

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

2. The Collection of the Middle Length Discourses
(2. Majjhima Nikāya)

1. The First Fifty Discourses (1. Mūlapaṇṇāsapāḷi)

1. The Chapter of the Discourse on the Root of All Phenomena
(1. Mūlapariyāyavaggo)

[MN 1, PTS 1.1-1.6]



PaliVerse

2. The Collection of the Middle Length Discourses

1. The First Fifty Discourses

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

The Middle Length Collection

The First Fifty Discourses

1. The Chapter on the Exposition of the Root Cause

1. The Discourse on the Exposition of the Root Cause

1. Thus have I heard - On one occasion the Blessed One was dwelling at Ukkatthā in the Subhaga Grove at the root of a royal sal tree. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, an exposition on the root cause of all phenomena. Listen to that, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

2. "Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons - perceives earth as earth; having perceived earth as earth, he imagines earth, he imagines in earth, he imagines from earth, he imagines 'earth is mine', he delights in earth. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives water as water; having perceived water as water, he imagines water, he imagines in water, he imagines from water, he imagines 'water is mine', he delights in water. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives fire as fire; having perceived fire as fire, he imagines fire, he imagines in fire, he imagines from fire, he imagines 'fire is mine', he delights in fire. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives air as air; having perceived air as air, he imagines air, he imagines in air, he imagines from air, he imagines 'air is mine', he delights in air. What is the reason for this? 'It is not fully understood by him', I say.

3. "He perceives beings as beings; having perceived beings as beings, he imagines beings, he imagines in beings, he imagines from beings, he imagines 'beings are mine', he delights in beings. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives gods as gods; having perceived gods as gods, he imagines gods, he imagines in gods, he imagines from gods, he imagines 'gods are mine', he delights in gods. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives Pajāpati as Pajāpati; having perceived Pajāpati as Pajāpati, he imagines Pajāpati, he imagines in Pajāpati, he imagines from Pajāpati, he imagines 'Pajāpati is mine', he delights in Pajāpati. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives Brahmā as Brahmā; having perceived Brahmā as Brahmā, he imagines Brahmā, he imagines in Brahmā, he imagines from Brahmā, he imagines 'Brahmā is mine', he delights in Brahmā. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the Radiant gods as Radiant gods; having perceived the Radiant gods as Radiant gods, he imagines the Radiant gods, he imagines in the Radiant gods, he imagines from the Radiant gods, he imagines 'the Radiant gods are mine', he delights in the Radiant gods. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the gods of Streaming Radiance as gods of Streaming Radiance; having perceived the gods of Streaming Radiance as gods of Streaming Radiance, he imagines the gods of Streaming Radiance, he imagines in the gods of Streaming Radiance, he imagines from the gods of Streaming Radiance, he imagines 'the gods of Streaming Radiance are mine', he delights in the gods of Streaming Radiance. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the gods of Great Fruit as gods of Great Fruit; having perceived the gods of Great Fruit as gods of Great Fruit, he imagines the gods of Great Fruit, he imagines in the gods of Great Fruit, he imagines from the gods of Great Fruit, he imagines 'the gods of Great Fruit are mine', he delights in the gods of Great Fruit. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the Overlord as the Overlord; having perceived the Overlord as the Overlord, he imagines the Overlord, he imagines in the Overlord, he imagines from the Overlord, he imagines 'the Overlord is mine', he delights in the Overlord. What is the reason for this? 'It is not fully understood by him', I say.

4. "He perceives the plane of infinite space as the plane of infinite space; having perceived the plane of infinite space as the plane of infinite space, he imagines the plane of infinite space, he imagines in the plane of infinite space, he imagines from the plane of infinite space, he imagines 'the plane of infinite space is mine', he delights in the plane of infinite space. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the plane of infinite consciousness as the plane of infinite consciousness; having perceived the plane of infinite consciousness as the plane of infinite consciousness, he imagines the plane of infinite consciousness, he imagines in the plane of infinite consciousness, he imagines from the plane of infinite consciousness, he imagines 'the plane of infinite consciousness is mine', he delights in the plane of infinite consciousness. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the plane of nothingness as the plane of nothingness; having perceived the plane of nothingness as the plane of nothingness, he imagines the plane of nothingness, he imagines in the plane of nothingness, he imagines from the plane of nothingness, he imagines 'the plane of nothingness is mine', he delights in the plane of nothingness. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception; having perceived the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception, he imagines the plane of neither-perception-nor-non-perception, he imagines in the plane of neither-perception-nor-non-perception, he imagines from the plane of neither-perception-nor-non-perception, he imagines 'the plane of neither-perception-nor-non-perception is mine', he delights in the plane of neither-perception-nor-non-perception. What is the reason for this? 'It is not fully understood by him', I say.

5. "He perceives the seen as seen; having perceived the seen as seen, he imagines the seen, he imagines in the seen, he imagines from the seen, he imagines 'the seen is mine', he delights in the seen. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the heard as heard; having perceived the heard as heard, he imagines the heard, he imagines in the heard, he imagines from the heard, he imagines 'the heard is mine', he delights in the heard. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the sensed as sensed; having perceived the sensed as sensed, he imagines the sensed, he imagines in the sensed, he imagines from the sensed, he imagines 'the sensed is mine', he delights in the sensed. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives the cognised as cognised; having perceived the cognised as cognised, he imagines the cognised, he imagines in the cognised, he imagines from the cognised, he imagines 'the cognised is mine', he delights in the cognised. What is the reason for this? 'It is not fully understood by him', I say.

6. "He perceives unity as unity; having perceived unity as unity, he imagines unity, he imagines in unity, he imagines from unity, he imagines 'unity is mine', he delights in unity. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives diversity as diversity; having perceived diversity as diversity, he imagines diversity, he imagines in diversity, he imagines from diversity, he imagines 'diversity is mine', he delights in diversity. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives all as all; having perceived all as all, he imagines all, he imagines in all, he imagines from all, he imagines 'all is mine', he delights in all. What is the reason for this? 'It is not fully understood by him', I say.

"He perceives Nibbāna as Nibbāna; having perceived Nibbāna as Nibbāna, he imagines Nibbāna, he imagines in Nibbāna, he imagines from Nibbāna, he imagines 'Nibbāna is mine', he delights in Nibbāna. What is the reason for this? 'It is not fully understood by him', I say.

The first chapter on the plane of method regarding worldlings is concluded.

7. "Monks, whatever monk is a trainee who has not attained his goal, dwelling aspiring for the unsurpassed freedom from bondage, he too directly knows earth as earth; having directly known earth as earth, let him not imagine earth, let him not imagine in earth, let him not imagine from earth, let him not imagine 'earth is mine', let him not delight in earth. What is the reason for this? 'It is to be fully understood by him', I say.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, let him not imagine Nibbāna, let him not imagine in Nibbāna, let him not imagine from Nibbāna, let him not imagine 'Nibbāna is mine', let him not delight in Nibbāna. What is the reason for this? 'It is to be fully understood by him', I say.

The second chapter on the plane of method regarding learners is concluded.

