indeed, monk, one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises."

"But which, venerable sir, is that one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises?"

"Ignorance, monk, is that one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises."

"But how, venerable sir, for one knowing, for one seeing, is a monk's ignorance abandoned and true knowledge arises?"

"The eye, monk, for one knowing, for one seeing as impermanent, a monk's ignorance is abandoned, true knowledge arises. Forms... eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, a monk's ignorance is abandoned, true knowledge arises, etc. The mind, for one knowing, for one seeing as impermanent, a monk's ignorance is abandoned, true knowledge arises. Mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, a monk's ignorance is abandoned, true knowledge arises. Thus, monk, for one knowing thus, for one seeing thus, a monk's ignorance is abandoned, true knowledge arises." The sixth.

7. The Second Discourse on the Abandoning of Ignorance

80. Then a certain monk... etc. said this - "Is there indeed, venerable sir, one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises?"

"There is indeed, monk, one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises."

"But which, venerable sir, is that one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises?"

"Ignorance, monk, is that one thing by the abandoning of which a monk's ignorance is abandoned and true knowledge arises."

"But how, venerable sir, for one knowing, for one seeing, is ignorance abandoned, does true knowledge arise?"

"Here, monk, a monk has heard: 'All phenomena are not fit for adherence.' And when this, monk, has been heard by a monk: 'All phenomena are not fit for adherence.' He directly knows all phenomena; having directly known all phenomena, he fully understands all phenomena; having fully understood all phenomena, he sees all signs as other, he sees the eye as other, material forms... eye-consciousness... Eye-contact... whatever feeling arises with eye-contact as condition - whether pleasant or

unpleasant or neither-unpleasant-nor-pleasant - that too he sees as other... etc. he sees the mind as other, mental phenomena... Mind-consciousness... Mind-contact... whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as other. Thus, monk, for one knowing thus, for one seeing thus, a monk's ignorance is abandoned, true knowledge arises." The seventh.

8. The Discourse on Several Monks

81. Then several monks approached the Blessed One, etc. 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, monks, for the full understanding of suffering the holy life is lived under me. But if, monks, heterodox wandering ascetics were to ask you thus - 'But which, friend, is that suffering, for the full understanding of which the holy life is lived under the ascetic Gotama?' Thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'The eye, friend, is suffering; for the full understanding of that, the holy life is lived under the Blessed One. Forms, etc. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering. For the full understanding of that, the holy life is lived under the Blessed One, etc. The mind is suffering, etc. whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering. For the full understanding of that, the holy life is lived under the Blessed One. This, friend, is that suffering; for the full understanding of that, the holy life is lived under the Blessed One.' Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The eighth.

9. The Discourse on the Question about the World

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

"'World, world', venerable sir, is said. In what respect, venerable sir, is it called 'world'?" "'It falls apart', monk, therefore it is called 'world'. And what falls apart? The eye, monk, falls apart. Material forms fall apart, eye-consciousness falls apart, eye-contact falls apart, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too falls apart. Etc. The tongue falls apart, etc. The mind falls apart, mental phenomena fall apart, mind-consciousness falls apart, mind-contact falls apart, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-

pleasant - that too falls apart. 'It falls apart', monk, therefore it is called 'world'."The ninth.

10. The Discourse on Phagguna's Question

83. Then the Venerable Phagguna... etc. Seated to one side, the Venerable Phagguna said this to the Blessed One -

"Is there indeed, venerable sir, that eye, by which eye one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them... etc. Is there indeed, venerable sir, that tongue, by which tongue one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them... etc. Is there indeed, venerable sir, that mind, by which mind one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them?"

"There is not indeed, Phagguna, that eye, by which eye one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them... etc. There is not indeed, Phagguna, that tongue, by which tongue one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them... etc. There is not indeed, Phagguna, that mind, by which mind one describing the Buddhas of the past who have attained final Nibbāna, who have cut off obsession, who have cut off the path, who have exhausted the round of rebirths, who have transcended all suffering, might describe them." The tenth.

The Chapter on the Sick is the eighth.

Its summary:

Two spoken with the sick one, the other three with Rādhā;
And two spoken with ignorance, the monk and the world and Phagguna.

9. The Chapter on Channa

1. The Discourse on the Nature of Disintegration

84. At Sāvattthī. Then the Venerable Ānanda approached the Blessed One, etc. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"'World, world', venerable sir, is said. In what respect, venerable sir, is it called 'world'?" "Whatever, Ānanda, is subject to disintegration, this is called 'world' in the Noble One's discipline. And what, Ānanda, is subject to disintegration? The eye, Ānanda, is subject to disintegration, material forms are subject to disintegration, eye-consciousness is subject to disintegration, eye-contact is subject to disintegration, whatever arises with eye-contact as condition, etc. that too is subject to

disintegration, etc. The tongue is subject to disintegration, flavours are subject to disintegration, tongue-consciousness is subject to disintegration, tongue-contact is subject to disintegration, whatever arises with tongue-contact as condition, etc. that too is subject to disintegration, etc. The mind is subject to disintegration, mental phenomena are subject to disintegration, mind-consciousness is subject to disintegration, mind-contact is subject to disintegration, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is subject to disintegration. Whatever, Ānanda, is subject to disintegration, this is called 'world' in the Noble One's discipline." The first.

2. The Discourse on the Empty World

85. Then the Venerable Ānanda, etc. he said this to the Blessed One - "'Empty is the world, empty is the world', venerable sir, is said. In what respect, venerable sir, is it said 'the world is empty'?" "Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'. And what, Ānanda, is empty of a self or of what belongs to a self? The eye, Ānanda, is empty of a self or of what belongs to a self. Forms are empty of a self or of what belongs to a self, eye-consciousness is empty of a self or of what belongs to a self, eye-contact is empty of a self or of what belongs to a self, etc. whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is empty of a self or of what belongs to a self. Because, Ānanda, it is empty of a self or of what belongs to a self, therefore it is said 'the world is empty'." The second.

3. The Discourse on the Teaching in Brief

86. Seated to one side, the Venerable Ānanda said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Ānanda, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Are forms permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Eye-consciousness... etc. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, Venerable Sir." Etc.

"Is the tongue permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Tongue-consciousness... tongue-contact... etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, Venerable Sir." Etc.

"Seeing thus, Ānanda, a learned noble disciple becomes disenchanted with the eye, etc. becomes disenchanted with eye-contact, etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The third.

4. The Discourse on Channa

87. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Sāriputta and the Venerable Mahācunda and the Venerable Channa were dwelling on the Vulture's Peak mountain. Now at that time the Venerable Channa was sick, afflicted, severely ill. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Mahācunda; having approached, he said this to the Venerable Mahācunda - "Come, friend Cunda, let us go to where the Venerable Channa is, to enquire about his illness." "Yes, friend," the Venerable Mahācunda assented to the Venerable Sāriputta.

Then the Venerable Sāriputta and the Venerable Mahācunda approached the Venerable Channa; having approached, they sat down on the prepared seats. Having sat down, the Venerable Sāriputta said this to the Venerable Channa - "Is it bearable for you, friend Channa, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?"

"It is not bearable for me, friend Sāriputta, not endurable; excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, friend, a strong man were to crush one's head with a sharp point; just so, friend, exceeding winds strike at my head. It is not bearable for me, friend, not endurable, etc. not their receding. Just as, friend, a strong man were to bind one's head with a tight leather strap as a head-band; just so, friend, there is exceeding headache in my head. It is not bearable for me, friend, not endurable, etc. not their receding. Just as, friend, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife; just so, exceeding winds cut through my belly. It is not bearable for me, friend, not endurable, etc. not their receding. Just as, friend, two strong men, having seized a weaker man by both arms, were to scorch and thoroughly burn him over a charcoal pit; just so, friend, there is exceeding burning in my body. It is not bearable for me, friend, not endurable; excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. I will bring the knife, friend Sāriputta, I do not wish for life."

"Let not the Venerable Channa bring the knife. Let the Venerable Channa sustain himself, we wish the Venerable Channa to sustain himself. If the Venerable Channa does not have suitable foods, I will seek suitable foods for the Venerable Channa. If the Venerable Channa does not have suitable medicines, I will seek suitable medicines for the Venerable Channa. If the Venerable Channa does not have suitable attendants, I will attend upon the Venerable Channa. Let not the Venerable Channa bring the knife. Let the Venerable Channa sustain himself, we wish the Venerable Channa to sustain himself."

"It is not that I do not have suitable foods, friend Sāriputta; I have suitable foods. Nor is it that I do not have suitable medicines; I have suitable medicines. Nor is it that I do not have suitable attendants; I have suitable attendants. But, friend, the Teacher has been attended upon by me for a long time with what is agreeable, not with what is disagreeable. For this, friend, is proper for a disciple, that he should attend upon the Teacher with what is agreeable, not with what is disagreeable. 'The monk Channa will bring the knife blamelessly' - remember it thus, friend Sāriputta."

"We would ask the Venerable Channa a certain point, if the Venerable Channa gives permission for the answering of a question." "Ask, friend Sāriputta, having heard I will know."

"Friend Channa, do you regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is mine, this I am, this is my self'? Etc. Friend Channa, do you regard the tongue, tongue-consciousness, and phenomena to be cognised by tongue-consciousness thus: 'This is mine, this I am, this is my self'? Etc. Friend Channa, do you regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is mine, this I am, this is my self'?"

"Friend Sāriputta, I regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' Etc. Friend Sāriputta, I regard the tongue, tongue-consciousness, and phenomena to be cognised by tongue-consciousness thus: 'This is not mine, this I am

not, this is not my self.' Etc. Friend Sāriputta, I regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

"Regarding the eye, friend Channa, regarding eye-consciousness, regarding phenomena to be cognised by eye-consciousness, having seen what, having directly known what, do you regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self'? Regarding the tongue, friend Channa, regarding tongue-consciousness, regarding phenomena to be cognised by tongue-consciousness, having seen what, having directly known what, do you regard the tongue, tongue-consciousness, and phenomena to be cognised by tongue-consciousness thus: 'This is not mine, this I am not, this is not my self'? Regarding the mind, friend Channa, regarding mind-consciousness, regarding phenomena to be cognised by mind-consciousness, having seen what, having directly known what, do you regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self'?"

"Regarding the eye, friend Sāriputta, regarding eye-consciousness, regarding phenomena to be cognised by eye-consciousness, having seen cessation, having directly known cessation, I regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' Etc. Regarding the tongue, friend Sāriputta, regarding tongue-consciousness, regarding phenomena to be cognised by tongue-consciousness, having seen cessation, having directly known cessation, I regard the tongue, tongue-consciousness, and phenomena to be cognised by tongue-consciousness thus: 'This is not mine, this I am not, this is not my self.' Etc. Regarding the mind, friend Sāriputta, regarding mind-consciousness, regarding phenomena to be cognised by mind-consciousness, having seen cessation, having directly known cessation, I regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

When this was said, the Venerable Mahācunda said this to the Venerable Channa - "Therefore, friend Channa, this teaching of the Blessed One should be constantly attended to well - 'For one who is dependent there is wavering, for one who is independent there is no wavering. When there is no wavering there is tranquillity. When there is tranquillity there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth there is neither here nor beyond nor in between the two. This itself is the end of suffering.'"

Then the Venerable Sāriputta and the Venerable Mahācunda, having exhorted the Venerable Channa with this exhortation, rose from their seats and departed. Then the Venerable Channa, when those venerable ones had recently departed, brought the knife.

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 - "Venerable sir, the Venerable Channa has brought the knife. What is his destination, what is his future life?" "Was

not blamelessness declared to you, Sāriputta, by the monk Channa in your very presence?" "There is, venerable sir, a Vajjian village named Pubbavijjana. There the Venerable Channa has friendly families, intimate families, families to be visited." "Indeed, Sāriputta, the monk Channa has these friendly families, intimate families, families to be visited. But I do not say, Sāriputta, that to this extent one is blameworthy. Whoever, Sāriputta, lays down this body and clings to another body - him I call 'blameworthy'. That does not exist for the monk Channa. 'The monk Channa brought the knife blamelessly' - remember it thus, Sāriputta." The fourth.

5. The Discourse on Puṇṇa

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

"There are, Puṇṇa, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. 'From the arising of delight comes the arising of suffering, Puṇṇa' - I say, etc. There are, Puṇṇa, flavours cognisable by tongue, etc. There are, Puṇṇa, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. 'From the arising of delight comes the arising of suffering, Puṇṇa' - I say.

"There are, Puṇṇa, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, for him not delighting in that, not asserting it, not remaining grasping it, delight ceases. 'From the cessation of delight comes the cessation of suffering, Puṇṇa' - I say, etc. There are, Puṇṇa, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, for him not delighting in that, not asserting it, not remaining grasping it, delight ceases. 'From the cessation of delight comes the cessation of suffering, Puṇṇa' - I say.

"You, Puṇṇa, having been exhorted by me with this brief exhortation, in which country will you dwell?" "There is, venerable sir, a country named Sunāparanta, there I will dwell."

"Fierce indeed, Puṇṇa, are the people of Sunāparanta; harsh indeed, Puṇṇa, are the people of Sunāparanta. If, Puṇṇa, the people of Sunāparanta revile and abuse you, what will you think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta revile and abuse me, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with the hand.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with the hand, what will you

think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta strike me with the hand, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a clod.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a clod, what will you think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta strike me with a clod, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a stick.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a stick, what will you think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta strike me with a stick, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a knife, what will you think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta strike me with a knife, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not deprive me of life with a sharp knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta deprive you of life with a sharp knife, what will you think there, Puṇṇa?"

"If, venerable sir, the people of Sunāparanta deprive me of life with a sharp knife, there it will occur to me thus - 'There are disciples of that Blessed One who, being troubled, ashamed, and disgusted with the body and with life, seek one who would take their life with a knife. That has been obtained by me without seeking - one who would take my life with a knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"Good, good, Puṇṇa! You, Puṇṇa, endowed with this self-control and peace, will be able to dwell in the Sunāparanta country. Now do as you think fit, Puṇṇa."

Then the Venerable Puṇṇa, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, having set in order his lodging, taking his bowl and robe, set out on a journey towards the Sunāparanta country. Wandering on a journey gradually, he arrived at the Sunāparanta country. There the Venerable Puṇṇa dwelt in the Sunāparanta country. Then the Venerable Puṇṇa within that one rainy season established about five hundred male lay followers. Within that one rainy season he

established about five hundred female lay followers. Within that one rainy season he realised the three true knowledges. Within that one rainy season he attained final Nibbāna.

Then several monks approached the Blessed One, etc. Seated to one side, those monks said this to the Blessed One - "Venerable sir, the son of good family named Puṇṇa who was exhorted by the Blessed One with a brief exhortation has died. What is his destination, what is his future life?"

"Monks, the son of good family Puṇṇa was wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the son of good family Puṇṇa has attained final Nibbāna." The fifth.

6. The Discourse on Bāhiya

89. Then the Venerable Bāhiya approached the Blessed One, etc. Seated to one side, the Venerable Bāhiya said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"What do you think, Bāhiya, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Are forms permanent or impermanent?"

"Impermanent, venerable sir." Etc. Eye-consciousness... etc. Eye-contact... etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, Bāhiya, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or

neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

Then the Venerable Bāhiya, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Venerable Bāhiya, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness - the final goal of the holy life, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Bāhiya became one of the Worthy Ones. The sixth.

7. The First Discourse on Craving

90. "Craving, monks, is a disease, craving is a boil, craving is a dart. Therefore, monks, the Truth-finder dwells without craving, free from the dart. Therefore, monks, if a monk should wish 'May I dwell without craving, free from the dart', he should not imagine the eye, should not imagine in the eye, should not imagine from the eye, should not imagine 'the eye is mine'; he should not imagine forms, should not imagine in forms, should not imagine from forms, should not imagine 'forms are mine'; he should not imagine eye-consciousness, should not imagine in eye-consciousness, should not imagine from eye-consciousness, should not imagine 'eye-consciousness is mine'; he should not imagine eye-contact, should not imagine in eye-contact, should not imagine from eye-contact, should not imagine 'eye-contact is mine'. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'.

"He should not imagine the ear... etc. he should not imagine the nose... etc. he should not imagine the tongue, should not imagine in the tongue, should not imagine from the tongue, should not imagine 'the tongue is mine'; he should not imagine flavours... etc. he should not imagine tongue-consciousness... etc. he should not imagine tongue-contact... etc. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'.

"He should not imagine the body... etc. he should not imagine the mind, should not imagine in the mind, should not imagine from the mind, should not imagine 'the mind is mine'; he should not imagine mental phenomena... etc. mind-consciousness... etc. Mind-contact, etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'; he should not imagine all, should not imagine in all, should not imagine from all, should not imagine 'all is mine'.

"He, thus not imagining, does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The seventh.

8. The Second Discourse on Craving

91. "Craving, monks, is a disease, craving is a boil, craving is a dart. Therefore, monks, the Truth-finder dwells without craving, free from the dart. Therefore, monks, if a monk should wish 'May I dwell without craving, free from the dart', he should not imagine the eye, should not imagine in the eye, should not imagine from the eye, should not imagine 'the eye is mine'; he should not imagine forms... eye-consciousness... Eye-contact... Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence, etc.

He should not imagine the tongue, should not imagine in the tongue, should not imagine from the tongue, should not imagine 'the tongue is mine'; he should not imagine flavours... tongue-consciousness... tongue-contact... Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence, etc.

He should not imagine the mind, should not imagine in the mind, should not imagine from the mind, should not imagine 'the mind is mine'... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'. For, monks, whatever one imagines, in whatever one imagines, from whatever one imagines, whatever one imagines as 'mine', thereby it becomes otherwise. The world, becoming otherwise, attached to existence, delights only in existence.

As far as, monks, there are aggregates, elements, and sense bases, that too he should not imagine, in that too he should not imagine, from that too he should not imagine, he should not imagine 'that is mine'. He, thus not imagining, does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The eighth.

9. The First Discourse on the Dyad

92. "I will teach you, monks, the dyad. Listen to that. And what, monks, is the dyad? Eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena - this is called, monks, the dyad.

"Whoever, monks, would say thus - 'Having rejected this dyad, I will declare another dyad,' for him it would be mere words. And if questioned he would not be able to explain. And furthermore he would fall into vexation. What is the reason for this? Because, monks, it is not within his domain." The ninth.

10. The Second Discourse on the Dyad

93. "Dependent on a dyad, monks, consciousness comes into being. And how, monks, does consciousness come into being dependent on a dyad? Dependent on the eye and forms, eye-consciousness arises. The eye is impermanent, subject to change, becoming otherwise. Forms are impermanent, subject to change, becoming otherwise. Thus this dyad is moving and unsteady, impermanent, subject to change, becoming otherwise. Eye-consciousness is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of eye-consciousness, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, eye-consciousness arisen dependent on an impermanent condition, how could it be permanent! That, monks, which is the meeting, the assemblage, the combination of these three phenomena, this is called eye-contact. Eye-contact too is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of eye-contact, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, eye-contact arisen dependent on an impermanent condition, how could it be permanent! Touched, monks, one feels; touched, one intends; touched, one perceives. Thus these phenomena too are moving and unsteady, impermanent, subject to change, becoming otherwise. The ear... etc.

"Dependent on the tongue and flavours, tongue-consciousness arises. The tongue is impermanent, subject to change, becoming otherwise. Flavours are impermanent, subject to change, becoming otherwise. Thus this dyad is moving and unsteady, impermanent, subject to change, becoming otherwise. Tongue-consciousness is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of tongue-consciousness, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, tongue-consciousness arisen dependent on an impermanent condition, how could it be permanent! That, monks, which is the meeting, the assemblage, the combination of these three phenomena, this is called tongue-contact. Tongue-contact too is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of tongue-contact, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, tongue-contact arisen dependent on an impermanent condition, how could it be permanent! Touched, monks, one feels; touched, one intends; touched, one perceives. Thus these phenomena too are moving and unsteady, impermanent, subject to change, becoming otherwise. The body, etc.

"Dependent on the mind and mental phenomena, mind-consciousness arises. The mind is impermanent, subject to change, becoming otherwise. Mental phenomena are impermanent, subject to change, becoming otherwise. Thus this dyad is moving and unsteady, impermanent, subject to change, becoming otherwise. Mind-consciousness is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of mind-consciousness, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, mind-consciousness arisen dependent on an impermanent condition, how could it be permanent! That, monks, which is the meeting, the assemblage, the combination of these three phenomena, this is called mind-contact. Mind-contact too is impermanent, subject to change, becoming otherwise. Whatever cause, whatever condition there is for the arising of mind-contact, that cause, that condition is also impermanent, subject to change, becoming otherwise. But, monks, mind-contact arisen dependent on an impermanent condition, how could it be permanent! Touched, monks, one feels; touched, one intends; touched, one perceives. Thus these phenomena too are moving and unsteady, impermanent, subject to change, becoming otherwise. Thus, monks, dependent on a dyad, consciousness comes into being." The tenth.

The Chapter on Channa is the ninth.

Its summary:

Disintegration, Empty, In Brief, Channa, Puṇṇa, and Bāhiya;
With Longing two are spoken of, with Dyads the other two.

10. The Chapter of the Sixes

1. The Discourse on Untamed and Unguarded

94. At Sāvattthī. "Monks, these six sense bases of contact, untamed, unguarded, unprotected, unrestrained, are carriers of suffering. Which six? The eye, monks, as a sense base of contact, untamed, unguarded, unprotected, unrestrained, is a carrier of suffering, etc. The tongue, monks, as a sense base of contact, untamed, unguarded, unprotected, unrestrained, is a carrier of suffering, etc. The mind, monks, as a sense base of contact, untamed, unguarded, unprotected, unrestrained, is a carrier of suffering. These, monks, are the six sense bases of contact, untamed, unguarded, unprotected, unrestrained, that are carriers of suffering."

"Monks, these six sense bases of contact, well-tamed, well-guarded, well-protected, well-restrained, are carriers of happiness. Which six? The eye, monks, as a sense base of contact, well-tamed, well-guarded, well-protected, well-restrained, is a carrier of happiness, etc. The tongue, monks, as a sense base of contact, well-tamed, well-guarded, well-protected, well-restrained, is a carrier of happiness, etc. The mind, monks, as a sense base of contact, well-tamed, well-guarded, well-protected, well-restrained, is a carrier of happiness. These, monks, are the six sense bases of contact, well-tamed, well-guarded, well-protected, well-restrained, that are carriers of happiness." This the Blessed One said, etc. the Teacher further said this -

"There are just six sense bases of contact, monks,
Where the unrestrained one undergoes suffering;

And those who have understood their restraint,
Dwell with faith as their companion, untainted.