8. "Monks, whatever monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he too directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? 'It is fully understood by him', I say.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? 'It is fully understood by him', I say.

The third chapter on the plane of method regarding those who have eliminated the mental corruptions is concluded.

9. "Monks, whatever monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he too directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? Because of the elimination of lust, because of being without lust.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? Because of the elimination of lust, because of being without lust.

The fourth chapter on the plane of method regarding those who have eliminated the mental corruptions is concluded.

10. "Monks, whatever monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he too directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? Because of the elimination of hate, because of being without hate.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? Because of the elimination of hate, because of being without hate.

The fifth chapter on the plane of method regarding those who have eliminated the mental corruptions is concluded.

11. "Monks, whatever monk is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he too directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? Because of the elimination of delusion, because of being without delusion.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed...

the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? Because of the elimination of delusion, because of being without delusion.

The sixth chapter on the plane of method regarding those who have eliminated the mental corruptions is concluded.

12. "The Truth-finder too, monks, the Worthy One, the Perfectly Enlightened One, directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? 'It is fully understood to the end by the Truth-finder', I say.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? 'It is fully understood to the end by the Truth-finder', I say.

The seventh chapter on the plane of method regarding the Truth-finder is concluded.

13. "The Truth-finder too, monks, the Worthy One, the Perfectly Enlightened One, directly knows earth as earth; having directly known earth as earth, he does not imagine earth, he does not imagine in earth, he does not imagine from earth, he does not imagine 'earth is mine', he does not delight in earth. What is the reason for this? 'Delight is the root of suffering' - thus having understood, 'from becoming there is birth, for what has come to be there is ageing and death.' Therefore, monks, 'the Truth-finder, through the complete elimination of cravings, through dispassion, through cessation, through giving up, through relinquishment, has fully awakened to the unsurpassed perfect enlightenment', I say.

"Water etc. fire... air... beings... gods... Pajāpati... Brahmā... the Radiant gods... the gods of Streaming Radiance... the gods of Great Fruit... the Overlord... The plane of infinite space, the plane of infinite consciousness... the plane of nothingness... the plane of neither-perception-nor-non-perception... the seen... the heard... the sensed... the cognised... unity... diversity... all... he directly knows Nibbāna as Nibbāna; having directly known Nibbāna as Nibbāna, he does not imagine Nibbāna, he does not imagine in Nibbāna, he does not imagine from Nibbāna, he does not imagine 'Nibbāna is mine', he does not delight in Nibbāna. What is the reason for this? 'Delight is the root of suffering' - thus having understood, 'from becoming there is birth, for what has come to be there is ageing and death.' Therefore, monks, 'the Truth-finder, through the complete elimination of cravings, through dispassion, through cessation, through giving up, through relinquishment, has fully awakened to the unsurpassed perfect enlightenment', I say."

This is what the Blessed One said. Those monks did not delight in what the Blessed One had said.

The Discourse on the Exposition of the Root Cause is concluded as first.

2. The Discourse on All Mental Corruptions

14. 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 - "I will teach you, monks, the exposition on the restraint of all mental corruptions. Listen to that, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

15. "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what and seeing what do I say there is elimination of mental corruptions? Wise attention and unwise attention. Monks, for one attending unwisely, unarisen mental corruptions arise, and arisen mental corruptions increase; but, monks, for one attending wisely, unarisen mental corruptions do not arise, and arisen mental corruptions are abandoned.

16. "There are, monks, mental corruptions to be abandoned by seeing, there are mental corruptions to be abandoned by restraint, there are mental corruptions to be abandoned by using, there are mental corruptions to be abandoned by endurance, there are mental corruptions to be abandoned by avoidance, there are mental corruptions to be abandoned by removal, there are mental corruptions to be abandoned by meditative development.

Mental Corruptions to be Abandoned by Seeing

17. "And what, monks, are the mental corruptions to be abandoned through seeing? Here, monks, an ignorant worldling - who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons - does not understand things that should be attended to, does not understand things that should not be attended to. He, not understanding things that should be attended to, not understanding things that should not be attended to, attends to things that should not be attended to, and does not attend to things that should be attended to.

"And what, monks, are the things that should not be attended to which he attends to? Whatever things, monks, when attended to, the unarisen mental corruption of sensuality arises, or the arisen mental corruption of sensuality increases; the unarisen mental corruption of existence arises, or the arisen mental corruption of existence increases; the unarisen mental corruption of ignorance arises, or the arisen mental corruption of ignorance increases - these are the things that should not be attended to which he attends to.

"And what, monks, are the things that should be attended to which he does not attend to? Whatever things, monks, when attended to, the unarisen mental corruption of sensuality does not arise, or the arisen mental corruption of sensuality is abandoned; the unarisen mental corruption of existence does not arise, or the arisen mental corruption of existence is abandoned; the unarisen mental corruption of ignorance does not arise, or the arisen mental corruption of ignorance is abandoned - these are the things that should be attended to which he does not attend to.

"For him, through attention to things that should not be attended to and through inattention to things that should be attended to, unarisen mental corruptions arise and arisen mental corruptions increase.

18. "He thus unwisely attends - 'Did I exist in the past period of time? Did I not exist in the past period of time? What was I in the past period of time? How was I in the past period of time? Having been what, what did I become in the past period of time? Shall I exist in the future period of time? Shall I not exist in the future period of time? What shall I be in the future period of time? How shall I be in the future period of time? Having been what, what shall I become in the future period of time?' Or regarding the present period of time at this moment, he is internally doubtful - 'Am I? Am I not? What am I? How am I? Where has this being come from? Where will he be going?'

19. "For one thus attending unwisely, one of six views arises. Either the view arises in him as true and reliable: 'There is a self for me'; or the view arises in him as true and reliable: 'There is no self for me'; or the view arises in him as true and reliable: 'I perceive self by means of self'; or the view arises in him as true and reliable: 'I perceive non-self by means of self'; or the view arises in him as true and reliable: 'I perceive self by means of non-self'; or else he holds such a view: 'This self of mine that speaks and experiences, that experiences here and there the result of good and bad actions - this self of mine is permanent, stable, eternal, not subject to change, and will remain the same for eternity.' This is called, monks, wrong view, the thicket of views, the wilderness of views, the wriggling of views, the writhing of views, the mental fetter of wrong view. Monks, bound by the mental fetter of wrong view, the ignorant worldling is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; 'He is not released from suffering', I say.

20. "But, monks, a learned noble disciple - who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons - understands things that should be attended to and understands things that should not be attended to. He, understanding things that should be attended to and understanding things that should not be attended to, does not attend to things that should not be attended to, and attends to things that should be attended to.

"And what, monks, are the things that should not be attended to which he does not attend to? Whatever things, monks, when attended to, the unarisen mental corruption of sensuality arises, or the arisen mental corruption of sensuality increases; the unarisen mental corruption of existence arises, or the arisen mental corruption of

existence increases; the unarisen mental corruption of ignorance arises, or the arisen mental corruption of ignorance increases - these are the things that should not be attended to which he does not attend to.