"Having seen forms that are delightful,
And also having seen those that are undelightful;
One should dispel the path of lust towards the delightful,
And not corrupt the mind thinking 'this is unpleasant to me'.

"And having heard sounds, both pleasant and unpleasant,
One should not be elated by a pleasant sound;
And towards the unpleasant, one should dispel what has gone to hate,
And not corrupt the mind thinking 'this is unpleasant to me'.

"And having smelled an odour, fragrant and delightful,
And also having smelled what is impure and unpleasant;
He should dispel aversion towards the unpleasant,
And led by desire, he should not be attached to the pleasant.

"Having tasted a flavour, both unsavoury and sweet,
And also having tasted what is unpleasant at times;
He should eat the sweet flavour without grasping,
And should not show aversion towards the unpleasant.

"Touched by contact, he should not be intoxicated by pleasure,
And even when touched by pain, he should not tremble;
The two contacts, pleasure and pain, he should regard with equanimity,
Neither compliant nor opposed to anything.

"Perceptions of obsession, ordinary men,
Obsessing, they approach with perceptions;
All that is mind-made and connected with the household life,
Having dispelled, one moves about connected with renunciation.

"Thus when the mind is well developed regarding the six,
The consciousness of one touched does not waver anywhere;
Those monks, having overcome lust and hate,
May you become ones who have gone beyond birth and death."The first.

2. The Discourse on Mālukiyaputta

95. Then the Venerable Mālukiyaputta approached the Blessed One, etc. Seated to one side, the Venerable Mālukiyaputta said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Here now, Mālukiyaputta, what shall we say to the young monks! When indeed you, monk, who are old, aged, elderly, one who has traversed the span of life, advanced in years, request exhortation in brief."

"Although I, venerable sir, am old, aged, elderly, one who has traversed the span of

life, advanced in years. Let the Blessed One expound to me the Teaching in brief, venerable sir, let the Fortunate One expound to me the Teaching in brief, perhaps I might understand the meaning of the Blessed One's saying. Perhaps I might become an heir to the Blessed One's saying."

"What do you think, Mālukiya-putta, those forms cognisable by eye that are unseen, never seen before, that you do not see, and it does not occur to you 'I might see' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Those sounds cognisable by ear that are unheard, never heard before, that you do not hear, and it does not occur to you 'I might hear' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Those odours cognisable by nose that are unsmelled, never smelled before, that you do not smell, and it does not occur to you 'I might smell' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Those flavours cognisable by tongue that are untasted, never tasted before, that you do not taste, and it does not occur to you 'I might taste' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Those tangible objects cognisable by body that are untouched, never touched before, that you do not touch, and it does not occur to you 'I might touch' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Those mental phenomena cognisable by mind that are uncognised, never cognised before, that you do not cognise, and it does not occur to you 'I might cognise' - Is there desire or lust or affection in you there?" "No, Venerable Sir."

"Here, Mālukiya-putta, regarding phenomena to be seen, heard, sensed, and cognised: in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised. When, Mālukiya-putta, regarding phenomena to be seen, heard, sensed, and cognised: in the seen there will be merely the seen, in the heard there will be merely the heard, in the sensed there will be merely the sensed, in the cognised there will be merely the cognised; then you, Mālukiya-putta, will not be by that. When you, Mālukiya-putta, are not by that; then you, Mālukiya-putta, will not be therein. When you, Mālukiya-putta, are not therein; then you, Mālukiya-putta, will be neither here nor beyond nor in between the two. This itself is the end of suffering."

"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief -

"Having seen a form, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from form;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

"Having heard a sound, mindfulness forgotten, for one attending to the dear

sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from sound;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

"Having smelled an odour, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from odour;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

"Having tasted a flavour, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from flavour;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

"Having touched a contact, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from contact;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

"Having known a mental phenomenon, mindfulness forgotten, for one attending to the dear sign;

With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from mental phenomena;

Covetousness and harming, his mind is injured;

Thus for one accumulating suffering, Nibbāna is said to be far away.

He does not find pleasure in forms, having seen a form, mindful;

With dispassionate mind he feels, and does not remain holding to that.

As he sees a form, and also cultivates feeling;

It is exhausted, not accumulated, thus he lives mindful;

Thus for one diminishing suffering, Nibbāna is said to be near.

He does not find pleasure in sounds, having heard a sound, mindful;

With dispassionate mind he feels, and does not remain holding to that.

As he hears a sound, and also cultivates feeling;

It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.

He does not find pleasure in odours, having smelled an odour, mindful;
With dispassionate mind he feels, and does not remain holding to that.

As he smells an odour, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.

He does not find pleasure in flavours, having tasted a flavour, mindful;
With dispassionate mind he feels, and does not remain holding to that.

As he tastes a flavour, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.

He does not find pleasure in contacts, having touched a contact, mindful;
With dispassionate mind he feels, and does not remain holding to that.

As he touches a contact, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one diminishing suffering, Nibbāna is said to be near.

He does not find pleasure in mental phenomena, having known a mental phenomenon, mindful;
With dispassionate mind he feels, and does not remain holding to that.

As he knows a mental phenomenon, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one who diminishes suffering, Nibbāna is said to be near."

"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus." "Good, good, Mālukyaputta! Good indeed, Mālukyaputta, you understand in detail the meaning of what was spoken by me in brief -

"Having seen a form, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it.

"For him feelings grow, many originating from form;
Covetousness and harming, his mind is injured;
Thus for one who accumulates suffering, Nibbāna is said to be far away, etc.

He does not find pleasure in mental phenomena, having known a mental phenomenon, mindful;
With dispassionate mind he feels, and does not remain holding to that.

"As he cognises a mental phenomenon, and also cultivates feeling;
It is exhausted, not accumulated, thus he lives mindful;
Thus for one who diminishes suffering, Nibbāna is said to be near."

"This, Mālukiya-putta, is how the meaning of what was spoken by me in brief should be seen in detail."

Then the Venerable Mālukiya-putta, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Venerable Mālukiya-putta, dwelling alone, withdrawn, diligent, ardent, and resolute, before long - that unsurpassed final goal of the holy life, for the sake of which sons of good family rightly go forth from home into homelessness, in this very life, having realised by direct knowledge himself, having attained, he dwelt. He directly knew: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being." And the Venerable Mālukiya-putta became one of the Worthy Ones. The second.

3. The Discourse on Subject to Decline

96. "I will teach you, monks, what is subject to decline and what is not subject to decline, and the six bases of overcoming. Listen to that. And how, monks, is one subject to decline? Here, monks, for a monk, having seen a form with the eye, there arise evil unwholesome thoughts subject to mental fetters. If that monk accepts them, does not abandon them, does not dispel them, does not put an end to them, does not bring them to obliteration, this should be known by that monk, monks - 'I am declining from wholesome mental states.' For this was called decline by the Blessed One. Etc.

"Furthermore, monks, for a monk, having tasted a flavour with the tongue, there arise... etc. Furthermore, monks, for a monk, having cognised a mental object with the mind, there arise evil unwholesome thoughts subject to mental fetters. If that monk accepts them, does not abandon them, does not dispel them, does not put an end to them, does not bring them to obliteration, this should be known by that monk, monks - 'I am declining from wholesome mental states.' For this was called decline by the Blessed One. Thus, monks, one is subject to decline.

"And how, monks, is one not subject to decline? Here, monks, for a monk, having seen a form with the eye, there arise evil unwholesome thoughts subject to mental fetters. If that monk does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration, this should be known by that monk, monks - 'I am not declining from wholesome mental states.' For this was called non-decline by the Blessed One. Etc.

"Furthermore, monks, for a monk, having tasted a flavour with the tongue, there arise... etc. Furthermore, monks, for a monk, having cognised a mental object with the mind, there arise evil unwholesome thoughts subject to mental fetters. If that monk does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration, this should be known by that monk, monks - 'I am not declining from wholesome mental states.' For this was called non-decline by the Blessed One. Thus, monks, one is not subject to decline.

"And what, monks, are the six bases of overcoming? Here, monks, for a monk, having seen a form with the eye, there do not arise evil unwholesome thoughts subject to mental fetters. This should be known by that monk, monks - 'This sense base has been overcome.' For this was called a basis of overcoming by the Blessed One. Etc. Furthermore, monks, for a monk, having cognised a mental object with the mind, there do not arise evil unwholesome mental states, thoughts subject to mental fetters. This should be known by that monk, monks - 'This sense base has been overcome.' For this was called a basis of overcoming by the Blessed One. These are called, monks, the six bases of overcoming." The third.

4. The Discourse on One Who Dwells in Heedlessness

97. "I will teach you, monks, one who dwells in heedlessness and one who dwells in diligence. Listen to that. And how, monks, is one a dweller in heedlessness? For one dwelling with the eye-faculty unrestrained, monks, the mind becomes soaked. For one whose mind is soaked regarding forms cognisable by the eye, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, suffering arises. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness', etc. For one dwelling with the tongue-faculty unrestrained, monks, the mind becomes soaked regarding flavours cognisable by the tongue; for one whose mind is soaked, etc. he goes by the term 'one who dwells in heedlessness', etc. For one dwelling with the mind faculty unrestrained, monks, the mind becomes soaked regarding mental phenomena cognisable by the mind; for one whose mind is soaked, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, suffering arises. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness'. Thus, monks, is one a dweller in heedlessness.

"And how, monks, is one a dweller in diligence? For one dwelling with the eye-faculty restrained, monks, the mind does not become soaked regarding forms cognisable by the eye; for one whose mind is not soaked, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm dwells happily. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence', etc. For one dwelling with the tongue-faculty restrained, monks, the mind does not become soaked, etc. he goes by the term 'one who dwells in diligence'. For one dwelling with the mind faculty restrained, monks, the mind does not become soaked regarding mental phenomena cognisable by the mind; for one whose mind is not soaked, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm dwells happily. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence'. Thus, monks, is one a dweller in diligence." The fourth.

5. The Discourse on Restraint

98. "I will teach you, monks, restraint and non-restraint. Listen to that. And how, monks, is there non-restraint? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it, this should be known by that monk, monks - 'I am declining from wholesome mental states.' For this was called decline by the Blessed One. Etc. There are, monks, flavours cognisable by tongue, etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it, this should be known by that monk, monks - 'I am declining from wholesome mental states.' For this was called decline by the Blessed One. Thus, monks, there is non-restraint.

"And how, monks, is there restraint? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, this should be known by that monk, monks - 'I am not declining from wholesome mental states.' For this was called non-decline by the Blessed One. Etc. There are, monks, flavours cognisable by tongue, etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, this should be known by that monk - 'I am not declining from wholesome mental states.' For this was called non-decline by the Blessed One. Thus, monks, there is restraint." The fifth.

6. The Discourse on Concentration

99. "Monks, develop concentration. A concentrated monk, monks, understands as it really is. And what does he understand as it really is? He understands as it really is: 'The eye is impermanent'; he understands as it really is: 'Forms are impermanent'; he understands as it really is: 'Eye-consciousness is impermanent'; he understands as it really is: 'Eye-contact is impermanent'. He understands as it really is: 'Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent'. Etc. He understands as it really is: 'The mind is impermanent'. Mental phenomena... Mind-consciousness... Mind-contact... He understands as it really is: 'Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent'. Monks, develop concentration. A concentrated monk, monks, understands as it really is." The sixth.

7. The Discourse on Seclusion

100. "Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is. And what does he understand as it really is? He understands as it really is: 'The eye is impermanent'; he understands as it really is: 'Forms are impermanent'; he understands as it really is: 'Eye-consciousness is impermanent'; he understands as it really is: 'Eye-contact is impermanent'. He understands as it really is: 'Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent'. Etc. He understands as it really is: 'Whatever feeling arises with mind-

contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent'. Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is." The seventh.

8. The First Discourse on Not Yours

101. "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. And what, monks, is not yours? The eye, monks, is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Forms are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Eye-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Eye-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. The ear is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Sounds are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Ear-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Ear-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever feeling arises with ear-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. The nose is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Odours are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Nose-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Nose-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever feeling arises with nose-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness.

The tongue is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Flavours are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Tongue-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Tongue-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Etc.

The mind is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Mental phenomena are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Mind-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Mind-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness.

"Just as, monks, whatever grass, sticks, branches and leaves there are in this Jeta's Grove, if people were to carry them away or burn them or do with them as they wish, would you think thus - 'People are carrying us away or burning us or doing with us as they wish'?"

"No, Venerable Sir."

"What is the reason for this?"

"Because, venerable sir, this is not our self nor what belongs to a self."

"Just so, monks, the eye is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Forms are not yours... eye-consciousness... Eye-contact... etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness."The eighth.

9. The Second Discourse on Not Yours

102. "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. And what, monks, is not yours? The eye, monks, is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Forms are not yours. Abandon them. They abandoned by you will be for your welfare and happiness. Eye-consciousness is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Eye-contact is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is not yours. Abandon that. That abandoned by you will be for your welfare and happiness. Whatever, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness."The ninth.

10. The Discourse on Water

103. "Udaka Rāmaputta, monks, used to speak thus - 'This surely is one who has attained the highest knowledge, this surely is one who has conquered all, this surely has uprooted the root of the boil that was not uprooted.' But this Udaka Rāmaputta, monks, while not being one who has attained the highest knowledge, says 'I am one who has attained the highest knowledge'; while not being one who has conquered all, says 'I am one who has conquered all'; while the root of the boil is not uprooted, says 'the root of the boil has been uprooted by me.' Here indeed, monks, a monk speaking rightly would say - 'This surely is one who has attained the highest knowledge, this surely is one who has conquered all, this surely has uprooted the root of the boil that was not uprooted.'"

"And how, monks, is one who has attained the highest knowledge?When, monks, a monk understands as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact; thus, monks, a monk is one who has attained the highest knowledge.

"And how, monks, is a monk one who has conquered all? When, monks, a monk, having understood as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, is liberated by non-clinging; thus, monks, a monk is one who has conquered all.

"And how, monks, is the root of the boil that was not uprooted, uprooted for a monk? 'Boil', monks, this is a designation for this body made of the four primary elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. 'Root of the boil', monks, this is a designation for craving. When, monks, for a monk craving has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; thus, monks, the root of the boil that was not uprooted is uprooted for a monk.

"Udaka Rāmaputta, monks, used to speak thus - 'This surely is one who has attained the highest knowledge, this surely is one who has conquered all, this surely has uprooted the root of the boil that was not uprooted.' But this Udaka Rāmaputta, monks, while not being one who has attained the highest knowledge, says 'I am one who has attained the highest knowledge'; while not being one who has conquered all, says 'I am one who has conquered all'; while the root of the boil is not uprooted, says 'the root of the boil has been uprooted by me.' Here indeed, monks, a monk speaking rightly would say - 'This surely is one who has attained the highest knowledge, this surely is one who has conquered all, this surely has uprooted the root of the boil that was not uprooted.'" The tenth.

The Chapter on the Six is the tenth.

Its summary:

Two on being taken up, decline, one who dwells in heedlessness, and restraint; Concentration, seclusion, two with 'Not Yours', and Udaka.

The second fifty in the Section on the Six Sense Bases is complete.

The chapter summary of that:

Ignorance and Migajāla, the sick, Channa the fourth;
With the six chapters the fifty, this is the second fifty.

The first hundred.

11. The Chapter on freedom from Bondage

1. The Discourse on One Who Has Security from Bondage

104. At Sāvaththī. "I will teach you, monks, an exposition of the Teaching on security from bondage. Listen to that. And what, monks, is the exposition of the Teaching on security from bondage? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. And for their abandoning he declared the exertion, therefore the Truth-finder is called 'one who enjoys security

from bondage'. Etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. And for their abandoning he declared the exertion, therefore the Truth-finder is called 'one who enjoys security from bondage'. This, monks, is the exposition of the Teaching on security from bondage." The first.

2. The Discourse on Clinging To

105. "When what exists, monks, clinging to what, does internal pleasure and pain arise?"

"The teachings have the Blessed One as their root, venerable sir, etc.

"When the eye exists, monks, clinging to the eye, internal pleasure and pain arises, etc. when the mind exists, clinging to the mind, internal pleasure and pain arises. What do you think, monks, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, would internal pleasure and pain arise by non-clinging to that?"

"No indeed, venerable sir." Etc.

"Is the tongue permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, would internal pleasure and pain arise by non-clinging to that?"

"No indeed, Venerable Sir." Etc.

"Is the mind permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, would internal pleasure and pain arise by non-clinging to that?"

"No, Venerable Sir."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, etc. becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The second.

3. The Discourse on the Origin of Suffering

106. "I will teach you, monks, the origin and passing away of suffering. Listen to that. And what, monks, is the origin of suffering? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. This is the origin of suffering. Etc. Dependent on the tongue and flavours, tongue-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. This is the origin of suffering. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. This, monks, is the origin of suffering.

"And what, monks, is the passing away of suffering? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This is the passing away of suffering. Etc. Dependent on the tongue and flavours, tongue-consciousness arises. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of suffering." The third.

4. The Discourse on the Origin of the World

107. "I will teach you, monks, the origin and passing away of the world. Listen to that. And what, monks, is the origin of the world? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. This, monks, is the origin of the world. Etc. Dependent on the tongue and flavours, tongue-consciousness arises. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as

condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. This, monks, is the origin of the world.

"And what, monks, is the passing away of the world? Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of the world. Etc. Dependent on the tongue and flavours arises. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging, etc. Thus is the cessation of this whole mass of suffering. This, monks, is the passing away of the world." The fourth.

5. The Discourse on "I Am Superior"

108. "When what exists, monks, clinging to what, having clung to what, does one think 'I am superior' or 'I am equal' or 'I am inferior'?"

"The teachings have the Blessed One as their root, venerable sir.

"When the eye exists, monks, clinging to the eye, having clung to the eye, one thinks 'I am superior' or 'I am equal' or 'I am inferior.' Etc. When there is the tongue... etc. When the mind exists, clinging to the mind, having clung to the mind, one thinks 'I am superior' or 'I am equal' or 'I am inferior.' What do you think, monks, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, would one by non-clinging to that think 'I am superior' or 'I am equal' or 'I am inferior'?"

"No indeed, Venerable Sir." Etc. The tongue... Is the body permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is the mind permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, would one by non-clinging to that think 'I am superior' or 'I am equal' or 'I am inferior'?"

"No, Venerable Sir."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, etc. becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The fifth.

6. The Discourse on Subject to Mental Fetters

109. "I will teach you, monks, the phenomena subject to mental fetters and the mental fetter. Listen to that. And what, monks, are the phenomena subject to mental fetters, and what is the mental fetter? The eye, monks, is a phenomenon subject to mental fetters. Whatever desire and lust there is therein, that is the mental fetter therein. Etc. The tongue is a phenomenon subject to mental fetters. Etc. The mind is a phenomenon subject to mental fetters. Whatever desire and lust there is therein, that is the mental fetter therein. These are called, monks, the phenomena subject to mental fetters, this is the mental fetter." The sixth.

7. The Discourse on Subject to Clinging

110. "I will teach you, monks, the phenomena subject to clinging and clinging. Listen to that. And what, monks, are the phenomena subject to clinging, and what is clinging? The eye, monks, is a phenomenon subject to clinging. Whatever desire and lust there is therein, that is the clinging therein. Etc. The tongue is a phenomenon subject to clinging. Etc. The mind is a phenomenon subject to clinging. Whatever desire and lust there is therein, that is the clinging therein. These are called, monks, the phenomena subject to clinging, this is clinging." The seventh.

8. The Discourse on Fully Understanding the Internal Sense Bases

111. "The eye, monks, not directly knowing, not fully understanding, not becoming dispassionate towards, not abandoning, one is incapable of the destruction of suffering. The ear ... the nose ... The tongue ... The body ... Without directly knowing and fully understanding the mind, without becoming dispassionate towards it and abandoning it, one is incapable of eliminating suffering. But, monks, by directly knowing and fully understanding the eye, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering. ... The tongue ... The body ... By directly knowing and fully understanding the mind, by becoming dispassionate towards it and abandoning it, one is capable of eliminating suffering." The eighth.

9. The Discourse on Fully Understanding the External Sense Bases

112. "Monks, without directly knowing and fully understanding visible forms, without becoming dispassionate towards them and abandoning them, one is incapable of eliminating suffering. Sounds... odours... flavours... tangible objects... mental phenomena, not directly knowing, not fully understanding, not becoming dispassionate towards, not abandoning, one is incapable of the destruction of

suffering. But forms, monks, directly knowing, fully understanding, becoming dispassionate towards, abandoning, one is capable of the destruction of suffering. Sounds... odours... flavours... tangible objects... mental phenomena, directly knowing, fully understanding, becoming dispassionate towards, abandoning, one is capable of the destruction of suffering." The ninth.

10. The Discourse on Listening In

113. On one occasion the Blessed One was dwelling at Nātikā in the brick house. Then the Blessed One, gone to a private place, in seclusion, spoke this exposition of the Teaching - "Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. Dependent on the tongue and flavours arises, etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering."

"Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering, etc. Dependent on the tongue and flavours arises. Etc. dependent on the mind and mental phenomena, mind-consciousness arises. The meeting of the three is contact. With contact as condition, feeling; with feeling as condition, craving. From the complete fading away and cessation of that very craving comes the cessation of clinging; from the cessation of clinging, etc. thus is the cessation of this whole mass of suffering."

Now at that time a certain monk was standing within earshot of the Blessed One. The Blessed One saw that monk standing within earshot. Having seen him, he said this to that monk - "Did you hear, monk, this exposition of the Teaching?" "Yes, venerable sir." "Learn, monk, this exposition of the Teaching. Master, monk, this exposition of the Teaching. Remember, monk, this exposition of the Teaching. This exposition of the Teaching is beneficial, monk, and is fundamental to the holy life." The tenth.

The Chapter on One Who Has Security from Bondage is the eleventh.

Its summary:

Security from bondage, with reference to, suffering and the world and better;
Mental fetter, clinging, two on fully understanding, and within earshot.

12. The Chapter on the World and the Types of Sensual Pleasure

1. The First Discourse on Māra's Snare

114. "There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it - this is called, monks, a monk who has gone to Māra's residence, who has come under Māra's control, the snare of Māra is fastened on him. He is bound by the fetter of Māra, subject to be done with as wished by the Evil One, etc.

"There are, monks, flavours cognisable by tongue that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it - this is called, monks, a monk who has gone to Māra's residence, who has come under Māra's control, the snare of Māra is fastened on him. He is bound by the fetter of Māra, etc.

"There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it - this is called, monks, a monk who has gone to Māra's residence, who has come under Māra's control, the snare of Māra is fastened on him. He is bound by the fetter of Māra, subject to be done with as wished by the Evil One.

"And there are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it - this is called, monks, a monk who has not gone to Māra's residence, who has not come under Māra's control, the snare of Māra is removed from him. He is freed from the fetter of Māra, not subject to be done with as wished by the Evil One, etc.

"There are, monks, flavours cognisable by tongue that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it - this is called, monks, a monk who has not gone to Māra's residence, who has not come under Māra's control, the snare of Māra is removed from him. He is freed from the fetter of Māra, not subject to be done with as wished by the Evil One, etc.

"There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it - this is called, monks, a monk who has not gone to Māra's residence, who has not come under Māra's control, the snare of Māra is removed from him. He is freed from the fetter of Māra, not subject to be done with as wished by the Evil One." The first.

2. The Second Discourse on Māra's Snare

115. "There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it - this is called, monks, a monk bound to forms cognisable by eye, who has gone to Māra's residence, who has come under Māra's control, the snare of Māra is fastened on him. He is bound by the fetter of Māra, subject to be done with as wished by the Evil One, etc.

"There are, monks, flavours cognisable by tongue, etc. there are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it - this is called, monks, a monk bound to mental phenomena cognisable by mind, who has gone to Māra's residence, who has come under Māra's control, the snare of Māra is fastened on him. He is bound by the fetter of Māra, subject to be done with as wished by the Evil One, etc.

"And there are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it - this is called, monks, a monk freed from forms cognisable by eye, who has not gone to Māra's residence, who has not come under Māra's control, the snare of Māra is removed from him. He is freed from the fetter of Māra, not subject to be done with as wished by the Evil One, etc.

"There are, monks, flavours cognisable by tongue, etc. there are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it - this is called, monks, a monk freed from mental phenomena cognisable by mind, who has not gone to Māra's residence, who has not come under Māra's control, the snare of Māra is removed from him. He is freed from the fetter of Māra, not subject to be done with as wished by the Evil One." The second.

3. The Discourse on Going to the End of the World

116. "I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering." Having said this, the Blessed One rose from his seat and entered the dwelling. Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?"

Then those monks had this thought: "This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter."

Then those monks approached the Venerable Ānanda; having approached, they exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Ānanda -

"Friend Ānanda, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering.' Then, friend, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering. Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then, friend, this occurred to us - 'This Venerable Ānanda, friend, is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter.' Let the Venerable Ānanda explain."

"Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the root, having passed over the trunk, might think the substance should be sought in the branches and leaves; thus it is with the venerable ones, when the Teacher is present before you, having passed over that Blessed One, you think this matter should be asked of us. For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen - become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when you should have asked the Blessed One himself about this matter. As the Blessed One would have answered you, so you should have remembered it."

"Certainly, friend Ānanda, the Blessed One is one who knows what is to be known, one who sees what is to be seen - become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when we should have asked the Blessed One himself about this matter. As the Blessed One would have answered us, so we should have remembered it. But the Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. Let the Venerable Ānanda explain, without finding it troublesome."

"If so, friends, listen, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"That which, friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making

an end of suffering' - I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. That by which, friends, in the world one has perception of the world, one has conceit of the world - this is called 'world' in the Noble One's discipline. And by what, friends, in the world does one have perception of the world, have conceit of the world? By the eye, friends, in the world one has perception of the world, has conceit of the world. By the ear, friends, etc. By the nose, friends, etc. By the tongue, friends, in the world one has perception of the world, has conceit of the world. By the body, friends, etc. By the mind, friends, in the world one has perception of the world, has conceit of the world. That by which, friends, in the world one has perception of the world, one has conceit of the world - this is called 'world' in the Noble One's discipline. That which, friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering' - I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus in detail. But if you wish, venerable ones, you may approach the Blessed One himself and ask about this matter. As the Blessed One answers you, so you should remember it."

"Yes, friend," those monks, having replied to the Venerable Ānanda, rose from their seats and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering.' Then, venerable sir, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - I do not say, monks, that by travelling one could know, see, or reach the end of the world. But I do not say, monks, that without reaching the end of the world there is making an end of suffering.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then this occurred to us, venerable sir - 'This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter.' Then we, venerable sir, approached the Venerable Ānanda; having approached, we asked the Venerable Ānanda about this matter. For us, venerable sir, the Venerable Ānanda explained the meaning with these characteristics, with these terms, with these phrases."

"Monks, Ānanda is wise; monks, Ānanda is of great wisdom! Monks, if you had asked me about this matter, I too would have answered it in exactly the same way as it was answered by Ānanda. This indeed is its meaning, and thus you should remember it."

The third.

4. The Discourse on the Types of Sensual Pleasure

117. "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'These five types of sensual pleasure previously experienced by the mind, past, ceased, changed - there my mind frequently going might go, or little to present ones or to future ones.' This occurred to me, monks - 'These five types of sensual pleasure previously experienced by the mind, past, ceased, changed - there by myself diligence, mindfulness, and safeguarding of the mind is to be done.' Therefore, monks, for you too, those five types of sensual pleasure previously experienced by the mind, past, ceased, changed - there your mind frequently going might go, or little to present ones or to future ones. Therefore, monks, for you too, those five types of sensual pleasure previously experienced by the mind, past, ceased, changed - there by yourselves diligence, mindfulness, and safeguarding of the mind is to be done. Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the tongue ceases and perception of flavour ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known." Having said this, the Blessed One rose from his seat and entered the dwelling.

Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the tongue ceases and perception of flavour ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?"

Then those monks had this thought: "This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter."

Then those monks approached the Venerable Ānanda; having approached, they exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Ānanda -

"Friend Ānanda, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the tongue ceases and perception of flavour ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' Then, friend, not long after the Blessed One had departed,

this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the tongue ceases and perception of flavour ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then, friend, this occurred to us - 'This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter.' Let the Venerable Ānanda explain."

"Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree, etc. Let the Venerable Ānanda explain, without finding it troublesome."

"If so, friends, listen, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"That which, friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. This, friends, was spoken by the Blessed One with reference to the cessation of the six sense bases - 'Therefore, monks, that sense base should be known, where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' This, friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus in detail. But if you wish, venerable ones, you may approach the Blessed One himself; having approached, you should ask about this matter. As the Blessed One answers you, so you should remember it."

"Yes, friend," those monks, having replied to the Venerable Ānanda, rose from their seats and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the tongue ceases and perception of flavour ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' Then, venerable sir, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - Therefore, monks, that sense base should be known where the eye ceases and perception of material form ceases, that sense base should be known, etc. where the mind ceases and perception of mental phenomena ceases, that sense base should be known.' 'Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then this occurred to us, venerable sir - 'This Venerable Ānanda is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Ānanda is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Ānanda; having approached, we should ask the Venerable Ānanda about this matter.' Then we, venerable sir, approached the Venerable Ānanda; having approached, we asked the Venerable Ānanda about this matter. For us, venerable sir, the Venerable Ānanda explained the meaning with these characteristics, with these terms, with these phrases."

"Monks, Ānanda is wise; monks, Ānanda is of great wisdom! Monks, if you had asked me about this matter, I too would have answered it in exactly the same way as it was answered by Ānanda. This indeed is its meaning. And thus you should remember it." The fourth.

5. The Discourse on Sakka's Questions

118. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then Sakka, the lord of the gods, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Sakka, the lord of the gods, said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?"

"There are, lord of the gods, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, lord of the gods, does not attain final nibbāna. Etc.

"There are, lord of the gods, flavours cognisable by tongue, etc. there are, lord of the gods, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging,

lord of the gods, does not attain final nibbāna. This, lord of the gods, is the cause, this is the condition, whereby some beings here do not attain final nibbāna in this very life.

"And there are, lord of the gods, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, lord of the gods, attains final nibbāna. Etc.

"There are, lord of the gods, flavours cognisable by tongue, etc. there are, lord of the gods, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, lord of the gods, attains final nibbāna. This, lord of the gods, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life." The fifth.

6. The Discourse on Pañcasikha

119. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then Pañcasikha, the gandhabba young god, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Pañcasikha, the gandhabba young god, said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" "There are, Pañcasikha, forms cognisable by eye, etc. There are, Pañcasikha, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, Pañcasikha, does not attain final nibbāna. This, Pañcasikha, is the cause, this is the condition, whereby some beings here do not attain final nibbāna in this very life."

"And there are, Pañcasikha, forms cognisable by eye that are desirable, lovely, agreeable, etc. There are, Pañcasikha, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, for him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, Pañcasikha, attains final nibbāna. This, Pañcasikha, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life." The sixth.

7. The Discourse on Sāriputta's Co-resident Pupil

120. On one occasion the Venerable Sāriputta was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain monk approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable

Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, that monk said this to the Venerable Sāriputta - "A co-resident, friend Sāriputta, a monk, having rejected the training, has returned to the lower life."

"So it is, friend, for one with unguarded doors in the sense faculties, for one not knowing moderation in food, for one not devoted to wakefulness. 'That indeed, friend, a monk with unguarded doors in the sense faculties, not knowing moderation in food, not devoted to wakefulness, will continue the holy life that is complete and pure for as long as life lasts' - this is impossible. 'That indeed, friend, a monk with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, will continue the holy life that is complete and pure for as long as life lasts' - this is possible.

"And how, friend, is one with guarded doors in the sense faculties? Here, friends, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. Thus, friend, one is with guarded doors in the sense faculties.

"And how, friend, does one know moderation in food? Here, friend, a monk, having reflected wisely, takes food - 'Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.' Thus, friend, one knows moderation in food.

"And how, friend, is one devoted to wakefulness? Here, friend, a monk during the day by walking and sitting purifies the mind of obstructive mental states. During the first watch of the night by walking and sitting he purifies the mind of obstructive mental states. During the middle watch of the night he lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. During the last watch of the night, having risen, by walking and sitting he purifies the mind of obstructive mental states. Thus, friend, one is devoted to wakefulness. Therefore, friends, you should train thus - 'We will be with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness.' Thus indeed, friends, should you train." The seventh.

8. The Discourse on the Advice to Rāhula

121. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then, when the Blessed One had gone to a private place and

was in seclusion, this reflection arose in his mind: "Indeed, the mental states that ripen liberation have matured in Rāhula. What if I were to train Rāhula further in the elimination of mental corruptions?" Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, addressed the Venerable Rāhula: "Take the sitting cloth, Rāhula. Let us approach the Blind Men's Grove for the day residence." "Yes, venerable sir," the Venerable Rāhula replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One.

Now at that time many thousands of deities were following the Blessed One - "Today the Blessed One will train the Venerable Rāhula further in the elimination of mental corruptions." Then the Blessed One, having plunged into the Blind Men's Grove, sat down on the prepared seat at the foot of a certain tree. The Venerable Rāhula also, having paid respect to the Blessed One, sat down to one side. To the Venerable Rāhula seated to one side, the Blessed One said this -

"What do you think, Rāhula, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Are forms permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is eye-consciousness permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is eye-contact permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Whatever arises with eye-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, Venerable Sir." Etc.

"Is the tongue permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is tongue-consciousness permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is tongue-contact permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"That which arises with tongue-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No indeed, Venerable Sir." Etc.

"Is the mind permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Are mental phenomena permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is mind-consciousness permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Is mind-contact permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"That which arises with mind-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that -

'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, whatever arises with eye-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he becomes disenchanted with that too. Etc. He becomes disenchanted with the tongue, becomes disenchanted with flavours, becomes disenchanted with tongue-consciousness, becomes disenchanted with tongue-contact, whatever arises with tongue-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he becomes disenchanted with that too. Etc.

"He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, whatever arises with mind-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he becomes disenchanted with that too. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Delighted, the Venerable Rāhula rejoiced in what the Blessed One had said. And while this explanation was being spoken, the mind of the Venerable Rāhula was liberated from the mental corruptions by non-clinging. And in many thousands of deities, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."The eighth.

9. The Discourse on Phenomena Subject to Mental Fetters

122. "I will teach you, monks, the phenomena subject to mental fetters and the mental fetter. Listen to that. And what, monks, are the phenomena subject to mental fetters, and what is the mental fetter? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These are called, monks, the phenomena subject to mental fetters. Whatever desire and lust there is therein, that is the mental fetter therein. Etc. There are, monks, flavours cognisable by tongue, etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These are called, monks, the phenomena subject to mental fetters. Whatever desire and lust there is therein, that is the mental fetter therein."The ninth.

10. The Discourse on Phenomena Subject to Clinging

123. "I will teach you, monks, the phenomena subject to clinging and clinging. Listen to that. And what, monks, are the phenomena subject to clinging, and what is clinging? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These are called, monks, the phenomena subject to clinging. Whatever desire and lust there is therein, that is the clinging therein. Etc. There are, monks, flavours cognisable by tongue, etc. There are,

monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These are called, monks, the phenomena subject to clinging. Whatever desire and lust there is therein, that is the clinging therein." The tenth.

The Chapter on the World and the Types of Sensual Pleasure is the twelfth.

Its summary:

Two spoken with Māra's Snare, and with the World and Types of Sensual Pleasure;
Sakka and Pañcasikha, and Sāriputta and Rāhula;
Mental Fetter and Clinging, by that the chapter is called.

13. The Chapter on Householders

1. The Discourse at Vesālī

124. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Ugga, the householder of Vesālī, approached the Blessed One; having approached, he sat down to one side. Seated to one side, Ugga, the householder of Vesālī, said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?"

"There are, householder, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, householder, does not attain final nibbāna. Etc. There are, householder, flavours cognisable by tongue. Etc. There are, householder, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, householder, does not attain final nibbāna. This, householder, is the cause, this is the condition, whereby some beings here do not attain final nibbāna in this very life.

"And there are, householder, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, householder, attains final nibbāna. Etc. There are, householder, flavours cognisable by tongue. Etc. There are, householder, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, for him not delighting in that, not asserting it, not remaining grasping it. Consciousness does not

become dependent on that, does not cling to that. A monk without clinging, householder, attains final nibbāna. This, householder, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life." The first.

2. The Discourse on the Vajjians

125. On one occasion the Blessed One was dwelling among the Vajjis at Hatthigāma. Then Ugga, the householder of Hatthigāma, approached the Blessed One; having approached, he sat down to one side. Seated to one side, Ugga, the householder of Hatthigāma, said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" This, householder, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life. The second.

3. The Discourse at Nālandā

126. On one occasion the Blessed One was dwelling at Nālandā in Pāvārika's mango grove. Then the householder Upāli approached the Blessed One, etc. Seated to one side, the householder Upāli said this to the Blessed One: "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" This, householder, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life. The third.

4. The Discourse to Bhāradvāja

127. On one occasion the Venerable Piṇḍolabhāradvāja was dwelling at Kosambī in Ghosita's park. Then King Udena approached the Venerable Piṇḍolabhāradvāja; having approached, he exchanged friendly greetings with the Venerable Piṇḍolabhāradvāja. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, King Udena said this to the Venerable Piṇḍolabhāradvāja - "What indeed, dear Bhāradvāja, is the cause, what is the condition, by which these young monks, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures, live the holy life that is complete and pure for as long as life lasts, and continue the course?" "This was said, great king, by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Come, monks, establish the thought of a mother towards those who are like mothers, establish the thought of a sister towards those who are like sisters, establish the thought of a daughter towards those who are like daughters.' This, great king, is the cause, this is the condition, by which these young monks, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures, live the holy life that is complete and pure for as long as life lasts, and continue the course."

"The mind is fickle, dear Bhāradvāja. Sometimes states of greed arise even towards those who are like mothers, states of greed arise even towards those who are like sisters, states of greed arise even towards those who are like daughters. Is there

indeed, dear Bhāradvāja, another cause, another condition, by which these young monks, youths with black hair, etc. and continue the course?"

"This was said, great king, by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Come, monks, review this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity - There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.' This too, great king, is the cause, this is the condition, by which these young monks, youths with black hair, etc. and continue the course." "For those monks, dear Bhāradvāja, who have developed body, developed morality, developed mind, developed wisdom, that is easy to do. But for those monks, dear Bhāradvāja, who have not developed body, not developed morality, not developed mind, not developed wisdom, that is difficult to do. Sometimes, dear Bhāradvāja, thinking 'I will attend to it as foul,' it comes as beautiful. Is there indeed, dear Bhāradvāja, another cause, another condition, by which these young monks, youths with black hair, etc. and continue the course?"

"This was said, great king, by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'Come, monks, dwell with guarded doors in the sense faculties. Having seen a form with the eye, do not be ones who grasp at signs, nor ones who grasp at features. Since, if you were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it. Guard the eye-faculty; commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, do not be ones who grasp at signs, nor ones who grasp at features. Since, if you were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it. Guard the mind faculty; commit to restraint of the mind faculty.' This too, great king, is the cause, this is the condition, by which these young monks, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures, live the holy life that is complete and pure for as long as life lasts, and continue the course."

"It is wonderful, my dear Bhāradvāja; it is marvellous, my dear Bhāradvāja! How well spoken is this, my dear Bhāradvāja, by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. This indeed, my dear Bhāradvāja, is the cause, this is the condition by which these young monks, youths with black hair, endowed with the blessing of youth, in the first stage of life, ones who have not played in sensual pleasures, live the holy life that is complete and pure for as long as life lasts, and continue it for a long time." I too, my dear Bhāradvāja, at the time when I enter the inner palace with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained, at that time states of greed very much overcome me. But when I, my dear Bhāradvāja, at the time when I enter the inner palace with body guarded, with speech guarded, with mind guarded, with mindfulness established, with faculties restrained, states of greed do

not overcome me in that way at that time. Excellent, my dear Bhāradvāja; excellent, my dear Bhāradvāja! Just as, my dear Bhāradvāja, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by the Venerable Bhāradvāja in many ways. Thus I, my dear Bhāradvāja, go for refuge to that Blessed One, to the Teaching, and to the Community of monks. May the Venerable Bhāradvāja remember me as a lay follower who has gone for refuge from this day forth for life." The fourth.

5. The Discourse on Soṇa

128. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Soṇa, a householder's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Soṇa, the householder's son, said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" This, Soṇa, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life. The fifth.

6. The Discourse on Ghosita

129. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then the householder Ghosita approached the Venerable Ānanda, etc. Seated to one side, the householder Ghosita said this to the Venerable Ānanda - "'Diversity of elements, diversity of elements', venerable Ānanda, is said. In what respect, venerable sir, has the diversity of elements been spoken of by the Blessed One?" "There exists indeed, householder, the eye-element, and forms that are agreeable, and eye-consciousness experienced as pleasant. Dependent on contact, a pleasant feeling arises. There exists indeed, householder, the eye-element, and forms that are disagreeable, and eye-consciousness experienced as unpleasant. Dependent on contact, an unpleasant feeling arises. There exists indeed, householder, the eye-element, and forms that are agreeable experienced as equanimity, and eye-consciousness experienced as neither-unpleasant-nor-pleasant. Dependent on contact, a neither-unpleasant-nor-pleasant feeling arises. Etc. There exists indeed, householder, the tongue-element, and flavours that are agreeable, and tongue-consciousness experienced as pleasant. Dependent on contact, a pleasant feeling arises. There exists indeed, householder, the tongue-element, and flavours that are disagreeable, and tongue-consciousness experienced as unpleasant. Dependent on contact, an unpleasant feeling arises. There exists indeed, householder, the tongue-element, and flavours experienced as equanimity, and tongue-consciousness experienced as neither-unpleasant-nor-pleasant. Dependent on contact, a neither-unpleasant-nor-pleasant feeling arises. Etc. There exists indeed, householder, the mind-element, and mental phenomena that are agreeable, and mind-consciousness experienced as pleasant. Dependent on contact, a pleasant feeling arises. There exists indeed, householder, the mind-element, and mental phenomena that are disagreeable, and mind-consciousness experienced as unpleasant. Dependent on contact, an unpleasant feeling arises. There exists indeed, householder, the mind-element, and mental phenomena experienced as equanimity, and mind-

consciousness experienced as neither-unpleasant-nor-pleasant. Dependent on contact, a neither-unpleasant-nor-pleasant feeling arises. To this extent indeed, householder, the diversity of elements has been spoken of by the Blessed One." The sixth.

7. The Discourse on Hāliddikāni

130. On one occasion the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on a precipitous mountain. Then the householder Hāliddikāni approached the Venerable Mahākaccāna, etc. Seated to one side, the householder Hāliddikāni said this to the Venerable Mahākaccāna - "This was said, venerable sir, by the Blessed One - 'Dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises.' How, venerable sir, does diversity of contact arise dependent on diversity of elements; how does diversity of feeling arise dependent on diversity of contact?" "Here, householder, a monk, having seen a form with the eye, understands 'this is agreeable' - eye-consciousness and contact experienced as pleasant. Dependent on contact, a pleasant feeling arises. But having seen a form with the eye, he understands 'this is disagreeable' - eye-consciousness and contact experienced as unpleasant. Dependent on contact, an unpleasant feeling arises. But having seen a form with the eye, he understands 'this is a basis for equanimity' - eye-consciousness and contact experienced as neither-unpleasant-nor-pleasant. Dependent on contact, a neither-unpleasant-nor-pleasant feeling arises.

"Furthermore, householder, a monk, having heard a sound with the ear, etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he understands 'this is agreeable' - mind-consciousness and contact experienced as pleasant. Dependent on contact, a pleasant feeling arises. But having cognised a mental object with the mind, he understands 'this is disagreeable' - mind-consciousness and contact experienced as unpleasant. Dependent on contact, an unpleasant feeling arises. But having cognised a mental object with the mind, he understands 'this is a basis for equanimity' - mind-consciousness and contact experienced as neither-unpleasant-nor-pleasant. Dependent on contact, a neither-unpleasant-nor-pleasant feeling arises. Thus, householder, dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises." The seventh.

8. The Discourse on Nakulapitā

131. On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Then the householder Nakulapitā approached the Blessed One, etc. Seated to one side, the householder Nakulapitā said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life? But what, venerable sir, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" "There are, householder, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes

dependent on that, clinging to that. A monk with clinging, householder, does not attain final nibbāna. Etc. There are, householder, flavours cognisable by tongue. Etc. There are, householder, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, householder, does not attain final nibbāna. This, householder, is the cause, this is the condition, whereby some beings here do not attain final nibbāna in this very life."

"And there are, householder, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, householder, attains final nibbāna. Etc. There are, householder, flavours cognisable by tongue. Etc. There are, householder, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, householder, attains final nibbāna. This, householder, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life." The eighth.