"And what, monks, are the things that should be attended to which he attends to? Whatever things, monks, when attended to, the unarisen mental corruption of sensuality does not arise, or the arisen mental corruption of sensuality is abandoned; the unarisen mental corruption of existence does not arise, or the arisen mental corruption of existence is abandoned; the unarisen mental corruption of ignorance does not arise, or the arisen mental corruption of ignorance is abandoned - these are the things that should be attended to which he attends to.

"For him, through inattention to things that should not be attended to and through attention to things that should be attended to, unarisen mental corruptions do not arise and arisen mental corruptions are abandoned.

21. "He attends wisely: 'This is suffering'; he attends wisely: 'This is the origin of suffering'; he attends wisely: 'This is the cessation of suffering'; he attends wisely: 'This is the practice leading to the cessation of suffering.' For one thus attending wisely, three mental fetters are abandoned - identity view, sceptical doubt, adherence to moral rules and austerities. These are called, monks, mental corruptions to be abandoned by seeing.

Mental Corruptions to be Abandoned by Restraint

22. "And what, monks, are the mental corruptions to be abandoned by restraint? Here, monks, a monk dwells restrained with the restraint of the eye-faculty, having reflected wisely. For whatever mental corruptions, vexations, and fevers would arise for one dwelling unrestrained in the restraint of the eye-faculty, monks, for one dwelling restrained in the restraint of the eye-faculty, those mental corruptions, vexations, and fevers do not exist. He dwells restrained with the restraint of the ear-faculty, having reflected wisely... etc. He dwells restrained with the restraint of the nose-faculty... etc. He dwells restrained with the restraint of the tongue-faculty... etc. He dwells restrained with the restraint of the body-faculty... etc. He dwells restrained with the restraint of the mind-faculty. For whatever mental corruptions, vexations, and fevers would arise for one dwelling unrestrained in the restraint of the mind-faculty, monks, for one dwelling restrained in the restraint of the mind-faculty, those mental corruptions, vexations, and fevers do not exist.

"For whatever mental corruptions, vexations, and fevers would arise for one dwelling unrestrained in restraint, monks, for one dwelling restrained in restraint, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by restraint.

Mental Corruptions to be Abandoned by Using

23. "And what, monks, are the mental corruptions to be abandoned by using? Here, monks, a monk, having reflected wisely, uses the robe - 'only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of covering the parts that arouse shame.'

"Having reflected wisely, he uses almsfood - '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.""

"Having reflected wisely, he uses lodging - 'only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of dispelling the dangers of the seasons and for the delight of seclusion.'

"Having reflected wisely, he uses the requisite of medicines for the sick - 'only for warding off arisen afflicting feelings, with freedom from affliction as the highest aim.'

"For whatever mental corruptions, vexations, and fevers would arise for one not using, monks, for one using thus, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by using.

Mental Corruptions to be Abandoned by Endurance

24. "And what, monks, are the mental corruptions to be abandoned by endurance? Here, monks, a monk, having reflected wisely, is patient with cold and heat, with hunger and thirst. He is one who by nature endures the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, ill-spoken and ill-expressed ways of speech, and arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening.

For whatever mental corruptions, vexations, and fevers would arise for one not enduring, monks, for one enduring, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by endurance.

Mental Corruptions to be Abandoned by Avoidance

25. "And what, monks, are the mental corruptions to be abandoned by avoidance? Here, monks, a monk, having reflected wisely, avoids a fierce elephant, avoids a fierce horse, avoids a fierce bull, avoids a fierce dog, a snake, a stump, a thorny place, a pit, a precipice, a cesspool, a sewer. Whatever improper seat one sitting on, whatever improper resort one frequenting, whatever evil friends one associating with, wise fellow monks would suspect one in evil matters - he, having reflected wisely, avoids that improper seat, that improper resort, and those evil friends.

For whatever mental corruptions, vexations, and fevers would arise for one not avoiding, monks, for one avoiding, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by avoidance.

Mental Corruptions to be Abandoned by Removal

26. "And what, monks, are the mental corruptions to be abandoned by removal? Here, monks, a monk, having reflected wisely, does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration; an

arisen thought of anger... etc. an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration.

For whatever mental corruptions, vexations, and fevers would arise for one not removing them, monks, for one removing them, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by removal.

Mental Corruptions to be Abandoned by Meditative Development

27. "And what, monks, are the mental corruptions to be abandoned by meditative development? Here, monks, a monk, having reflected wisely, develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; having reflected wisely, he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release.

"For whatever mental corruptions, vexations, and fevers would arise for one not developing, monks, for one developing, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by meditative development.

28. "Monks, when for a monk those mental corruptions to be abandoned by seeing are abandoned by seeing, those mental corruptions to be abandoned by restraint are abandoned by restraint, those mental corruptions to be abandoned by using are abandoned by using, those mental corruptions to be abandoned by endurance are abandoned by endurance, those mental corruptions to be abandoned by avoidance are abandoned by avoidance, those mental corruptions to be abandoned by removal are abandoned by removal, those mental corruptions to be abandoned by meditative development are abandoned by meditative development; this is called, monks - 'a monk dwells restrained with the restraint of all mental corruptions, he has cut off craving, turned back the mental fetters, through the complete full realisation of conceit he has made an end of suffering.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on All Mental Corruptions is concluded as second.

3. The Discourse on Heirs in the Teaching

29. 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 -

"Be my heirs in the Community, monks, not heirs in material gains. There is compassion in me for you - 'How might my disciples become heirs in the Teaching, not heirs in material gains.' And if you, monks, were to become my heirs in material gains, not heirs in the Teaching, you too would thereby be subject to criticism - 'The Teacher's disciples dwell as heirs in material gains, not heirs in the Teaching'; I too would thereby be subject to criticism - 'The Teacher's disciples dwell as heirs in material gains, not heirs in the Teaching.' And if you, monks, were to become my heirs in the Teaching, not heirs in material gains, you too would thereby not be subject to criticism - 'The Teacher's disciples dwell as heirs in the Teaching, not heirs in material gains'; I too would thereby not be subject to criticism - 'The Teacher's disciples dwell as heirs in the Teaching, not heirs in material gains.' Therefore, monks, be my heirs in the Teaching, not heirs in material gains. There is compassion in me for you - 'How might my disciples become heirs in the Teaching, not heirs in material gains.'