9. The Discourse to Lohicca

132. On one occasion the Venerable Mahākaccāna was dwelling among the Avantīs at Makkarakaṭṭa in a forest hut. Then several pupils of the brahmin Lohicca, young men who were firewood gatherers, approached the Venerable Mahākaccāna's forest hut; having approached, they walked up and down around the hut, wandered about, making loud sounds and great sounds, performing various kinds of acrobatic games - "These shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, are honoured, respected, revered, venerated, and esteemed by these householders." Then the Venerable Mahākaccāna, having come out from his dwelling, said this to those young men - "Do not make a sound, young men; I will speak the Teaching to you." When this was said, those young men became silent. Then the Venerable Mahākaccāna addressed those young men in verses -

"Those of former times held morality as highest,
Those brahmins who remember the ancient ways;
Their doors were guarded, well-protected,
They were so, having overcome wrath.

"They delighted in the Teaching and in meditative absorption,
Those brahmins who remember the ancient ways;
But these, having turned aside, say 'We recite,'
Intoxicated by clan, they practise unrighteously.

"Overcome by wrath, with various self-punishments,

Becoming dispassionate towards those with and without craving;
For one with unguarded doors, they become vain,
Like wealth obtained by a man in a dream.

"Fasting and sleeping on bare ground;
Bathing at dawn and the three Vedas.

"Rough hides, matted hair and mud, sacred verses, moral rules and austerities,
austere asceticism;
Scheming and crooked staffs, and water rinsings.

"These are the appearances of brahmins, done for the cultivation of trifles;
But a mind well-concentrated, clear and untroubled;
Without barrenness towards all beings, that is the path for attaining Brahmā."

Then those young men, angry and displeased, approached the brahmin Lohicca; having approached, they said this to the brahmin Lohicca - "May you know! The ascetic Mahākaccāna absolutely reproaches and protests against the sacred verses of the brahmins." When this was said, the brahmin Lohicca was angry and displeased. Then this occurred to the brahmin Lohicca - "It is not proper for me that I, having merely heard from the young men, should abuse and revile the ascetic Mahākaccāna. What if I were to approach and ask?"

Then the brahmin Lohicca together with those young men approached the Venerable Mahākaccāna; having approached, he exchanged friendly greetings with the Venerable Mahākaccāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Lohicca said this to the Venerable Mahākaccāna - "Did several of our pupils, young men who were firewood gatherers, come here, dear Kaccāna?" "Those several pupils of yours, young men who were firewood gatherers, did come here, brahmin." "But did the Venerable Kaccāna have any friendly conversation with those young men?" "I did indeed have, brahmin, some friendly conversation with those young men." "But in what way did the Venerable Kaccāna have a friendly conversation with those young men?" "Thus, brahmin, I had a friendly conversation with those young men -

"Those of former times held morality as highest,
Those brahmins who remember the ancient ways; etc.
Without hostility towards all beings,
That is the path for attaining Brahmā.'

Thus, brahmin, I had a friendly conversation with those young men."

"The Venerable Kaccāna spoke of 'one with unguarded doors'. In what respect, dear Kaccāna, is one with unguarded doors?" "Here, brahmin, a certain person, having seen a form with the eye, is resolved upon a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with

the body... Having cognised a mental object with the mind, he is resolved upon a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Thus, brahmin, one is with unguarded doors." "It is wonderful, dear Kaccāna; it is marvellous, dear Kaccāna! How well one with unguarded doors has been declared as one with unguarded doors by the Venerable Kaccāna.

"The Venerable Kaccāna spoke of 'one with guarded doors'. In what respect, dear Kaccāna, is one with guarded doors?" "Here, brahmin, a monk, having seen a form with the eye, is not resolved upon a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not resolved upon a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Thus, brahmin, one is with guarded doors."

"It is wonderful, dear Kaccāna; it is marvellous, dear Kaccāna! How well one with guarded sense doors has been declared by the Venerable Kaccāna to be one with guarded sense doors. Excellent, my dear Kaccāna; excellent, my dear Kaccāna! Just as, my dear Kaccāna, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by the Venerable Kaccāna in many ways. Thus I, my dear Kaccāna, go for refuge to that Blessed One, to the Teaching, and to the Community of monks. May the Venerable Kaccāna remember me as a lay follower who has gone for refuge from this day forth for life. And just as the Venerable Kaccāna approaches lay follower families in Makkarakāṭṭa; so may he approach the family of Lohicca. There, whatever young men or young women will pay respect to the Venerable Kaccāna, or will rise up for him, or will offer a seat or water, that will be for their welfare and happiness for a long time." The ninth.

10. The Discourse on Verahaccāni

133. On one occasion the Venerable Udāyī was dwelling at Kāmaṇḍā in the mango grove of the brahmin Todeyya. Then a young man, a disciple of the brahmin woman of the Verahaccāni clan, approached the Venerable Udāyī; having approached, he exchanged friendly greetings with the Venerable Udāyī. Having concluded the pleasant and memorable talk, he sat down to one side. To that young man seated to one side, the Venerable Udāyī instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. Then that young man, having been instructed, encouraged, inspired, and gladdened by the Venerable Udāyī with a talk on the Teaching, rose from his seat and approached the brahmin woman of the Verahaccāni clan; having approached, he said this to the brahmin woman of the Verahaccāni clan -

"May you know, dear lady! The ascetic Udāyī expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure."

"If so, young man, in my name invite the ascetic Udāyī for a meal tomorrow." "Yes, dear lady," that young man, having replied to the brahmin woman of the Verahaccāni clan, approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "May Master Udāyī consent to accept a meal from our teacher's wife, the brahmin woman of the Verahaccāni clan, for tomorrow." The Venerable Udāyī consented by silence. Then the Venerable Udāyī, after that night had passed, in the earlier period of the day, having dressed, taking his bowl and robe, approached the dwelling of the brahmin woman of the Verahaccāni clan; having approached, he sat down on the prepared seat. Then the brahmin woman of the Verahaccāni clan with her own hand satisfied and served the Venerable Udāyī with superior solid and soft food. Then the brahmin woman of the Verahaccāni clan, when the Venerable Udāyī had finished eating and had removed his hand from the bowl, having put on sandals, having sat down on a high seat, having covered her head, said this to the Venerable Udāyī - "Speak, ascetic, a teaching." Having said "There will be a time, sister," he rose from his seat and departed.

For the second time that young man approached the Venerable Udāyī; having approached, he exchanged friendly greetings with the Venerable Udāyī. Having concluded the pleasant and memorable talk, he sat down to one side. To that young man seated to one side, the Venerable Udāyī instructed, encouraged, inspired, and gladdened him with a talk on the Teaching. For the second time that young man, having been instructed, encouraged, inspired, and gladdened by the Venerable Udāyī with a talk on the Teaching, rose from his seat and approached the brahmin woman of the Verahaccāni clan; having approached, he said this to the brahmin woman of the Verahaccāni clan - "May you know, dear lady! The ascetic Udāyī expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure."

"Just so indeed you, young man, praise the ascetic Udāyī. But the ascetic Udāyī, when told 'Speak, ascetic, a teaching,' having said 'There will be a time, sister,' rose from his seat and departed." "Because you, dear lady, having put on sandals, having sat down on a high seat, having covered your head, said - 'Speak, ascetic, a teaching.' For those sirs are respectful of the Teaching, they have respect for the Teaching." "If so, young man, in my name invite the ascetic Udāyī for a meal tomorrow." "Yes, dear lady," that young man, having replied to the brahmin woman of the Verahaccāni clan, approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "May Master Udāyī consent to accept a meal from our teacher's wife, the brahmin woman of the Verahaccāni clan, for tomorrow." The Venerable Udāyī consented by silence.

Then the Venerable Udāyī, after that night had passed, in the earlier period of the day, having dressed, taking his bowl and robe, approached the dwelling of the brahmin woman of the Verahaccāni clan; having approached, he sat down on the prepared seat. Then the brahmin woman of the Verahaccāni clan with her own hand satisfied and served the Venerable Udāyī with superior solid and soft food. Then the brahmin woman of the Verahaccāni clan, when the Venerable Udāyī had finished

eating and had removed his hand from the bowl, having taken off her sandals, having sat down on a low seat, having uncovered her head, said this to the Venerable Udāyī - "When what exists, venerable sir, do the Worthy Ones declare pleasure and pain, when what is absent do the Worthy Ones not declare pleasure and pain?"

"When the eye exists, sister, the Worthy Ones declare pleasure and pain, when the eye is absent the Worthy Ones do not declare pleasure and pain... etc. When the tongue exists the Worthy Ones declare pleasure and pain, when the tongue is absent the Worthy Ones do not declare pleasure and pain... etc. When the mind exists the Worthy Ones declare pleasure and pain, when the mind is absent the Worthy Ones do not declare pleasure and pain."

When this was said, the brahmin woman of the Verahaccāni clan said this to the Venerable Udāyī - "Excellent, venerable sir; excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by the noble Udāyī in many ways. Thus I, noble Udāyī, go for refuge to that Blessed One, to the Teaching, and to the Community of monks. May the noble Udāyī remember me as a female lay follower who has gone for refuge from this day forth for life." The tenth.

The Chapter on Householders is the thirteenth.

Its summary:

Vesālī, Vajji, Nāḷandā, Bhāradvāja, Soṇa and Ghosita;
Hāliddika, Nakulapitā, Lohicca, and Verahaccānī.

14. The Chapter on Devadaha

1. The Discourse at Devadaha

134. On one occasion the Blessed One was dwelling among the Sakyans at Devadaha, a market town of the Sakyans. There the Blessed One addressed the monks - "I do not, monks, say to all monks 'something is to be done with diligence regarding the six sense bases of contact'; nor do I, monks, say to all monks 'nothing is to be done with diligence regarding the six sense bases of contact'. Those monks, monks, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what was to be done, who have laid down the burden, who have attained their own welfare, who have completely destroyed the fetter of becoming, who are completely liberated through final knowledge - to those monks, monks, I say 'nothing is to be done with diligence regarding the six sense bases of contact'. What is the reason for this? What was to be done by them has been done through diligence. They are incapable of being negligent. But those monks, monks, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - to those monks, monks, I say 'something is to be done with diligence regarding the six sense bases of contact'. What is the reason for this? There are, monks, forms cognisable by eye that are delightful and undelightful. Having touched them again and again, they do not remain obsessing his mind. Through the non-exhaustion of mind, energy is aroused and unsluggish,

mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Seeing this fruit of diligence, monks, I say to those monks 'something is to be done with diligence regarding the six sense bases of contact'. Etc. There are, monks, mental phenomena cognisable by mind that are delightful and undelightful. Having touched them again and again, they do not remain obsessing his mind. Through the non-exhaustion of mind, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. Seeing this fruit of diligence, monks, I say to those monks 'something is to be done with diligence regarding the six sense bases of contact'." The first.

2. The Discourse on the Moment

135. "It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life. I have seen, monks, hells named 'of the six sense bases of contact.' There, whatever form one sees with the eye, one sees only undesirable form, not desirable form; one sees only unpleasant form, not pleasant form; one sees only disagreeable form, not agreeable form. Whatever sound one hears with the ear, etc. whatever odour one smells with the nose, etc. whatever flavour one tastes with the tongue, etc. whatever tangible object one touches with the body, etc. whatever mental phenomenon one cognises with the mind, one cognises only undesirable form, not desirable form; one cognises only unpleasant form, not pleasant form; one cognises only disagreeable form, not agreeable form. It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life. I have seen, monks, heavens named 'of the six sense bases of contact.' There, whatever form one sees with the eye, one sees only desirable form, not undesirable form; one sees only pleasant form, not unpleasant form; one sees only agreeable form, not disagreeable form, etc. whatever flavour one tastes with the tongue, etc. whatever mental phenomenon one cognises with the mind, one cognises only desirable form, not undesirable form; one cognises only pleasant form, not unpleasant form; one cognises only agreeable form, not disagreeable form. It is a gain for you, monks, it is well gained for you, monks, the moment has been attained by you for abiding by the holy life." The second.

3. The First Discourse on Delighting in Form

136. "Monks, gods and humans delight in forms, are devoted to forms, rejoice in forms. Due to the change, fading away, and cessation of forms, gods and humans dwell in suffering, monks. Monks, gods and humans delight in sounds, are devoted to sounds, rejoice in sounds. Due to the change, fading away, and cessation of sounds, gods and humans dwell in suffering, monks. Delighting in odours... delighting in flavours... delighting in tangible objects... Monks, gods and humans delight in mental phenomena, are devoted to mental phenomena, rejoice in mental phenomena. Due to the change, fading away, and cessation of mental phenomena, gods and humans dwell in suffering, monks. But the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, having understood as it really is the origin, passing away, gratification, danger, and escape of forms, does not delight in forms, is not devoted to forms, does not rejoice in forms. Due to the change, fading away, and cessation of forms, the Truth-finder dwells in happiness, monks. Of sounds... odours... flavours... tangible objects... having understood as it really is the origin, passing away,

gratification, danger, and escape of mental phenomena, he does not delight in mental phenomena, is not devoted to mental phenomena, does not rejoice in mental phenomena. Due to the change, fading away, and cessation of mental phenomena, the Truth-finder dwells in happiness, monks." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Forms, sounds, flavours, odours, contacts and mental phenomena, all these; Desirable, lovely, and agreeable, as far as they exist, it is said.

For the world with its gods, these are deemed happiness;
Where these cease, that is deemed suffering by them.

The cessation of identity is seen as happiness by the noble ones;
This is contrary to what all the world sees.

What others call happiness, the noble ones call suffering;
What others call suffering, the noble ones know as happiness.

See the teaching difficult to understand, the fools are deluded here;
For those who are hindered there is darkness, blindness for those who do not see.

"But for the virtuous it is opened, light as if for those who see;
Those near do not understand, unskilled in the path of the Teaching.

"By those overcome by lust for existence, by those following lust for existence;
By those who have entered Māra's realm, this Teaching is not easily understood.

"Who indeed apart from the noble ones, deserves to understand that state;
Which state, having perfectly understood, the taintless ones attain final Nibbāna." The third.

4. The Second Discourse on Delight in Form

137. "Monks, gods and humans delight in forms, are devoted to forms, rejoice in forms. Due to the change, fading away, and cessation of forms, gods and humans dwell in suffering, monks. Delighting in sounds... delighting in odours... delighting in flavours... delighting in tangible objects... Monks, gods and humans delight in mental phenomena, are devoted to mental phenomena, rejoice in mental phenomena. Due to the change, fading away, and cessation of mental phenomena, gods and humans dwell in suffering, monks. But the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, having understood as it really is the origin, passing away, gratification, danger, and escape of forms, does not delight in forms, is not devoted to forms, does not rejoice in forms. Due to the change, fading away, and cessation of forms, the Truth-finder dwells in happiness, monks. Of sounds... odours... flavours... tangible objects... having understood as it really is the origin, passing away, gratification, danger, and escape of mental phenomena, he does not delight in

mental phenomena, is not devoted to mental phenomena, does not rejoice in mental phenomena. Due to the change, fading away, and cessation of mental phenomena, the Truth-finder dwells in happiness, monks." The fourth.

5. The First Discourse on Not Yours

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

6. The Second Discourse on Not Yours

139. "What, monks, is not yours, abandon that. That abandoned by you will be for your welfare and happiness. And what, monks, is not yours? Forms, monks, are not yours; abandon them. They abandoned by you will be for your welfare and happiness. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are not yours; abandon them. They abandoned by you will be for your welfare and happiness. Just as, monks, whatever in this Jeta's Grove... etc. Just so, monks, forms are not yours; abandon them. They abandoned by you will be for your welfare and happiness." The sixth.

7. The Discourse on the Internal Impermanent Cause

140. "The eye, monks, is impermanent. Whatever cause, whatever condition there is for the arising of the eye, that too is impermanent. The eye arisen from the impermanent, monks, how could it be permanent? Etc. The tongue is impermanent. Whatever cause, whatever condition there is for the arising of the tongue, that too is impermanent. The tongue arisen from the impermanent, monks, how could it be permanent? Etc. The mind is impermanent. Whatever cause, monks, whatever condition there is for the arising of the mind, that too is impermanent. The mind arisen from the impermanent, monks, how could it be permanent! Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, etc. becomes disenchanted with the tongue, etc. being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The seventh.

8. The Discourse on the Internal Suffering Cause

141. "The eye, monks, is suffering. Whatever cause, whatever condition there is for the arising of the eye, that too is suffering. The eye arisen from suffering, monks, how could it be happiness? Etc. The tongue is suffering. Whatever cause, whatever condition there is for the arising of the tongue, that too is suffering. The tongue arisen from suffering, monks, how could it be happiness? Etc. the mind is suffering. Whatever cause, whatever condition there is for the arising of the mind, that too is suffering. The mind arisen from suffering, monks, how could it be happiness! Seeing thus, etc. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The eighth.

9. The Discourse on the Internal Non-self Cause

142. "The eye, monks, is non-self. Whatever cause, whatever condition there is for the arising of the eye, that too is non-self. The eye arisen from non-self, monks, how could it be self? Etc. The tongue is non-self. Whatever cause, whatever condition there is for the arising of the tongue, that too is non-self. The tongue arisen from non-self, monks, how could it be self? Etc. The mind is non-self. Whatever cause, whatever condition there is for the arising of the mind, that too is non-self. The mind arisen from non-self, monks, how could it be self! Seeing thus, etc. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The ninth.

10. The Discourse on the External Impermanent Cause

143. "Forms, monks, are impermanent. Whatever cause, whatever condition there is for the arising of forms, that too is impermanent. Forms arisen from the impermanent, monks, how could they be permanent! Sounds... Odours... Flavours... Tangible objects... mental phenomena are impermanent. Whatever cause, whatever condition there is for the arising of mental phenomena, that too is impermanent. Mental phenomena arisen from the impermanent, monks, how could they be permanent! Seeing thus, etc. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The tenth.

11. The Discourse on the External Suffering Cause

144. "Forms, monks, are suffering. Whatever cause, whatever condition there is for the arising of forms, that too is suffering. Forms arisen from suffering, monks, how could they be happiness! Sounds... Odours... Flavours... Tangible objects... Mental objects are suffering. Whatever cause, whatever condition there is for the arising of mental phenomena, that too is suffering. Mental phenomena arisen from suffering, monks, how could they be happiness! Seeing thus, etc. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The eleventh.

12. The Discourse on the External Non-self Cause

145. "Forms, monks, are non-self. Whatever cause, whatever condition there is for the arising of forms, that too is non-self. Forms arisen from non-self, monks, how could they be self! Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self. Whatever cause, whatever condition there is for the arising

of mental phenomena, that too is non-self. Mental phenomena arisen from non-self, monks, how could they be self! Seeing thus, monks, a learned noble disciple becomes disenchanted with forms, becomes disenchanted with sounds... becomes disenchanted with odours... becomes disenchanted with flavours... becomes disenchanted with tangible objects... becomes disenchanted with mental phenomena. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The twelfth.

The Chapter on Devadaha is the fourteenth.

Its summary:

Devadaha, Moment, Forms, two Not Yours indeed and;
Three by cause also are spoken of, two internal and external.

15. The Chapter on New and Old

1. The Discourse on the Cessation of Action

146. "I will teach you, monks, new and old kamma, the cessation of kamma, and the practice leading to the cessation of kamma. Listen to that, pay close attention; I will speak." And what, monks, is old kamma? The eye, monks, is old kamma, conditioned, fashioned by volition, that is to be experienced, should be seen thus, etc. The tongue is old kamma, conditioned, fashioned by volition, that is to be experienced, should be seen thus, etc. The mind is old kamma, conditioned, fashioned by volition, that is to be experienced, should be seen thus. This is called, monks, old kamma. And what, monks, is new kamma? Whatever kamma, monks, one does now by body, by speech, by mind, this is called, monks, new kamma. And what, monks, is the cessation of kamma? Whoever, monks, from the cessation of bodily action, verbal action, and mental action, touches liberation, this is called, monks, the cessation of kamma. And what, monks, is the practice leading to the cessation of kamma? It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - this is called, monks, the practice leading to the cessation of kamma. Thus, monks, old kamma has been taught by me, new kamma has been taught, the cessation of kamma has been taught, the practice leading to the cessation of kamma has been taught. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The first.

2. The Discourse on Impermanence Suitable for Nibbāna

147. "I will teach you, monks, the practice suitable for Nibbāna. Listen to that, etc. And what, monks, is that practice suitable for Nibbāna? Here, monks, a monk sees the eye as impermanent, sees material forms as impermanent, sees eye-consciousness as impermanent, sees eye-contact as impermanent. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as impermanent, etc. He sees the tongue

as impermanent, sees flavours as impermanent, sees tongue-consciousness as impermanent, sees tongue-contact as impermanent, whatever feeling arises with tongue-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as impermanent, etc. He sees the mind as impermanent, sees mental phenomena as impermanent, sees mind-consciousness as impermanent, sees mind-contact as impermanent, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as impermanent. This, monks, is that practice suitable for Nibbāna." The second.

3. The Discourse on Suffering Suitable for Nibbāna

148. "I will teach you, monks, the practice suitable for Nibbāna. Listen to that, etc. And what, monks, is that practice suitable for Nibbāna? Here, monks, one sees the eye as suffering, sees material forms as suffering, sees eye-consciousness as suffering, sees eye-contact as suffering, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too one sees as suffering, etc. One sees the tongue as suffering, etc. One sees the mind as suffering, sees mental phenomena as suffering, sees mind-consciousness as suffering, sees mind-contact as suffering, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too one sees as suffering. This, monks, is that practice suitable for Nibbāna." The third.

4. The Discourse on Non-self Suitable for Nibbāna

149. "I will teach you, monks, the practice suitable for Nibbāna. Listen to that, etc. And what, monks, is that practice suitable for Nibbāna? Here, monks, a monk sees the eye as non-self, sees material forms as non-self, sees eye-consciousness as non-self, sees eye-contact as non-self, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as non-self, etc. He sees the mind as non-self, sees mental phenomena as non-self, sees mind-consciousness as non-self, sees mind-contact as non-self, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too he sees as non-self. This, monks, is that practice suitable for Nibbāna." The fourth.

5. The Discourse on the Practice Suitable for Nibbāna

150. "I will teach you, monks, the practice suitable for Nibbāna. Listen to that, etc. And what, monks, is that practice suitable for Nibbāna? What do you think, monks, is the eye permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Are forms permanent or impermanent?"

"Impermanent, venerable sir." Etc.

"Eye-consciousness... Eye-contact... etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - is that too permanent or impermanent?"

"Impermanent, venerable sir."

"But what is impermanent, is that suffering or happiness?"

"Suffering, venerable sir."

"But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?"

"No, Venerable Sir."

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated, etc. he understands: 'There is no more of this state of being.' This, monks, is that practice suitable for Nibbāna." The fifth.

6. The Discourse on the Pupil

151. "This holy life, monks, is lived without a pupil, without a teacher. A monk with a pupil, monks, with a teacher, dwells in suffering, not comfortably. A monk without a pupil, monks, without a teacher, dwells happily, comfortably. And how, monk, does one with a pupil, with a teacher, dwell in suffering, not comfortably? Here, monks, for a monk, having seen a form with the eye, there arise evil unwholesome mental states, thoughts subject to mental fetters. They dwell within him, within him dwell evil unwholesome mental states. Therefore he is called 'one with a pupil'. They occur to him, evil unwholesome mental states occur to him. Therefore he is called 'one with a teacher', etc.

"Furthermore, monks, for a monk, having tasted a flavour with the tongue, there arise evil unwholesome mental states, thoughts subject to mental fetters. They dwell within him, within him dwell evil unwholesome mental states. Therefore he is called 'one with a pupil'. They occur to him, evil unwholesome mental states occur to him. Therefore he is called 'one with a teacher', etc.

"Furthermore, monks, for a monk, having cognised a mental object with the mind, there arise evil unwholesome mental states, thoughts subject to mental fetters. They dwell within him, within him dwell evil unwholesome mental states. Therefore he is called 'one with a pupil'. They occur to him, evil unwholesome mental states occur to him. Therefore he is called 'one with a teacher'. Thus, monks, a monk with a pupil, with a teacher, dwells in suffering, not comfortably.

"And how, monks, does a monk without a pupil, without a teacher, dwell happily, comfortably? Here, monks, for a monk, having seen a form with the eye, there do not arise evil unwholesome mental states, thoughts subject to mental fetters. They do not dwell within him, within him do not dwell evil unwholesome mental states. Therefore he is called 'one without a pupil'. They do not occur to him, evil unwholesome mental states do not occur to him. Therefore he is called 'one without a teacher', etc.

"Furthermore, monks, for a monk, having tasted a flavour with the tongue, there do not arise evil unwholesome mental states, thoughts subject to mental fetters. They do not dwell within him, within him do not dwell evil unwholesome mental states. Therefore he is called 'one without a pupil'. They do not occur to him, evil unwholesome mental states do not occur to him. Therefore he is called 'one without a teacher', etc.

"Furthermore, monks, for a monk, having cognised a mental object with the mind, there do not arise evil unwholesome mental states, thoughts subject to mental fetters. They do not dwell within him, within him do not dwell evil unwholesome mental states. Therefore he is called 'one without a pupil'. They do not occur to him, evil unwholesome mental states do not occur to him. Therefore he is called 'without a teacher'. Thus, monks, a monk without a pupil, without a teacher, dwells happily and comfortably. This holy life, monks, is lived without a pupil. Without a teacher. A monk with a pupil, monks, a monk with a teacher, dwells in suffering, not comfortably. A monk without a pupil, monks, a monk without a teacher, dwells happily and comfortably." The sixth.

7. The Discourse on the Purpose of the Holy Life

152. "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 full understanding of suffering, friend, the holy life is lived under the Blessed One.' But if, monks, heterodox wandering ascetics were to ask you thus - 'But which, friend, is that suffering, for the full understanding of which the holy life is lived under the ascetic Gotama?' Thus asked, you, monks, should answer those heterodox wandering ascetics thus -

"The eye, friend, is suffering; for the full understanding of that, the holy life is lived under the Blessed One. Material forms are suffering; for the full understanding of them, the holy life is lived under the Blessed One. Eye-consciousness is suffering; for the full understanding of that, the holy life is lived under the Blessed One. Eye-contact is suffering; for the full understanding of that, the holy life is lived under the Blessed One. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering; for the full understanding of that, the holy life is lived under the Blessed One, etc. the tongue is suffering... the mind is suffering; for the full understanding of that, the holy life is lived under the Blessed One, etc. whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering; for the full understanding of that, the holy life is lived under the Blessed

One. This, friend, is that suffering; for the full understanding of which the holy life is lived under the Blessed One.' Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The seventh.

8. The Discourse on "Is There Indeed a Method?"

153. "Is there indeed, monks, a method by which method a monk, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, might declare the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being'?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it." "If so, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this - "There is, monks, a method by which method a monk, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, might declare the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.'"

"And what, monks, is the method by which method a monk, apart from faith, etc. apart from acceptance of a view after pondering it, declares the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being'? Here, monks, a monk, having seen a form with the eye, when there is lust, hate, and delusion internally, understands 'there is lust, hate, and delusion internally in me'; or when there is no lust, hate, and delusion internally, understands 'there is no lust, hate, and delusion internally in me.' That, monks, a monk, having seen a form with the eye, when there is lust, hate, and delusion internally, understands 'there is lust, hate, and delusion internally in me'; or when there is no lust, hate, and delusion internally, understands 'there is no lust, hate, and delusion internally in me.' Are these mental states, monks, to be known by faith, or to be known by personal preference, or to be known by oral tradition, or to be known by reflection on appearances, or to be known by acceptance of a view after pondering it?" "No, Venerable Sir." "Are not these mental states, monks, to be known by having seen with wisdom?" "Yes, venerable sir." "This, monks, is the method by which method a monk, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, declares the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.'" Etc.

"Furthermore, monks, a monk, having tasted a flavour with the tongue, when there is internally, etc. lust, hate, and delusion, understands; or when there is no lust, hate, and delusion internally, understands 'there is no lust, hate, and delusion internally in me.' That, monks, having tasted a flavour with the tongue, when there is lust, hate, and delusion internally, understands 'there is lust, hate, and delusion internally in me'; or when there is no lust, hate, and delusion internally, understands 'there is no

lust, hate, and delusion internally in me'; are these mental states, monks, to be known by faith, or to be known by personal preference, or to be known by oral tradition, or to be known by reflection on appearances, or to be known by acceptance of a view after pondering it?" "No, Venerable Sir." "Are not these mental states, monks, to be known by having seen with wisdom?" "Yes, venerable sir." "This too, monks, is the method by which method a monk, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, declares the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.'" Etc.

"Furthermore, monks, a monk, having cognised a mental object with the mind, when there is lust, hate and delusion internally, understands 'there is lust, hate and delusion internally in me'; or when there is no lust, hate, and delusion internally, understands 'there is no lust, hate, and delusion internally in me.' That, monks, a monk, having cognised a mental object with the mind, when there is lust, hate and delusion internally, understands 'there is lust, hate and delusion internally in me'; or when there is no lust, hate, and delusion internally, understands 'there is no lust, hate, and delusion internally in me'; are these mental states, monks, to be known by faith, or to be known by personal preference, or to be known by oral tradition, or to be known by reflection on appearances, or to be known by acceptance of a view after pondering it?" "No, Venerable Sir." "Are not these mental states, monks, to be known by having seen with wisdom?" "Yes, venerable sir." "This too, monks, is the method by which method a monk, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it, declares the final liberating knowledge - 'Birth is eliminated, the holy life has been lived, what was to be done has been done, I understand there is no more of this state of being.'" The eighth.

9. The Discourse on One Accomplished in the Faculties

154. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "'Accomplished in faculties, accomplished in faculties', venerable sir, is said. In what respect, venerable sir, is one accomplished in faculties?"

"If, monk, dwelling observing the rise and fall in the eye-faculty, he becomes disenchanted with the eye-faculty, etc. If, monk, dwelling observing the rise and fall in the tongue-faculty, he becomes disenchanted with the tongue-faculty, etc. If, monk, dwelling observing the rise and fall in the mind faculty, he becomes disenchanted with the mind faculty. Being disenchanted, he becomes dispassionate, etc. when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' To this extent, monk, is one accomplished in faculties." The ninth.

10. The Discourse on the Question about a Dhamma Teacher

155. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "'One who is speaker of the Teaching, one who is speaker of the Teaching', venerable sir, is said. In what respect, venerable sir, is one speaker of the Teaching?"

"If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of the eye, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of the eye, it is fitting to say 'a monk practising in accordance with the Teaching'. If, monk, through disenchantment, dispassion, and cessation of the eye, one is liberated by non-clinging, it is fitting to say 'a monk who has attained Nibbāna in this present life'. Etc. If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of the tongue, it is fitting to say 'a monk who is speaker of the Teaching'. Etc. If, monk, one expounds the Teaching for disenchantment, dispassion, and cessation of the mind, it is fitting to say 'a monk who is speaker of the Teaching'. If, monk, one is practising for disenchantment, dispassion, and cessation of the mind, it is fitting to say 'a monk practising in accordance with the Teaching'. If, monk, through disenchantment, dispassion, and cessation of the mind, one is liberated by non-clinging, it is fitting to say 'a monk who has attained Nibbāna in this present life'." The tenth.

The Chapter on New and Old is the fifteenth.

Its summary:

Action, four beneficial, without pupil, what is the purpose;
Is there indeed a method, and with the faculty speaker.

The third fifty in the Section on the Six Sense Bases is complete.

The chapter summary of that:

Security from bondage and the world, householder and with Devadaha;
With the New and Old, the Fifty, the third, by that it is called.

16. The Chapter on the Elimination of Delight

1. The Discourse on the Internal Elimination of Delight

156. "Monks, a monk sees the eye, which is indeed impermanent, as impermanent; that is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated, etc. Monks, a monk sees the tongue, which is indeed impermanent, as impermanent; that is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, etc. the mind is said to be well liberated, etc. Monks, a monk sees the mind, which is indeed impermanent, as impermanent; that is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated." The first.

2. The Discourse on the External Elimination of Delight

157. "Monks, a monk sees material form, which is indeed impermanent, as impermanent; that is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated. Monks, a monk sees sounds, which are indeed impermanent... odours... flavours... tangible objects... mental phenomena as impermanent; that is his right view. Seeing rightly, he becomes disenchanted. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated." The second.

3. The Discourse on the Internal Impermanent Elimination of Delight

158. "Monks, attend wisely to the eye; and see the impermanence of the eye as it really is. Monks, a monk attending wisely to the eye, seeing the impermanence of the eye as it really is, becomes disenchanted with the eye. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated. Monks, attend wisely to the ear... the nose... Monks, attend wisely to the tongue; and see the impermanence of the tongue as it really is. Monks, a monk attending wisely to the tongue, seeing the impermanence of the tongue as it really is, becomes disenchanted with the tongue. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated. The body... Monks, attend wisely to the mind; and see the impermanence of the mind as it really is. Monks, a monk attending wisely to the mind, seeing the impermanence of the mind as it really is, becomes disenchanted with the mind. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated." The third.

4. The Discourse on the External Impermanent Elimination of Delight

159. "Monks, attend wisely to forms; and see the impermanence of forms as it really is. Monks, a monk attending wisely to forms, seeing the impermanence of forms as it really is, becomes disenchanted with forms. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated. Sounds... odours... flavours... tangible objects... Monks, attend wisely to mental phenomena; and see the impermanence of mental phenomena as it really is. Monks, a monk attending wisely to mental phenomena, seeing the impermanence of mental phenomena as it really is, becomes disenchanted with mental phenomena. Through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight. Through the elimination of delight and lust, the mind is said to be well liberated." The fourth.

5. The Discourse on Concentration at Jīvaka's Mango Grove

160. On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove. There the Blessed One addressed the monks - "Monks," etc. "Monks, develop concentration. For a concentrated monk, monks, it becomes clear as it really is. And

what becomes clear as it really is? It becomes clear as it really is that the eye is impermanent, it becomes clear as it really is that material forms are impermanent, it becomes clear as it really is that eye-consciousness is impermanent, it becomes clear as it really is that eye-contact is impermanent, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too it becomes clear as it really is is impermanent, etc. It becomes clear as it really is that the tongue is impermanent, etc. It becomes clear as it really is that the mind is impermanent, it becomes clear as it really is that mental phenomena are impermanent, etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too it becomes clear as it really is is impermanent. Monks, develop concentration. For a concentrated monk, monks, it becomes clear as it really is." The fifth.

6. The Discourse on Seclusion at Jīvaka's Mango Grove

161. On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove. There the Blessed One addressed the monks, etc. "Devote yourselves to seclusion, monks. For a monk in seclusion, monks, it becomes clear as it really is. And what becomes clear as it really is? It becomes clear as it really is that the eye is impermanent, it becomes clear as it really is that material forms are impermanent, it becomes clear as it really is that eye-consciousness is impermanent, it becomes clear as it really is that eye-contact is impermanent, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too it becomes clear as it really is is impermanent, etc. It becomes clear as it really is that the mind is impermanent, mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too it becomes clear as it really is is impermanent. Devote yourselves to seclusion, monks. For a monk in seclusion, monks, it becomes clear as it really is." The sixth.

7. The Discourse on Impermanence with Koṭṭhika

162. Then the Venerable Mahākoṭṭhika approached the Blessed One, etc. Seated to one side, the Venerable Koṭṭhika said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute."

"Whatever, Koṭṭhika, is impermanent, therein your desire is to be abandoned. And what, Koṭṭhika, is impermanent? The eye, Koṭṭhika, is impermanent; therein your desire is to be abandoned. Forms are impermanent; therein your desire is to be abandoned. Eye-consciousness is impermanent; therein your desire is to be abandoned. Eye-contact is impermanent; therein your desire is to be abandoned. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent; therein your desire is to be abandoned, etc. The tongue is impermanent; therein your desire is to be abandoned. Flavours are impermanent; therein your desire is to be abandoned. Tongue-consciousness is impermanent; therein your desire is to be abandoned. Tongue-contact is impermanent; therein your desire is to be abandoned. Whatever feeling arises with tongue-contact as condition - whether pleasant or

unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent; therein your desire is to be abandoned, etc. The mind is impermanent; therein your desire is to be abandoned. Mental phenomena are impermanent; therein your desire is to be abandoned. Mind-consciousness is impermanent; therein your desire is to be abandoned. Mind-contact is impermanent; therein your desire is to be abandoned. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent; therein your desire is to be abandoned. Whatever, Koṭṭhika, is impermanent, therein your desire is to be abandoned." The seventh.

8. The Discourse on Suffering with Koṭṭhika

163. Then the Venerable Mahākoṭṭhika, etc. he said this to the Blessed One - "It would be good, venerable sir, etc. I might dwell." "Whatever, Koṭṭhika, is suffering, therein your desire is to be abandoned. And what, Koṭṭhika, is suffering? The eye, Koṭṭhika, is suffering; therein your desire is to be abandoned. Material forms are suffering; therein your desire is to be abandoned. Eye-consciousness is suffering; therein your desire is to be abandoned. Eye-contact is suffering; therein your desire is to be abandoned. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering; therein your desire is to be abandoned, etc. The tongue is suffering; therein your desire is to be abandoned, etc. the mind is suffering; therein your desire is to be abandoned. Mental phenomena are suffering; therein your desire is to be abandoned. Mind-consciousness is suffering; therein your desire is to be abandoned. Mind-contact is suffering; therein your desire is to be abandoned. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is suffering; therein your desire is to be abandoned. Whatever, Koṭṭhika, is suffering, therein your desire is to be abandoned." The eighth.

9. The Discourse on Non-self with Koṭṭhika

164. On one side, etc. may I dwell." "Whatever, Koṭṭhika, is non-self, therein your desire is to be abandoned. And what, Koṭṭhika, is non-self? The eye, Koṭṭhika, is non-self; therein your desire is to be abandoned. Material forms are non-self; therein your desire is to be abandoned. Eye-consciousness is non-self; therein your desire is to be abandoned. Eye-contact is non-self; therein your desire is to be abandoned. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is non-self; therein your desire is to be abandoned, etc. The tongue is non-self; therein your desire is to be abandoned, etc. The mind is non-self; therein your desire is to be abandoned. Mental phenomena are non-self; therein your desire is to be abandoned. Mind-consciousness... Mind-contact... whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is non-self; therein your desire is to be abandoned. Whatever, Koṭṭhika, is non-self, therein your desire is to be abandoned." The ninth.

10. The Discourse on the Abandoning of Wrong View

165. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "How, venerable sir, for one knowing, for one seeing, is wrong view abandoned?"

"The eye, monk, for one knowing, for one seeing as impermanent, wrong view is abandoned. Material forms, for one knowing, for one seeing as impermanent, wrong view is abandoned. Eye-consciousness, for one knowing, for one seeing as impermanent, wrong view is abandoned. Eye-contact, for one knowing, for one seeing as impermanent, wrong view is abandoned, etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as impermanent, wrong view is abandoned. Thus, monk, for one knowing thus, for one seeing thus, wrong view is abandoned." The tenth.

11. The Discourse on the Abandoning of Identity View

166. Then a certain monk... etc. said this - "How, venerable sir, for one knowing, for one seeing, is identity view abandoned?" "The eye, monk, for one knowing, for one seeing as suffering, identity view is abandoned. Material forms, for one knowing, for one seeing as suffering, identity view is abandoned. Eye-consciousness, for one knowing, for one seeing as suffering, identity view is abandoned. Eye-contact, for one knowing, for one seeing as suffering, identity view is abandoned, etc. Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as suffering, identity view is abandoned. Thus, monk, for one knowing thus, for one seeing thus, identity view is abandoned." The eleventh.

12. The Discourse on the Abandoning of View of Self

167. Then a certain monk... etc. said this - "How, venerable sir, for one knowing, for one seeing, is view of self abandoned?" "The eye, monk, for one knowing, for one seeing as non-self, view of self is abandoned. Material forms, for one knowing, for one seeing as non-self, view of self is abandoned. Eye-consciousness, for one knowing, for one seeing as non-self, view of self is abandoned. Eye-contact, for one knowing, for one seeing as non-self, view of self is abandoned. Whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as non-self, view of self is abandoned, etc. The tongue, for one knowing, for one seeing as non-self, view of self is abandoned, etc. The mind, for one knowing, for one seeing as non-self, view of self is abandoned. Mental phenomena... Mind-consciousness... Mind-contact... Whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too, for one knowing, for one seeing as non-self, view of self is abandoned." The twelfth.

The Chapter on the Destruction of Delight is the sixteenth.

Its summary:

Four with Elimination of Delight, two at Jīvaka's Mango Grove;
Three spoken with Kōṭṭhika, wrong, identity, and self.

17. The Chapter of the Sixtyfold Consecutive Repetitions

1. The Discourse on Desire for the Internal as Impermanent

168. "Whatever, monks, is impermanent, therein your desire is to be abandoned. And what, monks, is impermanent? The eye, monks, is impermanent; therein your desire is to be abandoned. Etc. The tongue is impermanent; therein your desire is to be abandoned. Etc. The mind is impermanent; therein your desire is to be abandoned. Whatever, monks, is impermanent, therein your desire is to be abandoned."

2. The Discourse on Lust for the Internal as Impermanent

169. "Whatever, monks, is impermanent, therein your lust is to be abandoned. And what, monks, is impermanent? The eye, monks, is impermanent; therein your lust is to be abandoned." Etc. The tongue is impermanent; therein your lust is to be abandoned." Etc. The mind is impermanent; therein your lust is to be abandoned. Whatever, monks, is impermanent, therein your lust is to be abandoned."

3. The Discourse on Desire and Lust for the Internal as Impermanent

170. "Whatever, monks, is impermanent, therein your desire and lust is to be abandoned. And what, monks, is impermanent? The eye, monks, is impermanent; therein your desire and lust is to be abandoned. Etc. The tongue is impermanent; therein your desire and lust is to be abandoned. Etc. The mind is impermanent; therein your desire and lust is to be abandoned. Whatever, monks, is impermanent, therein your desire and lust is to be abandoned."

4-6. The Discourses on Desire for Suffering and so on

171-173. "Whatever, monks, is suffering, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, monks, is suffering? The eye, monks, is suffering; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Etc. The tongue is suffering, etc. the mind is suffering; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, monks, is suffering, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

7-9. The Discourses on Desire for Non-self and so on

174-176. "Whatever, monks, is non-self, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, monks, is non-self? The eye, monks, is non-self; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Etc. The tongue is non-self; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Etc. The mind is non-self; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, monks, is non-self, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

10-12. The Discourses on Desire for the External as Impermanent and so on

177-179. "Whatever, monks, is impermanent, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, monks, is impermanent? Forms, monks, are impermanent; therein your desire is to be

abandoned, lust is to be abandoned, desire and lust is to be abandoned. Sounds are impermanent; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Odours are impermanent; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Flavours are impermanent; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Tangible objects are impermanent; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Mental phenomena are impermanent; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, monks, is impermanent, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

13-15. The Discourses on Desire for the External as Suffering and so on

180-182. "Whatever, monks, is suffering, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, monks, is suffering? Forms, monks, are suffering; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Sounds... Odours... Flavours... Tangible objects... Mental objects are suffering; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, monks, is suffering, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

16-18. The Discourses on Desire for the External as Non-self and so on

183-185. "Whatever, monks, is non-self, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. And what, monks, is non-self? Forms, monks, are non-self; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self; therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned. Whatever, monks, is non-self, therein your desire is to be abandoned, lust is to be abandoned, desire and lust is to be abandoned."

19. The Discourse on the Internal Past as Impermanent

186. "The eye, monks, is impermanent, past, etc. the tongue is impermanent, past, etc. the mind is impermanent, past. Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, etc. becomes disenchanted with the tongue, etc. becomes disenchanted with the mind. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

20. The Discourse on the Internal Future as Impermanent

187. "The eye, monks, is impermanent, future... etc. the tongue is impermanent, future... etc. the mind is impermanent, future. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

21. The Discourse on the Internal Present as Impermanent

188. "The eye, monks, is impermanent in the present, etc. The tongue is impermanent in the present, etc. The mind is impermanent in the present. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

22-24. The Discourse on Internal Past and So On as Suffering

189-191. "The eye, monks, is suffering, past, future, present, etc. The tongue is suffering, past, future, present, etc. The mind is suffering, past, future, present. Seeing thus, monks, etc. He understands: 'There is no more of this state of being.'"

25-27. The Discourse on Internal Past and So On as Non-self

192-194. "The eye, monks, is non-self, past, future, present, etc. The tongue is non-self, etc. The mind is non-self, past, future, present. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

28-30. The Discourse on External Past and So On as Impermanent

195-197. "Forms, monks, are impermanent, past, future, present. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are impermanent, past, future, present. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

31-33. The Discourse on External Past and So On as Suffering

198-200. "Forms, monks, are suffering, past, future, present. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are suffering, past, future, present. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

34-36. The Discourse on External Past and So On as Non-self

201-203. "Forms, monks, are non-self, past, future, present. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self, past, future, present. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

37. The Discourse on Whatever is Internal and Past as Impermanent

204. "The eye, monks, is impermanent, past. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. The tongue is impermanent, past. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. the mind is impermanent, past. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

38. The Discourse on Whatever is Internal and Future as Impermanent

205. "The eye, monks, is impermanent, future. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. the tongue is impermanent, future. What is impermanent, that is

suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. the mind is impermanent, future. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, monks, etc. He understands: 'There is no more of this state of being.'"