30. "Here, monks, suppose I had eaten, having been invited to admonish, full, finished, satisfied, having had as much as I liked; and there might be almsfood left over, subject to being thrown away. Then two monks might come, afflicted by hunger and weakness. To them I would say thus - 'I indeed, monks, have eaten, having been invited to admonish, full, finished, satisfied, having had as much as I liked; and there is this almsfood of mine left over, subject to being thrown away. If you wish, eat; if you do not eat, I will now throw it away where there is little green vegetation, or I will drop it in water without living creatures.' Therein one monk might think thus - 'The Blessed One indeed has eaten, having been invited to admonish, full, finished, satisfied, having had as much as he liked; and there is this almsfood of the Blessed One left over, subject to being thrown away. If we do not eat, now the Blessed One will throw it away where there is little green vegetation, or will drop it in water without living creatures.' But this was said by the Blessed One - 'Be my heirs in the Teaching, monks, not heirs in material gains.' But this is one of the material gains, namely almsfood. What if I, not eating this almsfood, were to spend this night and day in just this way with hunger and weakness." He, not eating that almsfood, might spend that night and day in just that way with that very hunger and weakness. Then the second monk might think thus - 'The Blessed One indeed has eaten, having been invited to admonish, full, finished, satisfied, having had as much as he liked; and there is this almsfood of the Blessed One left over, subject to being thrown away. If we do not eat, now the Blessed One will throw it away where there is little green vegetation, or will drop it in water without living creatures. What if I, having eaten this almsfood, having dispelled hunger and weakness, were to spend this night and day in this way.' He, having eaten that almsfood, having dispelled hunger and weakness, might spend that night and day in that way. Although, monks, that monk, having eaten that almsfood, having dispelled hunger and weakness, might spend that night and day in that way, yet that former monk is more worthy of respect and more praiseworthy to me. What is the reason for this? For that, monks, will conduce for a long time to that monk's fewness of wishes, contentment, detachment, easy supportability, and arousal of energy. Therefore, monks, be my heirs in the Teaching, not heirs in material gains. There is compassion in me for you - 'How might my disciples become heirs in the Teaching, not heirs in material gains.'"

This is what the Blessed One said. Having said this, the Fortunate One rose from his

seat and entered the dwelling.

31. There the Venerable Sāriputta, not long after the Blessed One had departed, addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"In what way, friends, when the Teacher dwells secluded, do disciples not train in seclusion, and in what way, when the Teacher dwells secluded, do disciples train in seclusion?" "We come even from afar, friend, to the presence of the Venerable Sāriputta to understand the meaning of this statement. It would be good indeed if the meaning of this statement would occur to the Venerable Sāriputta himself; having heard from the Venerable Sāriputta, the monks will remember it." "Well then, friends, listen and pay close attention, I will speak." "Yes, friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"In what way, friends, when the Teacher dwells secluded, do disciples not train in seclusion? Here, friends, when the Teacher dwells secluded, disciples do not train in seclusion, and those mental states of which the Teacher has declared the abandoning, those mental states they do not abandon, and they are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude. Therein, friends, elder monks are blameworthy on three grounds. 'When the Teacher dwells secluded, disciples do not train in seclusion' - by this first ground, elder monks are blameworthy. 'And those mental states of which the Teacher has declared the abandoning, those mental states they do not abandon' - by this second ground, elder monks are blameworthy. 'They are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude' - by this third ground, elder monks are blameworthy. Elder monks, friends, are blameworthy on these three grounds. Therein, friends, middling monks... etc. new monks are blameworthy on three grounds. 'When the Teacher dwells secluded, disciples do not train in seclusion' - by this first ground, new monks are blameworthy. 'And those mental states of which the Teacher has declared the abandoning, those mental states they do not abandon' - by this second ground, new monks are blameworthy. 'They are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude' - by this third ground, new monks are blameworthy. New monks, friends, are blameworthy on these three grounds. To this extent, friends, when the Teacher dwells secluded, disciples do not train in seclusion.

32. "And in what way, friends, when the Teacher dwells secluded, do disciples train in seclusion? Here, friends, when the Teacher dwells secluded, disciples train in seclusion - and those mental states of which the Teacher has declared the abandoning, those mental states they abandon; and they are not luxurious, not lax, forerunners in solitude, having laid down the responsibility for falling away. Therein, friends, elder monks are praiseworthy on three grounds. 'When the Teacher dwells secluded, disciples train in seclusion' - by this first ground, elder monks are praiseworthy. 'And those mental states of which the Teacher has declared the abandoning, those mental states they abandon' - by this second ground, elder monks are praiseworthy. 'And they are not luxurious, not lax, forerunners in solitude, having laid down the responsibility for falling away' - by this third ground, elder monks are praiseworthy. Elder monks, friends, are praiseworthy on these three grounds. Therein, friends, middling monks... etc. new monks are praiseworthy on three grounds. 'When

the Teacher dwells secluded, disciples train in seclusion' - by this first ground, new monks are praiseworthy. 'And those mental states of which the Teacher has declared the abandoning, those mental states they abandon' - by this second ground, new monks are praiseworthy. 'And they are not luxurious, not lax, forerunners in solitude, having laid down the responsibility for falling away' - by this third ground, new monks are praiseworthy. New monks, friends, are praiseworthy on these three grounds. To this extent, friends, when the Teacher dwells secluded, disciples train in seclusion.

33. "Therein, friends, greed is evil and hate is evil. For the abandoning of greed and for the abandoning of hate, there is a middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what, friends, is that middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna? 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, friends, is that middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Therein, friends, wrath is evil and hostility is evil... etc. contempt is evil and insolence is evil, envy is evil and stinginess is evil, deceit is evil and fraudulence is evil, obstinacy is evil and impetuosity is evil, conceit is evil and arrogance is evil, vanity is evil and negligence is evil. For the abandoning of vanity and for the abandoning of negligence, there is a middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna. And what, friends, is that middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna? 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, friends, is that middle practice that gives vision, that gives knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna."

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

The Discourse on Heirs of the Teaching is concluded as third.

4. The Discourse on Fear and Dread

34. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One - "These sons of good family, Master Gotama, who with faith have gone forth from home into homelessness with reference to Master Gotama, Master Gotama is their forerunner, Master Gotama is of great service to them, Master Gotama is their instigator; and that populace follows Master Gotama's example." "So it is, brahmin, so it is, brahmin! Those sons of good family, brahmin, who with faith have gone forth from home into homelessness with reference to me, I am their forerunner, I am of great service to them, I am their instigator; and that populace follows my example." "Remote forest

and woodland lodgings are indeed difficult to endure, Master Gotama, solitude is difficult to practise, it is difficult to delight in being alone; methinks the forests carry away the mind of a monk who has not attained concentration." "So it is, brahmin, so it is, brahmin! Remote forest and woodland lodgings are indeed difficult to endure, brahmin, solitude is difficult to practise, it is difficult to delight in being alone; methinks the forests carry away the mind of a monk who has not attained concentration."

35. "To me too, brahmin, before the enlightenment, while still unenlightened, being just a Bodhisatta, this occurred - 'Remote forest and woodland lodgings are indeed difficult to endure, solitude is difficult to practise, it is difficult to delight in being alone; methinks the forests carry away the mind of a monk who has not attained concentration.' This occurred to me, brahmin: 'Whatever ascetics or brahmins with impure bodily action resort to remote forest and woodland lodgings, because of the fault of their impure bodily action, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings with impure bodily action; I am one with pure bodily action. I am one of those noble ones with pure bodily action who resort to remote forest and woodland lodgings.' Seeing this purity of bodily action in myself, brahmin, I attained greater confidence for dwelling in the forest.