39. The Discourse on Whatever is Internal and Present as Impermanent

206. "The eye, monks, is impermanent in the present. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. The tongue is impermanent in the present. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. The mind is impermanent in the present. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

40-42. The Discourse on Whatever is Internal Past and So On as Suffering

207-209. "The eye, monks, is suffering, past, future, present. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. The tongue is suffering, etc. The mind is suffering, past, future, present. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

43-45. The Discourse on Whatever is Internal Past and So On as Non-self

210-212. "The eye, monks, is non-self, past, future, present. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom... etc. The tongue is non-self, etc. The mind is non-self, past, future, present. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

46-48. The Discourse on Whatever is External Past and So On as Impermanent

213-215. "Forms, monks, are impermanent, past, future, present. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are impermanent, past, future, present. What is impermanent, that is suffering. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

49-51. The Discourse on Whatever is External Past and So On as Suffering

216-218. "Forms, monks, are suffering, past, future, present. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are suffering, past, future, present. What is suffering, that is non-self. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

52-54. The Discourse on Whatever is External Past and So On as Non-self

219-221. "Forms, monks, are non-self, past, future, present. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self, past, future, present. What is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

55. The Discourse on the Internal Sense Bases as Impermanent

222. "The eye, monks, is impermanent, etc. The tongue is impermanent, etc. The mind is impermanent. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

56. The Discourse on the Internal Sense Bases as Suffering

223. "The eye, monks, is suffering, etc. The tongue is suffering, etc. the mind is suffering. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

57. The Discourse on the Internal Sense Bases as Non-self

224. "The eye, monks, is non-self, etc. The tongue is non-self, etc. The mind is non-self. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

58. The Discourse on the External Sense Bases as Impermanent

225. "Forms, monks, are impermanent. Sounds... Odours... Flavours... Tangible objects... mental phenomena are impermanent. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

59. The Discourse on the External Sense Bases as Suffering

226. "Forms, monks, are suffering. Sounds... Odours... Flavours... Tangible objects... Mental objects are suffering. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

60. The Discourse on the External Sense Bases as Non-self

227. "Forms, monks, are non-self. Sounds... Odours... Flavours... Tangible objects... Mental phenomena are non-self. Seeing thus, etc. He understands: 'There is no more of this state of being.'"

The Chapter of the Sixtyfold Consecutive Repetitions is the seventeenth.

Its summary:

With desire eighteen are, and with the past two nines;
With what is impermanent eighteen are spoken, three internal and external;
The repetition series of sixty is spoken, by the Buddha, kinsman of the sun.

Sixty discourses.

18. The Chapter on the Ocean

1. The First Discourse on the Ocean

228. "'The ocean, the ocean,' monks, the ignorant worldling speaks. This, monks, is not the ocean in the Noble One's discipline. This, monks, is a great heap of water, a great expanse of water. The eye, monks, is a person's ocean; its force is made of forms. Whoever overcomes that force made of forms, this one is called, monks, one who has crossed the eye-ocean with its waves, with its whirlpools, with its ferocious creatures, with its demons; one who has crossed over, gone beyond, the brahmin stands on dry ground, etc. The tongue, monks, is a person's ocean; its force is made of flavours. Whoever overcomes that force made of flavours, this one is called, monks, one who has crossed the tongue-ocean with its waves, with its whirlpools, with its ferocious creatures, with its demons; one who has crossed over, gone beyond, the brahmin stands on dry ground, etc. The mind, monks, is a person's ocean; its force is made of mental phenomena. Whoever overcomes that force made of mental phenomena, this one is called, monks, one who has crossed the mind-ocean with its waves, with its whirlpools, with its ferocious creatures, with its demons; one who has crossed over, gone beyond, the brahmin stands on dry ground." This he said, etc. the Teacher -

"Whoever has crossed over this ocean with its ferocious creatures, with its demons,
With its waves, with its whirlpools, fearful, difficult to cross;
He is one who has attained the highest knowledge, one who has fulfilled the holy life,
One who has reached the end of the world, he is called one who has gone beyond." The first.

2. The Second Discourse on the Ocean

229. "The ocean, the ocean," monks, the ignorant worldling speaks. This, monks, is not the ocean in the Noble One's discipline. This, monks, is a great heap of water, a great expanse of water. There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. This is called, monks, the ocean in the Noble One's discipline. Here this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, for the most part is submerged, become like a tangled ball of thread, like a matted ball of string, like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths, etc.

"There are, monks, flavours cognisable by tongue, etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. This is called, monks, the ocean in the Noble One's discipline. Here this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans, for the most part is submerged, become like a tangled ball of thread, like a matted ball of string, like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths."

"One for whom lust and hate and ignorance have faded away;
He has crossed over this ocean with its ferocious creatures, with its demons,
with its fearful waves, difficult to cross.

"Gone beyond attachment, having abandoned death, without clinging, he has
abandoned suffering for non-rebirth;
He has passed away, he does not come again, he has deluded the King of
Death, I say." The second.

3. The Discourse on the Simile of the Fisherman

230. "Just as, monks, a fisherman might throw a baited hook into a deep water pool. A certain fish with an eye for bait might swallow it. Thus indeed, monks, that fish having swallowed the hook has fallen into calamity, fallen into disaster, subject to be done with as wished by the fisherman.

Just so, monks, these six hooks are in the world for the calamity of beings, for the murder of living creatures. Which six? There are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. This is called, monks, a monk who has swallowed the hook, fallen into calamity of Māra, fallen into disaster, subject to be done with as wished by the Evil One, etc. There are, monks, flavours cognisable by tongue, etc.

There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. This is called, monks, a monk who has swallowed the hook, fallen into calamity of Māra, fallen into disaster, subject to be done with as wished by the Evil One.

"And there are, monks, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. This is called, monks, a monk who has not swallowed the hook of Māra, has broken the hook, has shattered the hook, has not fallen into calamity, has not fallen into disaster, is not subject to be done with as wished by the Evil One, etc.

"There are, monks, flavours cognisable by tongue, etc. There are, monks, mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it, this is called, monks, a monk who has not

swallowed the hook of Māra, has broken the hook, has shattered the hook, has not fallen into calamity, has not fallen into disaster, is not subject to be done with as wished by the Evil One." The third.

4. The Discourse on the Simile of the Milk Tree

231. "For whoever, monks, whether monk or nun, regarding forms cognisable by the eye, whatever lust there is, that is present, whatever hate there is, that is present, whatever delusion there is, that is present, whatever lust there is, that has not been abandoned, whatever hate there is, that has not been abandoned, whatever delusion there is, that has not been abandoned - for him, even if slight forms cognisable by the eye come into the range of the eye, they overpower his mind; what then to say of exceeding ones! What is the reason for this? Whatever lust, monks, that is present, whatever hate, that is present, whatever delusion, that is present, whatever lust, that has not been abandoned, whatever hate, that has not been abandoned, whatever delusion, that has not been abandoned, etc.

"For whoever, monks, whether monk or nun, regarding flavours cognisable by the tongue, whatever lust there is, that is present, etc.

"For whoever, monks, whether monk or nun, regarding mental phenomena cognisable by the mind, whatever lust there is, that is present, whatever hate there is, that is present, whatever delusion there is, that is present, whatever lust there is, that has not been abandoned, whatever hate there is, that has not been abandoned, whatever delusion there is, that has not been abandoned - for him, even if slight mental phenomena cognisable by the mind come into the range of the mind, they overpower his mind; what then to say of exceeding ones! What is the reason for this? Whatever lust, monks, that is present, whatever hate, that is present, whatever delusion, that is present, whatever lust, that has not been abandoned, whatever hate, that has not been abandoned, whatever delusion, that has not been abandoned.

"Just as, monks, a milk-tree - a holy fig tree or a banyan tree or a wave-leafed fig tree or a glamorous fig tree - young, tender, juvenile. If a man were to strike it here and there with a sharp axe, would milk come out?" "Yes, venerable sir." "What is the reason for this?" "Because, venerable sir, there is milk."

"Just so, monks, for whoever, whether monk or nun, regarding forms cognisable by the eye, whatever lust there is, that is present, whatever hate there is, that is present, whatever delusion there is, that is present, whatever lust there is, that has not been abandoned, whatever hate there is, that has not been abandoned, whatever delusion there is, that has not been abandoned - for him, even if slight forms cognisable by the eye come into the range of the eye, they overpower his mind; what then to say of exceeding ones! What is the reason for this? Whatever lust, monks, that is present, whatever hate, that is present, whatever delusion, that is present, whatever lust, that has not been abandoned, whatever hate, that has not been abandoned, whatever delusion, that has not been abandoned, etc.

"For whoever, monks, whether monk or nun, regarding flavours cognisable by the tongue, whatever lust there is, that is present, etc.

"For whoever, monks, whether monk or nun, regarding mental phenomena cognisable by the mind, whatever lust there is, that is present, whatever hate there

is, that is present, whatever delusion there is, that is present, whatever lust there is, that has not been abandoned, whatever hate there is, that has not been abandoned, whatever delusion there is, that has not been abandoned - for him, even if slight mental phenomena cognisable by the mind come into the range of the mind, they overpower his mind; what then to say of exceeding ones! What is the reason for this? Whatever lust, monks, that is present, whatever hate, that is present, whatever delusion, that is present, whatever lust, that has not been abandoned, whatever hate, that has not been abandoned, whatever delusion, that has not been abandoned.

"For whoever, monks, whether monk or nun, regarding forms cognisable by the eye, whatever lust there is, that is not present, whatever hate there is, that is not present, whatever delusion there is, that is not present, whatever lust there is, that has been abandoned, whatever hate there is, that has been abandoned, whatever delusion there is, that has been abandoned - for him, even if exceeding forms cognisable by the eye come into the range of the eye, they do not overpower his mind; what then to say of slight ones! What is the reason for this? Whatever lust, monks, that is not present, whatever hate, that is not present, whatever delusion, that is not present, whatever lust, that has been abandoned, whatever hate, that has been abandoned, whatever delusion, that has been abandoned, etc.

"For whoever, monks, whether monk or nun, regarding flavours cognisable by the tongue, etc. regarding mental phenomena cognisable by the mind, whatever lust there is, that is not present, whatever hate there is, that is not present, whatever delusion there is, that is not present, whatever lust there is, that has been abandoned, whatever hate there is, that has been abandoned, whatever delusion there is, that has been abandoned - for him, even if exceeding mental phenomena cognisable by the mind come into the range of the mind, they do not overpower his mind; what then to say of slight ones! What is the reason for this? Whatever lust, monks, that is not present, whatever hate, that is not present, whatever delusion, that is not present, whatever lust, that has been abandoned, whatever hate, that has been abandoned, whatever delusion, that has been abandoned. Just as, monks, a milk-tree - a holy fig tree or a banyan tree or a wave-leafed fig tree or a glamorous fig tree - dry, a dead tree, three or four years old. If a man were to strike it here and there with a sharp axe, would milk come out?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, there is no milk."

"Just so, monks, for whatever monk or nun regarding forms cognisable by the eye, whatever lust there is, that is not there, whatever hate there is, that is not there, whatever delusion there is, that is not there, whatever lust there is, that has been abandoned, whatever hate there is, that has been abandoned, whatever delusion there is, that has been abandoned, even if exceeding forms cognisable by the eye come into range of the eye, they do not overpower his mind; what then to say of slight ones! What is the reason for this? Whatever lust, monks, that is not present, whatever hate, that is not present, whatever delusion, that is not present, whatever lust, that has been abandoned, whatever hate, that has been abandoned, whatever delusion, that has been abandoned, etc.

"For whoever, monks, whether monk or nun, regarding flavours cognisable by the tongue, etc.

"For whatever monk or nun, monks, regarding mental phenomena cognisable by the mind, whatever lust there is, that is not there, whatever hate there is, that is not there, whatever delusion there is, that is not there, whatever lust there is, that has been abandoned, whatever hate there is, that has been abandoned, whatever delusion there is, that has been abandoned, even if exceeding mental phenomena cognisable by the mind come into range of the mind, they do not overpower his mind; what then to say of slight ones! What is the reason for this? Whatever lust, monks, that is not there, whatever hate, that is not there, whatever delusion, that is not there, whatever lust, that has been abandoned, whatever hate, that has been abandoned, whatever delusion, that has been abandoned." The fourth.

5. The Discourse about Koṭṭhika

232. On one occasion the Venerable Sāriputta and the Venerable Mahākoṭṭhika were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the Venerable Mahākoṭṭhika, in the evening, having emerged from seclusion, approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta -

"Now what, friend Sāriputta, is the eye the mental fetter of forms, or are forms the mental fetter of the eye? Etc. Is the tongue the mental fetter of flavours, or are flavours the mental fetter of the tongue? Etc. Is the mind the mental fetter of mental phenomena, or are mental phenomena the mental fetter of the mind?"

"No indeed, friend Koṭṭhika, the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye. Whatever desire and lust arises there dependent on both, that is the mental fetter therein. Etc. The tongue is not the mental fetter of flavours, nor are flavours the mental fetter of the tongue. Whatever desire and lust arises there dependent on both, that is the mental fetter therein. Etc. The mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind. Whatever desire and lust arises there dependent on both, that is the mental fetter therein.

"Just as, friend, a black ox and a white ox were tied together by a single rope or yoke. If someone were to say thus - 'The black ox is the mental fetter of the white ox, the white ox is the mental fetter of the black ox' - would he, speaking thus, speak rightly?" "No indeed, friend." "No indeed, friend, the black ox is not the mental fetter of the white ox, nor is the white ox the mental fetter of the black ox. That by which they are tied together by a single rope or yoke, that is the mental fetter therein.

"Just so, friend, the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye. Whatever desire and lust arises there dependent on both, that is the mental fetter therein. Etc. The tongue is not the mental fetter of flavours. Etc. The mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind. Whatever desire and lust arises there dependent on both, that is the mental fetter therein.

"If, friend, the eye were the mental fetter of forms, or forms were the mental fetter of the eye, this abiding by the holy life would not be evident for the complete destruction of suffering. But because, friend, the eye is not the mental fetter of forms,

nor are forms the mental fetter of the eye; whatever desire and lust arises there dependent on both, that is the mental fetter therein, therefore abiding by the holy life is evident for the complete destruction of suffering. Etc.

"If, friend, the tongue were the mental fetter of flavours, or flavours were the mental fetter of the tongue, this abiding by the holy life would not be evident for the complete destruction of suffering. But because, friend, the tongue is not the mental fetter of flavours, nor are flavours the mental fetter of the tongue; whatever desire and lust arises there dependent on both, that is the mental fetter therein, therefore abiding by the holy life is evident for the complete destruction of suffering. Etc.

"If, friend, the mind were the mental fetter of mental phenomena, or mental phenomena were the mental fetter of the mind, this abiding by the holy life would not be evident for the complete destruction of suffering. But because, friend, the mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind; and whatever desire and lust arises there dependent on both, that is the mental fetter therein, therefore abiding by the holy life is evident for the complete destruction of suffering.

"By this method too, friend, it should be known how the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye. And whatever desire and lust arises there dependent on both, that is the mental fetter therein. Etc. The tongue is not the mental fetter of flavours. Etc. The mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind. Whatever desire and lust arises there dependent on both, that is the mental fetter therein.

"There exists indeed, friend, the eye of the Blessed One. The Blessed One sees forms with the eye. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind. There exists indeed, friend, the ear of the Blessed One. The Blessed One hears sounds with the ear. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind. There exists indeed, friend, the nose of the Blessed One. The Blessed One smells odours with the nose. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind. There exists indeed, friend, the tongue of the Blessed One. The Blessed One tastes flavours with the tongue. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind. There exists indeed, friend, the body of the Blessed One. The Blessed One touches tangible objects with the body. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind. There exists indeed, friend, the mind of the Blessed One. The Blessed One cognises mental phenomena with the mind. There is no desire and lust in the Blessed One. The Blessed One is one with well-liberated mind.

"By this method, friend, it should be known how the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein. Not the ear... not the nose... not the tongue is the mental fetter of flavours, nor are flavours the mental fetter of the tongue; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein. Not the body... not the mind is the mental fetter of

mental phenomena, nor are mental phenomena the mental fetter of the mind; and whatever desire and lust arises therein dependent on both, that is the mental fetter therein." The fifth.

6. The Discourse about Kāmabhū

233. On one occasion the Venerable Ānanda and the Venerable Kāmabhū were dwelling at Kosambī in Ghosita's park. Then the Venerable Kāmabhū, 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 Kāmabhū said this to the Venerable Ānanda -

"Now what, friend Ānanda, is the eye the mental fetter of forms, or are forms the mental fetter of the eye? Etc. Is the tongue the mental fetter of flavours, or are flavours the mental fetter of the tongue? Etc. Is the mind the mental fetter of mental phenomena, or are mental phenomena the mental fetter of the mind?"

"No indeed, friend Kāmabhū, the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye. And whatever desire and lust arises there dependent on both, that is the mental fetter therein. Etc. The tongue is not the mental fetter of flavours, nor are flavours the mental fetter of the tongue. Etc. The mind is not the mental fetter of mental phenomena, nor are mental phenomena the mental fetter of the mind. Whatever desire and lust arises there dependent on both, that is the mental fetter therein.

"Just as, friend, a black ox and a white ox were tied together by a single rope or yoke. If someone were to say thus - 'The black ox is the mental fetter of the white ox, the white ox is the mental fetter of the black ox' - would he, speaking thus, speak rightly?" "No indeed, friend." "No indeed, friend, the black ox is not the mental fetter of the white ox, nor is the white ox the mental fetter of the black ox. That by which they are tied together by a single rope or yoke, that is the mental fetter therein. Just so, friend, the eye is not the mental fetter of forms, nor are forms the mental fetter of the eye. Etc. The tongue is not etc. The mind is not etc. and whatever desire and lust arises therein dependent on both, that is the mental fetter therein." The sixth.

7. The Discourse about Udāyī

234. On one occasion the Venerable Ānanda and the Venerable Udāyī were dwelling at Kosambī in Ghosita's park. Then the Venerable Udāyī, 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 Udāyī said this to the Venerable Ānanda -

"Just as, friend Ānanda, this body has been declared, unveiled, and made clear by the Blessed One in many ways - 'Thus this body is non-self,' is it possible in the same way to declare, teach, describe, establish, reveal, analyse, and make manifest this consciousness - 'Thus this consciousness is non-self'?"

"Just as, friend Udāyī, this body has been declared, unveiled, and made clear by the Blessed One in many ways - 'Thus this body is non-self,' is it possible in the same way to declare, teach, describe, establish, reveal, analyse, and make manifest this consciousness - 'Thus this consciousness is non-self.'"

"Friend, dependent on the eye and forms, does eye-consciousness arise?" "Yes, friend." "Friend, whatever cause and whatever condition there is for the arising of eye-consciousness, if that cause and that condition were to cease entirely, in every way, without remainder, would eye-consciousness be discerned?" "No indeed, friend." "By this method too, friend, this has been declared, unveiled, and made clear by the Blessed One - 'Thus this consciousness is non-self.'" Etc.

"Friend, dependent on the tongue and flavours, does tongue-consciousness arise?" "Yes, friend." "Friend, whatever cause and whatever condition there is for the arising of tongue-consciousness, if that cause and that condition were to cease entirely, in every way, without remainder, would tongue-consciousness be discerned?" "No indeed, friend." "By this method too, friend, this has been declared, unveiled, and made clear by the Blessed One - 'Thus this consciousness is non-self.'" Etc.

"Friend, dependent on the mind and mental phenomena, does mind-consciousness arise?" "Yes, friend." "Friend, whatever cause and whatever condition there is for the arising of mind-consciousness, if that cause and that condition were to cease entirely, in every way, without remainder, would mind-consciousness be discerned?" "No indeed, friend." "By this method too, friend, this has been declared, unveiled, and made clear by the Blessed One - 'Thus this consciousness is non-self.'" Etc.

"Just as, friend, a man desiring the substance, seeking the substance, wandering about in search of the substance, having taken a sharp axe, might enter a forest. There he might see a great plantain trunk, upright, young, without a fruit-bud core. He might cut it at the root; having cut it at the root he might cut it at the top; having cut it at the top he might unroll the leaf-sheaths. He would not find even the soft wood there, whence the substance! Just so, friend, a monk does not regard anything as self or as what belongs to a self in the six sense bases of contact. He, thus not regarding, does not cling to anything in the world. Not clinging, he is not agitated. Not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" The seventh.

8. The Discourse on the Exposition of the Burning

235. "I will teach you, monks, an exposition of the Teaching on the blazing. Listen to that. And what, monks, is the blazing exposition, the exposition of the Teaching? Better, monks, for the eye-faculty to be destroyed by a red-hot iron rod, blazing, in flames, aglow, than grasping the sign by features regarding forms cognisable by the eye. Or, monks, consciousness, when remaining, might remain bound by the gratification of the sign, or bound by the gratification of the features; if at that time one were to die, this possibility exists, that one might go to one of two destinations - either hell or the animal realm. Having seen this danger, monks, I say thus.

"Better, monks, for the ear-faculty to be destroyed by a sharp iron spike, blazing, in flames, aglow, than grasping the sign by features regarding sounds cognisable by the ear. Or, monks, consciousness, when remaining, might remain bound by the gratification of the sign, or bound by the gratification of the features; if at that time one were to die, this possibility exists, that one might go to one of two destinations - either hell or the animal realm. Having seen this danger, monks, I say thus.

"Better, monks, for the nose-faculty to be destroyed by a sharp nail-cutter, blazing, in flames, aglow, than grasping the sign by features regarding odours cognisable by the nose. Or, monks, consciousness, when remaining, might remain bound by the gratification of the sign, or bound by the gratification of the features; if at that time one were to die. This possibility exists, that one might go to one of two destinations - either hell or the animal realm. Having seen this danger, monks, I say thus.

"Better, monks, for the tongue-faculty to be destroyed by a sharp razor, blazing, in flames, aglow, than grasping the sign by features regarding flavours cognisable by the tongue. Or, monks, consciousness, when remaining, might remain bound by the gratification of the sign, or bound by the gratification of the features; if at that time one were to die. This possibility exists, that one might go to one of two destinations - either hell or the animal realm. Having seen this danger, monks, I say thus.

"Better, monks, for the body-faculty to be destroyed by a sharp spear, blazing, in flames, aglow, than grasping the sign by features regarding tangible objects cognisable by the body. Or, monks, consciousness, when remaining, might remain bound by the gratification of the sign, or bound by the gratification of the features; if at that time one were to die. This possibility exists, that one might go to one of two destinations - either hell or the animal realm. Having seen this danger, monks, I say thus.