36. "This occurred to me, brahmin: 'Whatever ascetics or brahmins with impure verbal action... etc. with impure mental action... etc. with impure livelihood resort to remote forest and woodland lodgings, because of the fault of their impure livelihood, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings with impure livelihood; I am one with pure livelihood. I am one of those noble ones with pure livelihood who resort to remote forest and woodland lodgings.' Seeing this purity of livelihood in myself, brahmin, I attained greater confidence for dwelling in the forest.

37. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are covetous, with intense lust for sensual pleasures, resort to remote forest and woodland lodgings, because of the fault of their covetousness and intense lust for sensual pleasures, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings being covetous, with intense lust for sensual pleasures; I am non-covetous. I am one of those noble ones who are non-covetous who resort to remote forest and woodland lodgings.' Seeing this non-covetousness in myself, brahmin, I attained greater confidence for dwelling in the forest.

38. "This occurred to me, brahmin: 'Whatever ascetics or brahmins with corrupted minds and evil mental intentions resort to remote forest and woodland lodgings, because of the fault of their corrupted minds and evil mental intentions, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings with a corrupted mind and evil mental intentions; I have a mind of friendliness. I am one of those noble ones with minds of friendliness who resort to remote forest and woodland lodgings.' Seeing this quality of having a mind of friendliness in myself, brahmin, I attained greater confidence for dwelling in the forest.

39. "This occurred to me, brahmin: 'Whatever ascetics or brahmins overcome by sloth and torpor resort to remote forest and woodland lodgings, because of the fault of being overcome by sloth and torpor, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings overcome by sloth and torpor; I am free from sloth and torpor. I am one of those noble ones free from sloth and torpor who resort to remote forest and woodland lodgings.' Seeing this freedom from sloth and torpor in myself, brahmin, I attained greater confidence for dwelling in the forest.

40. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are agitated and with unquiet minds resort to remote forest and woodland lodgings, because of the fault of their agitation and unquiet minds, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings agitated and with an unquiet mind; I am one with a quiet mind. I am one of those noble ones with quiet minds who resort to remote forest and woodland lodgings.' Seeing this quietude of mind in myself, brahmin, I attained greater confidence for dwelling in the forest.

41. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are doubting and uncertain resort to remote forest and woodland lodgings, because of the fault of their doubt and uncertainty, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings being one who is doubting and uncertain; I am one who has crossed over doubt. I am one of those noble ones who have crossed over doubt who resort to remote forest and woodland lodgings.' Seeing this state of having crossed over doubt in myself, brahmin, I attained greater confidence for dwelling in the forest.

42. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who exalt themselves and disparage others resort to remote forest and woodland lodgings, because of the fault of self-exaltation and disparaging others, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings exalting myself and disparaging others; I am one who does not exalt myself and does not disparage others. I am one of those noble ones who do not exalt themselves and do not disparage others who resort to remote forest and woodland lodgings.' Seeing this absence of self-exaltation and absence of disparaging others in myself, brahmin, I attained greater confidence for dwelling in the forest.

43. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are terrified and fearful by nature resort to remote forest and woodland lodgings, because of the fault of being terrified and fearful by nature, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings being terrified and fearful by nature; I am one whose hair no longer stands on end. I am one of those noble ones whose hair no longer stands on end who resort to remote forest and woodland lodgings.' Seeing this freedom from hair standing on end in myself, brahmin, I attained greater confidence for dwelling in the forest.

44. "This occurred to me, brahmin: 'Whatever ascetics or brahmins desiring material gain, honour and fame resort to remote forest and woodland lodgings, because of the fault of desiring material gain, honour and fame, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings desiring material gain, honour and fame; I have few wishes. I am one of those noble ones with few wishes who resort to remote forest and woodland lodgings.' Seeing this quality of having few wishes in myself, brahmin, I attained greater confidence for dwelling in the forest.

45. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are lazy and lacking in energy resort to remote forest and woodland lodgings, because of the fault of their laziness and lack of energy, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings being lazy and lacking in energy; I am one putting forth strenuous energy. I am one of those noble ones putting forth strenuous energy who resort to remote forest and woodland lodgings.' Seeing this putting forth of strenuous energy in myself, brahmin, I attained greater confidence for dwelling in the forest.

46. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are unmindful and not fully aware resort to remote forest and woodland lodgings, because of the fault of their unmindfulness and lack of full awareness, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings unmindful and not fully aware; I am one who has established mindfulness. I am one of those noble ones who, having established mindfulness, resort to remote forest and woodland lodgings.' Seeing this establishment of mindfulness in myself, brahmin, I attained greater confidence for dwelling in the forest.

47. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are unconcentrated with wandering minds resort to remote forest and woodland lodgings, because of the fault of being unconcentrated with wandering minds, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings unconcentrated with a wandering mind; I am accomplished in concentration. I am one of those noble ones accomplished in concentration who resort to remote forest and woodland lodgings.' Seeing this accomplishment in concentration in myself, brahmin, I attained greater confidence for dwelling in the forest.

48. "This occurred to me, brahmin: 'Whatever ascetics or brahmins who are unwise, idiots, resort to remote forest and woodland lodgings, because of the fault of being unwise idiots, those venerable ascetics and brahmins indeed invoke unwholesome fear and dread. But I do not resort to remote forest and woodland lodgings being unwise, an idiot; I am accomplished in wisdom. I am one of those noble ones accomplished in wisdom who resort to remote forest and woodland lodgings.' Seeing this accomplishment in wisdom in myself, brahmin, I attained greater confidence for dwelling in the forest.

The sixteen expositions are concluded.

49. "This occurred to me, brahmin: 'What if I, on those nights that are well-known and marked - the fourteenth, the fifteenth, and the eighth of the fortnight - on such nights, were to dwell in such lodgings as park shrines, forest shrines, and tree shrines that are frightful and hair-raising, perhaps I might see that fear and dread.' So I, brahmin, at a later time, on those nights that are well-known and marked - the fourteenth, the fifteenth, and the eighth of the fortnight - on such nights, I dwell in such lodgings as park shrines, forest shrines, and tree shrines that are frightful and hair-raising. And while I was dwelling there, brahmin, a wild animal would come, or a peacock would knock down a piece of wood, or the wind would stir a heap of leaves; this occurred to me, brahmin: 'Surely this is that fear and dread coming.' This occurred to me, brahmin: 'Why indeed do I dwell always expecting fear? What if, in whatever posture that fear and dread comes upon me, in that same posture I were to dispel that fear and dread.' While I was walking up and down, brahmin, that fear and dread came upon me. So I, brahmin, would neither stand nor sit down nor lie down until, while still walking up and down, I had dispelled that fear and dread. While I was standing, brahmin, that fear and dread came upon me. So I, brahmin, would neither walk up and down nor sit down nor lie down. Until, while still standing, I had dispelled that fear and dread. While I was sitting, brahmin, that fear and dread came upon me. So I, brahmin, would neither lie down nor stand nor walk up and down until, while still sitting, I had dispelled that fear and dread. While I was lying down, brahmin, that fear and dread came upon me. So I, brahmin, would neither sit down nor stand nor walk up and down until, while still lying down, I had dispelled that fear and dread.