"Better, monks, is sleep. But sleep, monks, I call barren for life, I call fruitless for life, I call sheer delusion for life, rather than one should think such thoughts as, having come under the control of which thoughts, one would break the Community. Having seen this danger of barrenness for life, monks, I say thus.

"Therein, monks, a learned noble disciple considers thus: 'Let alone the eye-faculty being rubbed with a red-hot iron spike, blazing, in flames, aglow. Come, let me attend to just this: Thus the eye is impermanent, forms are impermanent, eye-consciousness is impermanent, eye-contact is impermanent, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent.'

Let alone the ear-faculty being rubbed with a sharp iron spike, blazing, in flames, aglow. Come, let me attend to just this: Thus the ear is impermanent, sounds are impermanent, ear-consciousness is impermanent, ear-contact is impermanent, whatever feeling arises with ear-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent.

Let alone the nose-faculty being rubbed with a sharp nail-cutter, blazing, in flames, aglow. Come, let me attend to just this: Thus the nose is impermanent, odours are impermanent, nose-consciousness is impermanent, nose-contact is impermanent, whatever feeling arises with nose-contact as condition, etc. that too is impermanent.

Let alone the tongue-faculty being rubbed with a sharp razor, blazing, in flames, aglow. Come, let me attend to just this: Thus the tongue is impermanent, flavours are impermanent, tongue-consciousness is impermanent, tongue-contact is impermanent, whatever arises with tongue-contact as condition, etc. that too is impermanent.

Let alone the body-faculty being rubbed with a sharp spear, blazing, in flames, aglow. Come, let me attend to just this: Thus the body is impermanent, tangible objects are impermanent, body-consciousness is impermanent, body-contact is impermanent, whatever feeling arises with body-contact as condition, etc. that too is impermanent.

Let alone sleep. Come, let me attend to just this: Thus the mind is impermanent, mental phenomena are impermanent, mind-consciousness is impermanent, mind-contact is impermanent, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is impermanent.'

"Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, etc. becomes disenchanted with whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This, monks, is the exposition on burning, the exposition of the Teaching." The eighth.

9. The First Discourse on the Simile of the Hand and Foot

236. "When there are hands, monks, picking up and putting down is discerned; when there are feet, going forward and going back is discerned; when there are joints, bending and stretching is discerned; when there is a belly, hunger and thirst is discerned. Just so, monks, when there is the eye, with eye-contact as condition there arises internal pleasure and pain, etc. when there is the tongue, with tongue-contact as condition there arises internal pleasure and pain, etc. when there is the mind, with mind-contact as condition there arises internal pleasure and pain, etc.

"When there are no hands, monks, picking up and putting down is not discerned; when there are no feet, going forward and going back is not discerned; when there are no joints, bending and stretching is not discerned; when there is no belly, hunger and thirst is not discerned. Just so, monks, when there is no eye, with eye-contact as condition there does not arise internal pleasure and pain, etc. when there is no tongue, with tongue-contact as condition there does not arise, etc. when there is no mind, with mind-contact as condition there does not arise internal pleasure and pain." The ninth.

10. The Second Discourse on the Simile of the Hand and Foot

237. "When there are hands, monks, picking up and putting down exists; when there are feet, going forward and going back exists; when there are joints, bending and stretching exists; when there is a belly, hunger and thirst exists. Just so, monks, when

there is the eye, with eye-contact as condition there arises internal pleasure and pain, etc. When there is the tongue... etc. when there is the mind, with mind-contact as condition there arises internal pleasure and pain, etc.

"When there are no hands, monks, picking up and putting down does not exist; when there are no feet, going forward and going back does not exist; when there are no joints, bending and stretching does not exist; when there is no belly, hunger and thirst does not exist. Just so, monks, when there is no eye, with eye-contact as condition there does not arise internal pleasure and pain, etc. when there is no tongue, with tongue-contact as condition there does not arise, etc. when there is no mind, with mind-contact as condition there does not arise internal pleasure and pain." The tenth.

The Chapter on the Ocean is the eighteenth.

Its summary:

Two on ocean, the fisherman, with the milk tree the Koṭṭhika;
Kāmabhū and Udāyī too, and with the blazing as eighth;
The simile of hands and feet two, by that the chapter is called.

19. The Chapter on the Vipera

1. The Discourse on the Simile of the Vipera

238. "Just as, monks, there were four venomous snakes of fierce heat and deadly venom. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. They might say to him thus - 'These, hey man, are four venomous snakes of fierce heat and deadly venom; from time to time they must be roused, from time to time they must be bathed, from time to time they must be fed, from time to time they must be put to sleep. And when, hey man, one or another of these four venomous snakes of fierce heat and deadly venom becomes angry, then you, hey man, will undergo death or suffering like death. Whatever is to be done by you, hey man, do that.'

"Then, monks, that man, frightened of the four venomous snakes of fierce heat and deadly venom, might flee here and there. They might say to him thus - 'These, hey man, are five murderous enemies following closely behind you; wherever we see him, right there we will deprive him of life. Whatever is to be done by you, hey man, do that.'

"Then, monks, that man, frightened of the four venomous snakes of fierce heat and deadly venom, frightened of the five murderous enemies, might flee here and there. They might say to him thus - 'This, hey man, is a sixth murderer, an intimate companion with drawn sword, following closely behind you; wherever I see him, right there I will strike off his head. Whatever is to be done by you, hey man, do that.'

"Then, monks, that man, frightened of the four venomous snakes of fierce heat and deadly venom, frightened of the five murderous enemies, frightened of the sixth murderer, the intimate companion with drawn sword, might flee here and there. He might see an empty village. Whatever house he might enter, he would enter only what is void, he would enter only what is hollow, he would enter only what is empty.

Whatever vessel he might feel, he would feel only what is void, he would feel only what is hollow, he would feel only what is empty. They might say to him thus - 'Now, hey man, thieves who sack villages are entering this empty village. Whatever is to be done by you, hey man, do that.'

"Then, monks, that man, frightened of the four venomous snakes of fierce heat and deadly venom, frightened of the five murderous enemies, frightened of the sixth murderer, the intimate companion with drawn sword, frightened of the thieves who sack villages, might flee here and there. He might see a great expanse of water, the near shore dangerous and perilous, the far shore secure and without peril. And there would be no boat for crossing over, nor a bridge over to go from the near shore to the far shore. Then, monks, it might occur to that man - 'This is a great expanse of water, the near shore is dangerous and perilous, the far shore is secure and without peril; and there is no boat for crossing over, nor a bridge over to go from the near shore to the far shore. What if I, having collected grass, sticks, branches and leaves, having bound a raft, in dependence on that raft, striving with hands and feet, were to cross over safely to the far shore.'

"Then, monks, that man, having collected grass, sticks, branches and leaves, having bound a raft, in dependence on that raft, striving with hands and feet, would cross over safely to the far shore; one who has crossed over, gone beyond, the brahmin stands on dry ground.

"This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'Four venomous snakes of fierce heat and deadly venom', monks, this is a designation for the four primary elements - the solid element, the liquid element, the heat element, the air element.

"'Five murderous enemies', monks, this is a designation for these five aggregates of clinging, as follows - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness.

"'The sixth murderer, an insider prowler with drawn sword', monks, this is a designation for delight and lust.

"'Empty village', monks, this is a designation for these six internal sense bases. If a wise, experienced, intelligent person investigates it from the eye, monks, it appears only void, it appears only hollow, it appears only empty, etc. If from the tongue, monks, etc. If a wise, experienced, intelligent person investigates it from the mind, monks, it appears only void, it appears only hollow, it appears only empty.

"'Thieves, village destroyers', monks, this is a designation for these six external sense bases. The eye, monks, is destroyed by agreeable and disagreeable forms; the ear, monks, etc. the nose, monks, etc. the tongue, monks, is destroyed by agreeable and disagreeable flavours; the body, monks, etc. the mind, monks, is destroyed by agreeable and disagreeable mental phenomena.

"'Great expanse of water', monks, this is a designation for these four mental floods - the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance.

"The near shore, dangerous and perilous', monks, this is a designation for identity.

"The far shore, secure and without peril', monks, this is a designation for Nibbāna.

"Raft', monks, this is a designation for the noble eightfold path, as follows -right view, etc. right concentration.

"His effort with hands and feet', monks, this is a designation for the arousal of energy.

"One who has crossed over, gone beyond, the brahmin stands on dry ground', monks, this is a designation for the worthy one." The first.

2. The Discourse on the Simile of the Chariot

239. "Monks, a monk possessed of three qualities dwells in this very life with abundant happiness and pleasure, and the source has been initiated for him for the elimination of mental corruptions. With which three? He is one with guarded doors in the sense faculties, one who knows moderation in food, devoted to wakefulness.

"And how, monks, is a monk one with guarded doors in the sense faculties? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him. He proceeds to restrain it; he guards the eye-faculty; he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. Just as, monks, on level ground at a crossroads a chariot harnessed to thoroughbreds might stand ready with goad lying ready. A skilled trainer, a charioteer of horses to be tamed, having mounted it, having taken the reins in his left hand, having taken the goad in his right hand, might drive it forward and back wherever he wishes, however he wishes. Just so, monks, a monk trains for the safeguarding of these six faculties, trains for self-control, trains for taming, trains for peace. Thus, monks, a monk is one with guarded doors in the sense faculties.

"And how, monks, is a monk one who knows moderation in food? Here, monks, a monk, having reflected wisely, takes food - 'Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'" Just as, monks, a man might anoint a wound only for the purpose of healing, or just as one might lubricate an axle only for the purpose of conveying a load; thus, monks, a monk, having reflected wisely, takes food - 'Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation

of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling." Thus, monks, a monk is one who knows moderation in food.

"And how, monks, is a monk devoted to wakefulness? Here, monks, a monk during the day by walking and sitting purifies the mind of obstructive mental states. During the first watch of the night by walking and sitting he purifies the mind of obstructive mental states. During the middle watch of the night he lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. During the last watch of the night, having risen, by walking and sitting he purifies the mind of obstructive mental states. Thus, monks, a monk is devoted to wakefulness. Monks, a monk possessed of these three qualities dwells in this very life with abundant happiness and pleasure, and the source has been initiated for him for the elimination of mental corruptions." The second.

3. The Discourse on the Simile of the Tortoise

240. "Once upon a time, monks, a tortoise was engaged in foraging along the riverbank in the evening. A jackal too, monks, was engaged in foraging along the riverbank in the evening. The tortoise, monks, saw the jackal from afar engaged in foraging. Having seen him, having drawn in its limbs with the snout as the fifth into its own shell, it remained inactive, silent, and kept still. The jackal too, monks, saw the tortoise from afar engaged in foraging. Having seen it, he approached the tortoise; having approached, he stood waiting by the tortoise - 'When this tortoise extends one or another of its limbs with the snout as the fifth, right there having seized it, having torn it out, I will eat it.' When, monks, the tortoise did not extend one or another of its limbs with the snout as the fifth, then the jackal, disenchanted with the tortoise, departed, not obtaining a chance.

"Just so, monks, Māra the Evil One is constantly and continuously waiting for you too - 'Perhaps I might obtain a chance through their eye, etc. or I might obtain a chance through their tongue, etc. or I might obtain a chance through their mind.' Therefore, monks, dwell with guarded doors in the sense faculties. Having seen a form with the eye, do not be ones who grasp at signs, nor ones who grasp at features. Since, if you were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it, guard the eye-faculty, commit to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, do not be ones who grasp at signs, nor ones who grasp at features. Since, if you were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it, guard the mind faculty, commit to restraint of the mind faculty. When you, monks, dwell with guarded doors in the sense faculties, then Māra the Evil One, disenchanted with you too, will depart, not obtaining a chance - like the jackal from the tortoise."

"Like a tortoise its limbs in its own shell,
A monk, drawing in mental thoughts;
Independent, not harming another,

Attained final Nibbāna, one should not blame anyone." The third.

4. The First Discourse on the Simile of the Log of Wood

241. On one occasion the Blessed One was dwelling at Kosambī on the bank of the river Ganges. The Blessed One saw a great log of wood being carried along by the stream of the river Ganges. Having seen them, he addressed the monks - "Do you see, monks, that great log of wood being carried along by the stream of the river Ganges?" "Yes, venerable sir." "If, monks, that log of wood does not approach the near shore, does not approach the far shore, does not sink in the middle, does not get stranded on dry ground, is not seized by humans, is not seized by non-human spirits, is not seized by a whirlpool, does not become rotten inside; thus indeed, monks, that log of wood will be slanting towards the ocean, sloping towards the ocean, inclining towards the ocean. What is the reason for this? The stream of the river Ganges, monks, slants towards the ocean, slopes towards the ocean, inclines towards the ocean.

"Just so, monks, if you too do not approach the near shore, do not approach the far shore; do not sink in the middle, do not get stranded on dry ground, are not seized by humans, are not seized by non-human spirits, are not seized by a whirlpool, do not become rotten inside; thus you, monks, will be slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. What is the reason for this? Right view, monks, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." When this was said, a certain monk said this to the Blessed One - "What indeed, venerable sir, is the near shore, what is the far shore, what is sinking in the middle, what is getting stranded on dry ground, what is being seized by humans, what is being seized by non-human spirits, what is being seized by a whirlpool, what is the state of being rotten inside?"

"'The near shore', monk, this is a designation for the six internal sense bases. 'The far shore', monk, this is a designation for the six external sense bases. 'Sinking in the middle', monk, this is a designation for delight and lust. 'Getting stranded on dry ground', monk, this is a designation for the conceit 'I am'.

"And what, monk, is being seized by humans? Here, monk, one dwells in company with laypeople, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them. This is called, monk, being seized by humans.

"And what, monk, is being seized by non-human spirits? Here, monk, a certain one lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' This is called, monk, being seized by non-human spirits. 'Being seized by a whirlpool', monk, this is a designation for these five types of sensual pleasure.

"And what, monk, is the state of being rotten inside? Here, monk, a certain one is immoral, of bad character, of impure and suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born. This is called, monk, 'the state of being rotten inside.'"

Now at that time Nanda the cowherd was standing not far from the Blessed One. Then Nanda the cowherd said this to the Blessed One - "I, venerable sir, will not approach the near shore, will not approach the far shore, will not sink in the middle, will not be stranded on dry ground, no human seizure will seize me, no non-human seizure will seize me, no whirlpool seizure will seize me, I will not become inwardly rotten. May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive the full ordination." "If so, Nanda, hand over the cattle to the owners." "The cattle, venerable sir, will go by themselves, longing for their calves." "Hand over the cattle to the owners, Nanda." Then Nanda the cowherd, having handed over the cattle to the owners, approached the Blessed One; having approached, he said this to the Blessed One - "The cattle have been handed over to the owners, venerable sir. May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive the full ordination." Nanda the cowherd received the going forth in the presence of the Blessed One, he received full ordination. And not long after being fully ordained, the Venerable Nanda, dwelling alone, withdrawn, etc. And the Venerable Nanda became one of the Worthy Ones. The fourth.

5. The Second Discourse on the Simile of the Log of Wood

242. On one occasion the Blessed One was dwelling at Kimilā on the bank of the river Ganges. The Blessed One saw a great log of wood being carried along by the stream of the river Ganges. Having seen them, he addressed the monks - "Do you see, monks, that great log of wood being carried along by the stream of the river Ganges?" "Yes, venerable sir." Etc. When this was said, the Venerable Kimila said this to the Blessed One - "What indeed, venerable sir, is the near shore?" Etc. "And what, Kimila, is the state of being rotten inside? Here, Kimila, a monk has committed a certain defiled offence for such an offence as which no emergence is discerned. This is called, Kimila, the state of being rotten inside." The fifth.

6. The Discourse on the Exposition of the Lustful

243. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the Sakyans of Kapilavatthu had a new assembly hall, recently built, not yet inhabited by any ascetic or brahmin or any human being. Then the Sakyans of Kapilavatthu approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Sakyans of Kapilavatthu said this to the Blessed One - "Here, venerable sir, the Sakyans of Kapilavatthu have a new assembly hall, recently built, not yet inhabited by any ascetic or brahmin or any human being. May the Blessed One, venerable sir, use it first. When it has been first used by the Blessed One, afterwards the Sakyans of Kapilavatthu will use it. That would be for the welfare and happiness of the Sakyans of Kapilavatthu for a long time." The Blessed One consented by silence.

Then the Sakyans of Kapilavatthu, having learned of the Blessed One's acceptance, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the new assembly hall; having approached, they completely spread the assembly hall with coverings, prepared seats, set up a water jar, and lit an oil lamp, then approached the Blessed One; having approached, they said this to the Blessed One - "The assembly hall is completely spread with coverings,

venerable sir, seats have been prepared, a water jar has been set up, an oil lamp has been lit. Now let the Blessed One do as he thinks fit, venerable sir." Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the new assembly hall; having approached, having washed his feet, he entered the assembly hall and sat down leaning against the middle pillar, facing east. The Community of monks too, having washed their feet, entered the assembly hall and sat down leaning against the western wall, facing east, with the Blessed One in front. The Sakyans of Kapilavatthu, having washed their feet, entered the assembly hall and sat down leaning against the eastern wall, facing west, with the Blessed One in front. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Sakyans of Kapilavatthu with a talk on the Teaching for much of the night, dismissed them - "The night has passed, Gotamas. Now do as you think fit." "Yes, venerable sir," the Sakyans of Kapilavatthu replied to the Blessed One, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed.

Then the Blessed One, when the Sakyans of Kapilavatthu had recently departed, addressed the Venerable Mahāmoggallāna - "The Community of monks is free from sloth and torpor, Moggallāna. Let a talk on the Teaching occur to you, Moggallāna, for the monks. My back aches; I will stretch it." "Yes, venerable sir," the Venerable Mahāmoggallāna assented to the Blessed One. Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. There the Venerable Mahāmoggallāna addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this: "I will teach you, friends, the method of one who is lustful and the method of one who is not lustful. Listen to that, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this:

"How, friend, is one filled with desire? Here, friend, a monk, having seen a form with the eye, is resolved upon a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder... etc. Having tasted a flavour with the tongue... etc. Having cognised a mental object with the mind, he is resolved upon a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. This is called, friend, a monk filled with desire regarding forms cognisable by the eye... etc. filled with desire regarding flavours cognisable by the tongue... etc. filled with desire regarding mental phenomena cognisable by the mind. And, friend, if Māra approaches a monk dwelling thus from the eye, Māra indeed gains access, Māra gains an object... etc. If Māra approaches him from the tongue, Māra indeed gains access, Māra gains an object... etc. If Māra approaches him from the mind, Māra indeed gains access, Māra gains an object.

"Just as, friend, a hut made of reeds or a hut made of grass, dry, a dead tree, three or four years old. If a man were to approach it from the eastern direction with a blazing grass torch, fire would indeed gain access, fire would gain an object; If a man were to approach it from the western direction with a blazing grass torch... etc. If from the northern direction... etc. If from the southern direction... etc. If from below... etc. If from above... From wherever a man might approach it with a blazing grass torch, fire would indeed gain access, fire would gain an object. Just so, friend, if Māra approaches a monk dwelling thus from the eye, Māra indeed gains access, Māra gains an object... etc. If Māra approaches him from the tongue... etc. If Māra approaches him from the mind, Māra indeed gains access, Māra gains an object. And, friend, for a monk dwelling thus, forms have overpowered the monk, the monk has not overpowered forms; sounds have overpowered the monk, the monk has not overpowered sounds; odours have overpowered the monk, the monk has not overpowered odours; flavours have overpowered the monk, the monk has not overpowered flavours; tangible objects have overpowered the monk, the monk has not overpowered tangible objects; mental phenomena have overpowered the monk, the monk has not overpowered mental phenomena. This is called, friend, a monk overpowered by forms, overpowered by sounds, overpowered by odours, overpowered by flavours, overpowered by tangible objects, overpowered by mental phenomena, overpowered, not one who overpowers; evil unwholesome mental states have overpowered him, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, friend, one is filled with desire.

"And how, friend, is one not filled with desire? Here, friend, a monk, having seen a form with the eye, is not resolved upon a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder... etc. Having tasted a flavour with the tongue... etc. Having cognised a mental object with the mind, he is not resolved upon a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. This is called, friend, a monk not filled with desire regarding forms cognisable by the eye... etc. not filled with desire regarding mental phenomena cognisable by the mind. And, friend, if Māra approaches a monk dwelling thus from the eye, Māra does not gain access, Māra does not gain an object... etc. If Māra approaches him from the tongue... etc. If Māra approaches him from the mind, Māra does not gain access, Māra does not gain an object.

"Just as, friend, a pinnacle building or a hall with thick clay plastered with mud. If a man were to approach it from the eastern direction with a blazing grass torch, the fire would indeed not gain access, the fire would not gain an object. Etc. If from the western direction... If from the northern direction... If from the southern direction... If from below... If from above... From wherever a man were to approach it with a blazing grass torch, the fire would indeed not gain access, the fire would not gain an object. Just so, friend, if Māra approaches a monk dwelling thus from the eye, Māra indeed does not gain access, Māra does not gain an object. Etc. If Māra approaches him from

the mind, Māra does not gain access, Māra does not gain an object. And, friend, a monk dwelling thus overpowers forms, forms do not overpower the monk; The monk overpowers sounds, sounds do not overpower the monk; The monk overpowers odours, odours do not overpower the monk; The monk overpowers flavours, flavours do not overpower the monk; The monk overpowers tangible objects, tangible objects do not overpower the monk; The monk overpowers mental phenomena, mental phenomena do not overpower the monk. This, friend, is called a monk who is an overpowerer of forms, an overpowerer of sounds, an overpowerer of odours, an overpowerer of flavours, an overpowerer of tangible objects, an overpowerer of mental phenomena, an overpowerer, not overpowered; he has overpowered those evil unwholesome mental states that are subject to defilement, leading to rebirth, giving anguish, with painful results, leading to future birth, ageing and death. Thus, friend, one is unaffected by defilements."

Then the Blessed One, having risen, addressed the Venerable Mahāmoggallāna: "Good, good, Moggallāna! Good indeed, Moggallāna, you have spoken to the monks the exposition on one affected by defilements and the exposition on one unaffected by defilements."

This the Venerable Mahāmoggallāna said. The Teacher was approving. Those monks, delighted, rejoiced in what the Venerable Mahāmoggallāna had said. The sixth.

7. The Discourse on Subject to Suffering

244. Since, monks, a monk understands as it really is the origin and passing away of all phenomena subject to suffering. And sensual pleasures are seen by him in such a way that, when seeing sensual pleasures, whatever sensual desire, sensual affection, sensual infatuation, sensual fever there is towards sensual pleasures, that does not underlie him. And his conduct and dwelling are understood in such a way that, while conducting himself and dwelling, covetousness, displeasure, and evil unwholesome mental states do not underlie him.