50. "There are indeed, brahmin, some ascetics and brahmins who perceive night as day when it is actually night, and perceive day as night when it is actually day. This I call an abiding in confusion for those ascetics and brahmins. But I, brahmin, perceive night as night when it is actually night, and perceive day as day when it is actually day. Whatever, brahmin, one speaking rightly would say - 'A being having the nature of non-confusion has arisen in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans', this indeed one speaking rightly would say of me - 'A being having the nature of non-confusion has arisen in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.'

51. "My energy, brahmin, was aroused and unsluggish, mindfulness was established and unconfused, the body was calm and not excited, the mind was concentrated and fully focused. So I, brahmin, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, I entered and dwelt in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, I dwelt equanimous, mindful and fully aware, and experienced happiness with the body; that which the noble ones declare - 'One who is equanimous and mindful, one who dwells in happiness' - I entered and dwelt in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, I entered and dwelt in the fourth meditative

absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

52. "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of recollecting past lives. I recollect manifold past lives, that is - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms I recollect manifold past lives. This, brahmin, was the first true knowledge attained by me in the first watch of the night; ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

53. "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views; upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views; upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions. This, brahmin, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

54. "When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. I directly knew as it really is: 'This is suffering'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the practice leading to the cessation of suffering.' I directly knew as it really is: 'These are the mental corruptions'; I directly knew as it really is: 'This is the origin of mental corruptions'; I directly knew as it really is: 'This is the cessation of mental corruptions'; I directly knew as it really is: 'This is the practice

leading to the cessation of mental corruptions.' For me knowing thus, seeing thus, the mind became liberated from the mental corruption of sensuality, the mind became liberated from the mental corruption of existence, the mind became liberated from the mental corruption of ignorance. When liberated, there was the knowledge: 'Liberated.' I directly knew: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This, brahmin, was the third true knowledge attained by me in the last watch of the night; ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

55. "Now, brahmin, you might think thus - 'Even today surely the ascetic Gotama is not free from lust, not free from hate, not free from delusion, therefore he resorts to remote forest and woodland lodgings.' But this, brahmin, should not be seen thus. Seeing two reasons, brahmin, I resort to remote forest and woodland lodgings - seeing my own pleasant abiding in the present life, and having compassion for future generations."

56. "Indeed, the later populace has been shown compassion by Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One. Excellent, Master Gotama! Excellent, Master Gotama! Just as, Master Gotama, 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 Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life."

The Discourse on Fear and Dread is concluded as fourth.

5. The Discourse on One Without Mental Blemishes

57. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"Friends, there are these four persons existing and found in the world. Which four? Here, friends, a certain person with a blemish does not understand as it really is 'there is a blemish internally in me.' But here, friends, a certain person with a blemish understands as it really is 'there is a blemish internally in me.' Here, friends, a certain person without blemish does not understand as it really is 'there is no blemish internally in me.' But here, friends, a certain person without blemish understands as it really is 'there is no blemish internally in me.' Therein, friends, that person with a blemish who does not understand as it really is 'there is a blemish internally in me,' this one of these two persons who have blemishes is declared to be the inferior person. Therein, friends, that person with a blemish who understands as it really is 'there is a blemish internally in me,' this one of these two persons who have blemishes is declared to be the excellent person. Therein, friends, that person without blemish who does not understand as it really is 'there is no blemish internally in me,' this one of these two persons who are without blemishes is declared to be the inferior

person. Therein, friends, that person without blemish who understands as it really is 'there is no blemish internally in me,' this one of these two persons who are without blemishes is declared to be the excellent person."

58. When this was said, the Venerable Mahāmoggallāna said this to the Venerable Sāriputta -

"What now, friend Sāriputta, is the cause, what is the condition whereby of these two persons who have blemishes, one is declared to be an inferior person, one is declared to be an excellent person? But what, friend Sāriputta, is the cause, what is the condition whereby of these two persons who are without blemishes, one is declared to be an inferior person, one is declared to be an excellent person?"

59. "Therein, friend, that person who, being with a blemish, does not understand as it really is 'there is a blemish internally in me,' for him this is to be expected - he will not generate desire, will not strive, will not arouse energy for the abandoning of that blemish; he will die with lust, with hate, with delusion, with a blemish, with a defiled mind. Just as, friend, a bronze dish brought from a shop or from a smith's family, covered with dust and stain. If the owners would neither use it nor clean it, and would put it down in a dusty place. Thus indeed, friend, would that bronze dish at a later time become more defiled and stain-covered?" "Yes, friend." "Just so, friend, that person who, being with a blemish, does not understand as it really is 'there is a blemish internally in me,' for him this is to be expected - he will not generate desire, will not strive, will not arouse energy for the abandoning of that blemish; he will die with lust, with hate, with delusion, with a blemish, with a defiled mind.

"Therein, friend, that person who, being with a blemish, understands as it really is 'there is a blemish internally in me,' for him this is to be expected - he will generate desire, will strive, will arouse energy for the abandoning of that blemish; he will die without lust, without hate, without delusion, without blemish, with an undefiled mind. Just as, friend, a bronze dish brought from a shop or from a smith's family, covered with dust and stain. If the owners would both use it and clean it, and would not put it down in a dusty place. Thus indeed, friend, would that bronze dish at a later time become purer and cleaner?" "Yes, friend." "Just so, friend, that person who, being with a blemish, understands as it really is 'there is a blemish internally in me,' for him this is to be expected - he will generate desire, will strive, will arouse energy for the abandoning of that blemish; he will die without lust, without hate, without delusion, without blemish, with an undefiled mind.

"Therein, friend, that person who, being without blemish, does not understand as it really is 'there is no blemish internally in me,' for him this is to be expected - he will attend to the sign of the beautiful, and through his attention to the sign of the beautiful, lust will corrupt his mind; he will die with lust, with hate, with delusion, with a blemish, with a defiled mind. Just as, friend, a bronze dish brought from a shop or from a smith's family, pure and clean. If the owners would neither use it nor clean it, and would put it down in a dusty place. Thus indeed, friend, would that bronze dish at a later time become more defiled and stain-covered?" "Yes, friend." "Just so, friend, that person who, being without blemish, does not understand as it really is 'there is no blemish internally in me,' for him this is to be expected - he will attend to the sign

of the beautiful, and through his attention to the sign of the beautiful, lust will corrupt his mind; he will die with lust, with hate, with delusion, with a blemish, with a defiled mind.

"Therein, friend, that person who, being without blemish, understands as it really is 'there is no blemish internally in me,' for him this is to be expected - he will not attend to the sign of the beautiful, and through his inattention to the sign of the beautiful, lust will not corrupt his mind; he will die without lust, without hate, without delusion, without blemish, with an undefiled mind. Just as, friend, a bronze dish brought from a shop or from a smith's family, pure and clean. If the owners would both use it and clean it, and would not put it down in a dusty place. Thus indeed, friend, would that bronze dish at a later time become purer and cleaner?" "Yes, friend." "Just so, friend, that person who, being without blemish, understands as it really is 'there is no blemish internally in me,' for him this is to be expected - he will not attend to the sign of the beautiful, and through his inattention to the sign of the beautiful, lust will not corrupt his mind; he will die without lust, without hate, without delusion, without blemish, with an undefiled mind.