"And how, monks, does a monk understand as it really is the origin and passing away of all phenomena subject to suffering? 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness' - thus, monks, a monk understands as it really is the origin and passing away of all phenomena subject to suffering.

"And how, monks, are sensual pleasures seen by a monk? In such a way that, when seeing sensual pleasures, whatever sensual desire, sensual affection, sensual infatuation, sensual fever there is towards sensual pleasures, that does not underlie him. Just as, monks, there might be a charcoal pit, more than a man's height deep, full of glowing embers, without flame, without smoke. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. Two strong men, having seized him by both arms, might drag him towards that charcoal pit. He would bend his body this way and that. What is the reason for this? It is known indeed, monks, to that man: 'I will fall into this charcoal pit, on that account I will undergo death or suffering like death.' Just so, monks, sensual pleasures are seen by a monk as like a charcoal pit, in such a way that, when seeing sensual pleasures, whatever sensual desire, sensual affection, sensual infatuation, sensual fever there is

towards sensual pleasures, that does not underlie him.

"And how, monks, is a monk's conduct and dwelling understood, in such a way that, while conducting himself and dwelling, covetousness, displeasure, and evil unwholesome mental states do not flow in? Just as, monks, a man might enter a grove full of thorns. There would be a thorn in front of him, a thorn behind him, a thorn to the north, a thorn to the south, a thorn below, a thorn above. He would go forward mindfully, he would step back mindfully - 'May a thorn not pierce me.' Just so, monks, whatever in the world has a dear nature and a pleasant nature, this is called a thorn in the Noble One's discipline." Thus having understood, restraint and non-restraint should be known.

"And how, monks, is there non-restraint? Here, monks, a monk, having seen a form with the eye, is resolved upon a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder... etc. Having tasted a flavour with the tongue... etc. Having cognised a mental object with the mind, he is resolved upon a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Thus, monks, there is non-restraint.

"And how, monks, is there restraint? Here, monks, a monk, having seen a form with the eye, is not resolved upon a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder... etc. Having tasted a flavour with the tongue... etc. Having cognised a mental object with the mind, he is not resolved upon a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Thus, monks, there is restraint.

"If, monks, for that monk thus practising, thus dwelling, occasionally, due to a lapse of mindfulness, there arise evil unwholesome thoughts subject to mental fetters, slow, monks, is the arising of mindfulness. Then he quickly abandons them, dispels them, puts an end to them, brings them to obliteration.

"Just as, monks, a man might let fall two or three drops of water onto an iron cauldron heated all day. Slow, monks, is the falling of the drops of water, then they would quickly go to utter elimination and exhaustion. Just so, monks, if for that monk thus practising, thus dwelling, occasionally, due to a lapse of mindfulness, there arise evil unwholesome thoughts subject to mental fetters, slow, monks, is the arising of mindfulness. Then he quickly abandons them, dispels them, puts an end to them, brings them to obliteration. Thus, monks, for a monk the practice and dwelling have been understood; in such a way that for one practising and dwelling, covetousness, displeasure, and evil unwholesome mental states do not flow in. If, monks, that monk

thus practising, thus dwelling, kings or royal ministers or friends or colleagues or relatives or blood-relations were to 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 thus practising, thus dwelling, having rejected the training, will return to the lower life - this is impossible.

"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, if that monk thus practising, thus dwelling, kings or royal ministers or friends or colleagues or relatives or blood-relations were to 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 thus practising, thus dwelling, 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." The seventh.

8. The Discourse on the Simile of the Kimsuka Tree

245. Then a certain monk approached another monk; having approached, he said this to that monk - "In what respect, friend, is a monk's vision well purified?" "Since, friend, a monk understands as it really is the arising and passing away of the six sense bases of contact, to this extent, friend, a monk's vision is well purified."

Then that monk, not pleased with that monk's explanation of the question, approached another monk; having approached, he said this to that monk - "In what respect, friend, is a monk's vision well purified?" "Since, friend, a monk understands as it really is the arising and passing away of the five aggregates of clinging, to this extent, friend, a monk's vision is well purified."

Then that monk, not pleased with that monk's explanation of the question, approached another monk; having approached, he said this to that monk - "In what respect, friend, is a monk's vision well purified?" "Since, friend, a monk understands as it really is the arising and passing away of the four primary elements, to this extent, friend, a monk's vision is well purified."

Then that monk, not pleased with that monk's explanation of the question, approached another monk; having approached, he said this to that monk - "In what respect, friend, is a monk's vision well purified?" "Since, friend, a monk understands as it really is that whatever has the nature of arising, all that has the nature of cessation, to this extent, friend, a monk's vision is well purified."

Then that monk, not pleased with that monk's explanation of the question, approached the Blessed One; having approached, he said this to the Blessed One - "Here I, venerable sir, approached a certain monk; having approached, I said this to that monk - 'In what respect, friend, is a monk's vision well purified?' When this was said, venerable sir, that monk said this to me - 'Since, friend, a monk understands as it really is the arising and passing away of the six sense bases of contact, to this extent, friend, a monk's vision is well purified.' Then I, venerable sir, not pleased with that monk's explanation of the question, approached another monk; having approached, I said this to that monk - 'In what respect, friend, is a monk's vision well purified?' When this was said, venerable sir, that monk said this to me - 'Since, friend, a monk understands the five aggregates of clinging, etc. understands as it really is the arising and passing away of the four primary elements, etc. understands as it really is that whatever has the nature of arising, all that has the nature of cessation, to this extent, friend, a monk's vision is well purified.' Then I, venerable sir, not pleased with that monk's explanation of the question, approached the Blessed One. In what respect, venerable sir, is a monk's vision well purified?"

"Just as, monk, a man had never seen a kiṃsuka tree before. He might approach a certain man who had seen a kiṃsuka tree. Having approached, he might speak to that man thus - 'What kind of thing, good man, is a kiṃsuka tree?' He might speak thus - 'The kiṃsuka tree is black, hey man - just as a burnt stump.' Now at that time, monk, the kiṃsuka tree would be such as that man's vision of it. Then, monk, that man, not pleased with that man's explanation of the question, might approach a certain man who had seen a kiṃsuka tree; having approached, he might speak to that man thus - 'What kind of thing, good man, is a kiṃsuka tree?' He might speak thus - 'The kiṃsuka tree is red, hey man - just as a slice of flesh.' Now at that time, monk, the kiṃsuka tree would be such as that man's vision of it. Then, monk, that man, not pleased with that man's explanation of the question, might approach a certain man who had seen a kiṃsuka tree; having approached, he might speak to that man thus - 'What kind of thing, good man, is a kiṃsuka tree?' He might speak thus - 'The kiṃsuka tree has produced hanging strips, hey man, with seed pods taken up - just as a sirīsa tree.' Now at that time, monk, the kiṃsuka tree would be such as that man's vision of it. Then, monk, that man, not pleased with that man's explanation of the question, might approach a certain man who had seen a kiṃsuka tree; having approached, he might speak to that man thus - 'What kind of thing, good man, is a kiṃsuka tree?' He might speak thus - 'The kiṃsuka tree has dense leaves and foliage, giving thick shade, hey man - just as a banyan tree.' Now at that time, monk, the kiṃsuka tree would be such as that man's vision of it. Just so, monk, in whatever way those good persons were inclined, in that way their vision was well purified, and in that way it was explained by those good persons.

"Just as, monk, there might be a king's border city with strong foundations, strong walls and gateways, with six doors. There might be a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. A swift pair of messengers, having come from the eastern direction, might speak thus to that doorkeeper - 'Where, good man, is the lord of this city?' He might speak thus - 'He, venerable sir, is seated in the middle at the crossroads.' Then that swift pair of messengers, having delivered the message as it really is to the lord of the city, might proceed along the path by which they came. A swift pair of

messengers, having come from the western direction, etc. in the northern direction... A swift pair of messengers, having come from the southern direction, might speak thus to that doorkeeper - 'Where, good man, is the lord of this city?' He might speak thus - 'He, venerable sir, is seated in the middle at the crossroads.' Then that swift pair of messengers, having delivered the message as it really is to the lord of the city, might proceed along the path by which they came.

"This simile, monk, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'City', monk, this is a designation for this body made of the four primary elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. 'Six doors', monk, this is a designation for the six internal sense bases. 'Doorkeeper', monk, this is a designation for mindfulness. 'Swift pair of messengers', monk, this is a designation for serenity and insight. 'Lord of the city', monk, this is a designation for consciousness. 'Crossroads in the middle', monk, this is a designation for the four primary elements - the solid element, the liquid element, the heat element, the air element. 'Message as it really is', monk, this is a designation for Nibbāna. 'The path by which one came', monk, this is a designation for the noble eightfold path, as follows - right view, etc. right concentration." The eighth.

9. The Discourse on the Simile of the Lute

246. "For whoever, monks, whether monk or nun, regarding forms cognisable by the eye, there should arise desire or lust or hate or delusion or aversion of mind, one should restrain the mind from that. This path is with fear and with terror and with thorns and with thickets and is a devious way and a wrong path and a difficult passage. This path is frequented by bad persons, this path is not frequented by good persons. You are not worthy of this. One should restrain the mind from forms cognisable by the eye. Etc. For whoever, monks, whether monk or nun, regarding flavours cognisable by the tongue, etc. regarding mental phenomena cognisable by the mind, there should arise desire or lust or hate or delusion or aversion of mind, one should restrain the mind from that. This path is with fear and with terror and with thorns and with thickets and is a devious way and a wrong path and a difficult passage. This path is frequented by bad persons, this path is not frequented by good persons. You are not worthy of this. One should restrain the mind from mental phenomena cognisable by the mind.

"Just as, monks, there might be accomplished growing corn. And the watcher of corn is heedless, and a corn-eating bull, having entered that corn, might indulge in intoxication as much as he likes, might fall into heedlessness; just so, monks, an ignorant worldling, not practising restraint regarding the six sense bases of contact, indulges in intoxication as much as he likes regarding the five types of sensual pleasure, falls into heedlessness.

"Just as, monks, there might be accomplished growing corn, and the watcher of corn is diligent, and a corn-eating bull might enter that corn. The watcher of corn might grasp it rightly by the nose. Having grasped it rightly by the nose, he might restrain it, having well restrained it at the upper part of the neck. Having well restrained it at the upper part of the neck, he might strike it well with a stick. Having struck it well with a

stick, he might release it. For the second time, monks, etc. For the third time, monks, the corn-eating bull might enter that corn. The watcher of corn might grasp it rightly by the nose. Having grasped it rightly by the nose, he might restrain it, having well restrained it at the upper part of the neck. Having well restrained it at the upper part of the neck, he might strike it well with a stick. Having struck it well with a stick, he might release it. Thus indeed, monks, that corn-eating bull, whether gone to the village or gone to the forest, whether standing much or sitting much, would not enter that corn again - recollecting that very former contact with the stick. Just so, monks, when a monk's mind regarding the six sense bases of contact is subdued, well subdued, it stands still internally, settles, becomes unified, becomes concentrated.

"Just as, monks, for a king or a king's chief minister, the sound of a lute might be previously unheard. He might hear the sound of the lute. He might speak thus - 'Hey, whose is this sound so enticing, so lovely, so intoxicating, so infatuating, so captivating?' They might say to him thus - 'This, venerable sir, is called a lute, whose sound is so enticing, so lovely, so intoxicating, so infatuating, so captivating.' He might speak thus - 'Go, sirs, bring me that lute.' They might bring him that lute. They might say to him thus - 'This, venerable sir, is that lute whose sound is so enticing, so lovely, so intoxicating, so infatuating, so captivating.' He might speak thus - 'Enough for me, sirs, with that lute; bring me just that sound.' They might say to him thus - 'This, venerable sir, is called a lute, of many components, of great components. It sounds when set in motion with many components, as follows - dependent on the body and dependent on the hide and dependent on the neck and dependent on the frame and dependent on the strings and dependent on the plectrum and dependent on the appropriate effort of a person, thus, venerable sir, this is called a lute, of many components, of great components. It sounds when set in motion with many components.' He might split that lute into ten or a hundred pieces, having split it into ten or a hundred pieces, he might make it into splinters. Having made it into splinters, he might burn it with fire; having burnt it with fire, he might make it into ashes. Having made it into ashes, he might winnow it in a strong wind or let it be carried away by a swift-flowing river. He might speak thus - 'Worthless indeed, sirs, is this thing called a lute, whatever is called a lute; here indeed people are excessively heedless and infatuated.' Just so, monks, a monk investigates matter as far as matter goes, investigates feeling as far as feeling goes, investigates perception as far as perception goes, investigates activities as far as activities go, investigates consciousness as far as consciousness goes. For him investigating matter as far as matter goes, investigating feeling, etc. perception... activities... investigating consciousness as far as consciousness goes. Whatever there is for him as 'I' or 'mine' or 'I am', that too is not there for him." The ninth.

10. The Discourse on the Simile of the Six Creatures

247. "Just as, monks, a man with sores on his body, with a festering body, might enter a reed grove. Kusa grass thorns would pierce his feet, and reed leaves would scratch his body. Thus indeed, monks, that man would on that account experience even more suffering and displeasure. Just so, monks, here a certain monk, whether gone to a village or gone to the forest, obtains a critic - 'This venerable one acts thus, conducts himself thus, an impure thorn to the village.' Having understood that as a thorn, restraint and non-restraint should be known.

"And how, monks, is there non-restraint? Here, monks, a monk, having seen a form with the eye, is resolved upon a pleasant form, is repelled by an unpleasant form, and dwells with bodily mindfulness not established, with a limited mind. And he does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental object with the mind, he is resolved upon a pleasant mental object, is repelled by an unpleasant mental object, and dwells with bodily mindfulness not established, with a limited mind, and does not understand as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

"Just as, monks, a man, having seized six creatures of different domains and different ranges, might bind them with a strong rope. Having seized a snake, he might bind it with a strong rope. Having seized a crocodile, he might bind it with a strong rope. Having seized a bird, he might bind it with a strong rope. Having seized a dog, he might bind it with a strong rope. Having seized a jackal, he might bind it with a strong rope. Having seized a monkey, he might bind it with a strong rope. Having bound them with a strong rope, having made a knot in the middle, he might release them. Then, monks, those six creatures of different domains and different ranges would each pull towards its own range and domain - the snake would pull, thinking 'I will enter an anthill'; the crocodile would pull, thinking 'I will enter the water'; the bird would pull, thinking 'I will fly into the sky'; the dog would pull, thinking 'I will enter the village'; the jackal would pull, thinking 'I will enter the charnel ground'; the monkey would pull, thinking 'I will enter the forest'. When, monks, those six creatures were exhausted and tired, then they would conform to, follow, and come under the control of whichever of those creatures was stronger. Just so, monks, for whatever monk mindfulness of the body is not developed and not cultivated, the eye pulls towards pleasant forms, and unpleasant forms are repulsive... etc. the mind pulls towards pleasant mental objects, and unpleasant mental objects are repulsive. Thus, monks, there is non-restraint.

"And how, monks, is there restraint? Here, monks, a monk, having seen a form with the eye, is not resolved upon a pleasant form, is not repelled by an unpleasant form, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder... etc. Having tasted a flavour with the tongue... etc. Having cognised a mental object with the mind, he is not resolved upon a pleasant mental object, is not repelled by an unpleasant mental object, and dwells with bodily mindfulness established, with a limitless mind, and understands as it really is that liberation of mind and liberation by wisdom where those arisen evil unwholesome mental states cease without remainder.

"Just as, monks, a man, having seized six creatures of different domains and different ranges, might bind them with a strong rope. Having seized a snake, he might bind it with a strong rope. Having seized a crocodile, he might bind it with a strong rope. Having taken a bird, etc. having taken a dog, having taken a jackal, having taken a

monkey, he might bind it with a strong rope. Having bound them with a strong rope, he might tie them to a firm stake or post. Then, monks, those six creatures with different domains and different ranges would each pull towards its own range and domain - the snake would pull, thinking 'I will enter an anthill'; the crocodile would pull, thinking 'I will enter the water'; the bird would pull, thinking 'I will fly into the sky'; the dog would pull, thinking 'I will enter the village'; the jackal would pull, thinking 'I will enter the charnel ground'; the monkey would pull, thinking 'I will enter the forest'. When, monks, those six creatures would become weary and exhausted, then they would stand close to, sit down close to, and lie down close to that very stake or post. Just so, monks, for whatever monk mindfulness of the body has been developed and cultivated, the eye does not pull towards agreeable forms, and disagreeable forms are not repulsive, etc. the tongue does not pull towards agreeable flavours, etc. the mind does not pull towards agreeable mental phenomena, and disagreeable mental phenomena are not repulsive. Thus, monks, there is restraint.

'A firm stake or post', monks, this is a designation for mindfulness of the body. Therefore, monks, you should train thus - 'Mindfulness of the body will be developed by us, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monks, should you train." The tenth.

11. The Discourse on the Sheaf of Barley

248. "Just as, monks, a sheaf of barley might be placed at a crossroads. Then six men might come with carrying-poles in hand. They might strike that sheaf of barley with six carrying-poles. Thus indeed, monks, that sheaf of barley would be well struck, being struck with six carrying-poles. Then a seventh man might come with a carrying-pole in hand. He might strike that sheaf of barley with a seventh carrying-pole. Thus indeed, monks, that sheaf of barley would be even more thoroughly struck, being struck with a seventh carrying-pole. Just so, monks, an ignorant worldling is struck at the eye by agreeable and disagreeable forms... etc. is struck at the tongue by agreeable and disagreeable flavours... etc. is struck at the mind by agreeable and disagreeable mental phenomena. If, monks, that ignorant worldling intends for future renewed existence, thus indeed, monks, that foolish man is even more thoroughly struck, just as that sheaf of barley being struck with a seventh carrying-pole.

"Once upon a time, monks, there was a battle between the gods and the titans that was fully engaged. Then, monks, Vepacitti, the lord of titans, addressed the titans - 'If, sirs, in the battle between the gods and titans that is fully engaged, the titans should win and the gods should be defeated, then bind Sakka, the lord of the gods, with bonds including the neck as the fifth, and bring him to my presence in the titan city.' Sakka too, monks, the lord of the gods, addressed the gods of the Thirty-three - 'If, sirs, in the battle between the gods and titans that is fully engaged, the gods should win and the titans should be defeated, then bind Vepacitti, the lord of titans, with bonds including the neck as the fifth, and bring him to my presence in the Sudhamma assembly hall of the gods.' Now in that battle, monks, the gods won, the titans were defeated. Then, monks, the gods of the Thirty-three, having bound Vepacitti, the lord of titans, with bonds including the neck as the fifth, brought him to the presence of Sakka, the lord of the gods, in the Sudhamma assembly hall of the gods. There, monks, Vepacitti, the lord of titans, was bound with bonds including the neck as the

fifth. When, monks, it occurred to Vepacitti, the lord of titans, thus -'The gods are righteous, the titans are unrighteous. Now I shall go right here to the city of the gods.' Then he perceived himself freed from the bonds including the neck as the fifth, and endowed and furnished with the five types of divine sensual pleasure, he indulged himself. But when, monks, it occurred to Vepacitti, the lord of titans, thus -'The titans are righteous, the gods are unrighteous. Now I shall go right there to the titan city.' Then he perceived himself bound with bonds including the neck as the fifth. And he declined from the five types of divine sensual pleasure. So subtle, monks, is the bondage of Vepacitti. More subtle than that is the bondage of Māra. Imagining, monks, one is bound by Māra; not imagining, one is released from the Evil One.

"'I am', monks, this is imagining; 'I am this' is imagining; 'I shall be' is imagining; 'I shall not be' is imagining; 'I shall be material' is imagining; 'I shall be formless' is imagining; 'I shall be percipient' is imagining; 'I shall be non-percipient' is imagining; 'I shall be neither percipient nor non-percipient' is imagining. Imagining, monks, is a disease; imagining is a boil; imagining is a dart. Therefore, monks, 'We will dwell with a mind not imagining' - thus indeed, monks, should you train.

"'I am', monks, this is perturbable, 'I am this' is perturbable, 'I shall be' is perturbable, 'I shall not be' is perturbable, 'I shall be material' is perturbable, 'I shall be formless' is perturbable, 'I shall be percipient' is perturbable, 'I shall be non-percipient' is perturbable, 'I shall be neither percipient nor non-percipient' is perturbable. Perturbable, monks, is a disease, perturbable is a boil, perturbable is a dart. Therefore, monks, 'We will dwell with an unperturbed mind' -thus indeed, monks, should you train.

"'I am', monks, this is agitation, 'I am this' is agitation, 'I shall be' etc. 'I shall not be'... 'I shall be material'... 'I shall be formless'... 'I shall be percipient'... 'I shall be non-percipient'... 'I shall be neither percipient nor non-percipient' is agitation. Agitation, monks, is a disease, agitation is a boil, agitation is a dart. Therefore, monks, 'We will dwell with an unagitated mind' - thus indeed, monks, should you train.

"'I am', monks, this is obsessed, 'I am this' is obsessed, 'I shall be' etc. 'I shall not be'... 'I shall be material'... 'I shall be formless'... 'I shall be percipient'... 'I shall be non-percipient'... 'I shall be neither percipient nor non-percipient' is obsessed. Obsessed, monks, is a disease, obsessed is a boil, obsessed is a dart. Therefore, monks, 'We will dwell with a mind without obsession' - thus indeed, monks, should you train.

"'I am', monks, this is gone to conceit, 'I am this' is gone to conceit, 'I shall be' is gone to conceit, 'I shall not be' is gone to conceit, 'I shall be material' is gone to conceit, 'I shall be formless' is gone to conceit, 'I shall be percipient' is gone to conceit, 'I shall be non-percipient' is gone to conceit, 'I shall be neither percipient nor non-percipient' is gone to conceit. Gone to conceit, monks, is a disease, gone to conceit is a boil, gone to conceit is a dart. Therefore, monks, 'We will dwell with a mind with conceit destroyed' - thus indeed, monks, should you train." The eleventh.

The Chapter on the Venomous Snake is the nineteenth.

Its summary:

Venomous Snake, Chariot, Tortoise, two Logs of Wood, Filled with Desire;

Subject to Suffering, Kiṃsuka Tree, Lute, Six Living Beings, Sheaf of Barley.

The fourth fifty in the Section on the Six Sense Bases is complete.

The chapter summary of that:

Elimination of Delight, Sixty Methods, Ocean, and with the Snake;
These fifty-four are explained in the Nipātas.

The Connected Discourses on the Six Sense Bases is complete.



ABOUT THIS TRANSLATION

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

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