"This, friend Moggallāna, is the cause, this is the condition whereby of these two persons who have blemishes, one is declared to be an inferior person, one is declared to be an excellent person. But this, friend Moggallāna, is the cause, this is the condition whereby of these two persons who are without blemishes, one is declared to be an inferior person, one is declared to be an excellent person."

60. "'Blemish, blemish', friend, is said. Of what indeed, friend, is this a designation, namely 'blemish'?" "This, friend, is a designation for evil unwholesome spheres of desire, namely 'blemish'."

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'If only I had committed an offence, and the monks would not know that I have committed an offence.' Now, friend, there is this possibility that the monks would know that monk - 'He has committed an offence.' 'The monks know me as one who has committed an offence' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'If only I had committed an offence, and the monks would accuse me in private, not in the midst of the Community.' Now, friend, there is this possibility that the monks would accuse that monk in the midst of the Community, not in private. 'The monks accuse me in the midst of the Community, not in private' -thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'If only I had committed an offence, and an equal would accuse me, not one without equal.' Now, friend, there is this possibility that one without equal would accuse that monk, not an equal. 'One without equal accuses me, not an equal' -thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, if only the Teacher would expound the Teaching to the monks by questioning me again and again, and the Teacher would not expound the Teaching to the monks by questioning another monk again and again.' Now, friend, there is this possibility that the Teacher would expound the Teaching to the monks by questioning another monk again and again, and the Teacher would not expound the Teaching to the monks by questioning that monk again and again. 'The Teacher expounds the Teaching to the monks by questioning another monk again and again, the Teacher does not expound the Teaching to the monks by questioning me again and again' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, if only the monks would enter the village for a meal putting me in front again and again, and the monks would not enter the village for a meal putting another monk in front again and again.' Now, friend, there is this possibility that the monks would enter the village for a meal putting another monk in front again and again, and the monks would not enter the village for a meal putting that monk in front again and again. 'The monks enter the village for a meal putting another monk in front again and again, the monks do not enter the village for a meal putting me in front again and again' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone obtain the best seat, the best water, the best almsfood in the refectory, may no other monk obtain the best seat, the best water, the best almsfood in the refectory.' Now, friend, there is this possibility that another monk might obtain the best seat, the best water, the best almsfood in the refectory, and that monk might not obtain the best seat, the best water, the best almsfood in the refectory. 'Another monk obtains the best seat, the best water, the best almsfood in the refectory, I do not obtain the best seat, the best water, the best almsfood in the refectory' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone, having eaten in the refectory, give thanks, may no other monk, having eaten in the refectory, give thanks.' Now, friend, there is this possibility that another monk, having eaten in the refectory, might give thanks, and that monk, having eaten in the refectory, might not give thanks. 'Another monk, having eaten in the refectory, gives thanks, I, having eaten in the refectory, do not give thanks' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone expound the Teaching to the monks who have come to the monastery, may no other monk expound the Teaching to the monks who have come to the monastery.' Now, friend, there is this possibility that another monk might expound the Teaching to the monks who have come to the monastery, and that monk might not expound the Teaching to the monks who have come to the monastery. 'Another monk expounds the Teaching to the monks who have come to the

monastery, I do not expound the Teaching to the monks who have come to the monastery' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone expound the Teaching to the nuns who have come to the monastery, etc. may I expound the Teaching to the male lay followers, etc. may I expound the Teaching to the female lay followers, may no other monk expound the Teaching to the female lay followers who have come to the monastery.' Now, friend, there is this possibility that another monk might expound the Teaching to the female lay followers who have come to the monastery, and that monk might not expound the Teaching to the female lay followers who have come to the monastery. 'Another monk expounds the Teaching to the female lay followers who have come to the monastery, I do not expound the Teaching to the female lay followers who have come to the monastery' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may monks honour me alone, respect me, revere me, venerate me, may monks not honour another monk, not respect, not revere, not venerate him.' Now, friend, there is this possibility that monks might honour another monk, respect, revere, venerate him, and monks might not honour that monk, not respect, not revere, not venerate him. 'Monks honour another monk, respect, revere, venerate him, monks do not honour me, do not respect, do not revere, do not venerate me' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may nuns alone, etc. male lay followers, etc. female lay followers honour me, respect me, revere me, venerate me, may female lay followers not honour another monk, not respect, not revere, not venerate him.' Now, friend, there is this possibility that female lay followers might honour another monk, respect, revere, venerate him, and female lay followers might not honour that monk, not respect, not revere, not venerate him. 'Female lay followers honour another monk, respect, revere, venerate him, female lay followers do not honour me, do not respect, do not revere, do not venerate me' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone be an obtainer of superior robes, may no other monk be an obtainer of superior robes.' Now, friend, there is this possibility that another monk might be an obtainer of superior robes, and that monk might not be an obtainer of superior robes. 'Another monk is an obtainer of superior robes, I am not an obtainer of superior robes' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"Now, friend, there is this possibility that here for a certain monk such a desire might arise - 'Oh indeed, may I alone be an obtainer of superior almsfood... etc. of superior lodgings... etc. of superior requisites of medicines for the sick, may no other monk be an obtainer of superior requisites of medicines for the sick.' Now, friend, there is this

possibility that another monk might be an obtainer of superior requisites of medicines for the sick, and that monk might not be an obtainer of superior requisites of medicines for the sick. 'Another monk is an obtainer of superior requisites of medicines for the sick, I am not an obtainer of superior requisites of medicines for the sick' - thus he is angry and displeased. Now, friend, whatever irritation and whatever displeasure - both of these are a blemish.

"This, friend, is the designation for these evil unwholesome spheres of desire, that is to say, blemish."

61. "For whatever monk, friend, these evil unwholesome spheres of desire are not abandoned, are both seen and heard, even though he is a forest-dweller, dwelling in a secluded resting place, an almsfood eater, one who walks successively for alms, a wearer of rag-robes, one wearing coarse robes, yet his fellow monks do not honour him, do not respect him, do not revere him, do not venerate him. What is the reason for this? For those evil unwholesome spheres of desire of that venerable one, not abandoned, are both seen and heard. Just as, friend, a bronze dish brought from a shop or from a smith's family, pure and clean. If the owners, having filled it with a snake's carcass or a dog's carcass or a human carcass, having covered it with another bronze dish, would go to the market place. People, having seen it, would say thus - 'Hey, what is this being carried, like something fine and pure?' Having risen up and having opened it, one would look. Together with seeing it, disagreeableness would arise, loathsomeness would arise, disgust would arise; even for the hungry there would be no desire to eat, how much more for the satisfied. Just so, friend, for whatever monk these evil unwholesome spheres of desire are not abandoned, are both seen and heard, even though he is a forest-dweller, dwelling in a secluded resting place, an almsfood eater, one who walks successively for alms, a wearer of rag-robes, one wearing coarse robes, yet his fellow monks do not honour him, do not respect him, do not revere him, do not venerate him. What is the reason for this? For those evil unwholesome spheres of desire of that venerable one, not abandoned, are both seen and heard.

62. "For whatever monk, friend, these evil unwholesome spheres of desire are abandoned, are both seen and heard, even though he is a village-border dweller, one who accepts invitations, one wearing robes given by householders, yet his fellow monks honour him, respect him, revere him, venerate him. What is the reason for this? For those evil unwholesome spheres of desire of that venerable one, abandoned, are both seen and heard. Just as, friend, a bronze dish brought from a shop or from a smith's family, pure and clean. If the owners, having arranged rice of fine rice with the dark grains picked out, with various curries, with various vegetables, having covered it with another bronze dish, would go to the market place. People, having seen it, would say thus - 'Hey, what is this being carried, like something fine and pure?' Having risen up and having opened it, one would look. Together with seeing it, agreeableness would arise, non-loathsomeness would arise, non-disgust would arise; even for the satisfied there would be a desire to eat, how much more for the hungry. Just so, friend, for whatever monk these evil unwholesome spheres of desire are abandoned, are both seen and heard, even though he is a village-border dweller, one who accepts invitations, one wearing robes given by householders, yet his fellow

monks honour him, respect him, revere him, venerate him. What is the reason for this? For those evil unwholesome spheres of desire of that venerable one, abandoned, are both seen and heard."

63. When this was said, the Venerable Mahāmoggallāna said this to the Venerable Sāriputta - "A simile occurs to me, friend Sāriputta." "Let it occur to you, friend Moggallāna." "On one occasion, friend, I was dwelling at Rājagaha in Giribbaja. Then, friend, having dressed in the earlier period of the day, taking my bowl and robe, I entered Rājagaha for almsfood. Now at that time Samīti, the wheelwright's son, was planing the rim of a chariot. Paṇḍuputta, a naked ascetic, the son of a former wheelwright, was standing by him. Then, friend, this reflection arose in the mind of Paṇḍuputta, the naked ascetic, the son of a former wheelwright - 'Oh, if only this Samīti, the wheelwright's son, would plane away this bend and this crookedness and this flaw from this rim, then this rim would be free from bend, free from crookedness, free from flaw, pure, established in its core.' In whatever way, friend, the reflection arose in the mind of Paṇḍuputta, the naked ascetic, the son of a former wheelwright, in that way Samīti, the wheelwright's son, planed away that bend and that crookedness and that flaw from that rim. Then, friend, Paṇḍuputta, the naked ascetic, the son of a former wheelwright, delighted, uttered words of delight - 'He planes as if knowing heart with heart.'

"Just so, friend, those persons who are faithless, who have gone forth from home into homelessness for the sake of livelihood, not through faith, who are fraudulent, deceitful, treacherous, agitated, arrogant, fickle, garrulous, of loose speech, with unguarded doors in the faculties, not knowing moderation in food, not devoted to wakefulness, without regard for asceticism, without keen respect for the training, luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, lazy, lacking in energy, unmindful, not fully aware, unconcentrated, with wandering minds, unwise, idiots - for them the Venerable Sāriputta, with this exposition of the Teaching, planes as if knowing heart with heart.

"But those sons of good family who have gone forth from home into homelessness through faith, who are not fraudulent, not deceitful, not treacherous, not agitated, not arrogant, not fickle, not garrulous, not of loose speech, with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness, with regard for asceticism, with keen respect for the training, not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, putting forth strenuous energy, resolute, mindful, fully aware, concentrated, with unified minds, wise, not idiots - they, having heard this exposition of the Teaching from the Venerable Sāriputta, drink it in, methinks, devour it, methinks, with speech and with mind - 'Good indeed, sir, our fellow in the holy life, having raised us up from the unwholesome, establishes us in the wholesome.' Just as, friend, a woman or a man, young, youthful, fond of adornment, having bathed the head, having obtained a garland of blue lotuses or a garland of jasmine or a garland of atimuttaka flowers, having received it with both hands, would place it on the head, the highest part - just so, friend, those sons of good family who have gone forth from home into homelessness through faith, who are not fraudulent, not deceitful, not treacherous, not agitated, not arrogant, not fickle, not garrulous, not of loose speech, with guarded doors in the faculties, knowing moderation in food, devoted to wakefulness, with

regard for asceticism, with keen respect for the training, not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, putting forth strenuous energy, resolute, mindful, fully aware, concentrated, with unified minds, wise, not idiots - they, having heard this exposition of the Teaching from the Venerable Sāriputta, drink it in, methinks, devour it, methinks, with speech and with mind - 'Good indeed, sir, our fellow in the holy life, having raised us up from the unwholesome, establishes us in the wholesome.' Thus those two great beings gave thanks to each other's well-spoken words."

The Discourse on Without Blemish is concluded as fifth.

6. The Discourse on What One May Wish

64. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults; having accepted the training rules, train in them.

65. "If, monks, a monk should wish - 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be an obtainer of robes, almsfood, lodging and requisite of medicines for the sick' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"If, monks, a monk should wish - 'May the services of those whose robes, almsfood, lodging and requisite of medicines for the sick I use be of great fruit and great benefit to them' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"If, monks, a monk should wish - 'May those relatives and blood relations who are deceased ghosts, when they remember me with a confident mind, may that be of great fruit and great benefit to them' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

66. "If, monks, a monk should wish - 'May I be one who overcomes discontent and delight, and may discontent not overcome me, may I dwell having overcome again and again arisen discontent' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be one who overcomes fear and dread, and may fear and dread not overcome me, may I dwell having overcome again and again arisen fear and dread' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I, having gone beyond material form, touch with the body and dwell in those peaceful deliverances that are immaterial' - he should be one who fulfils morality... etc. one who develops empty dwellings.

67. "If, monks, a monk should wish - 'With the utter elimination of the three mental fetters, may I be a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'With the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, may I be a once-returner, who, having come to this world only once more, would make an end of suffering' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'With the utter elimination of the five lower mental fetters, may I be one of spontaneous birth, attaining final nibbāna there, not subject to return from that world' - he should be one who fulfils morality... etc. one who develops empty dwellings.

68. "If, monks, a monk should wish - 'May I experience the various kinds of supernormal power - having been one, may I become many; having been many, may I become one; appearing and vanishing; may I go unhindered through walls, through ramparts, through mountains, just as through space; may I dive in and out of the earth just as in water; may I go on water without breaking it just as on earth; may I travel cross-legged through space just as a winged bird; may I fondle and stroke with my hand even the moon and sun, so mighty and powerful; may I exercise mastery with my body even as far as the Brahma world' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'With the divine ear element, purified and surpassing the human, may I hear both sounds - divine and human, whether far or near' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind - may I understand a mind with lust as "a mind with lust", may I understand a mind without lust as "a mind without lust"; may I understand a mind with hate as "a mind with hate", may I understand a mind without hate as "a mind without hate"; may I understand a mind with delusion as "a mind with delusion", may I understand a mind without delusion as "a mind without delusion"; may I understand a contracted mind as "a contracted mind", may I understand a distracted mind as "a distracted mind"; may I understand

an exalted mind as "an exalted mind", may I understand a not exalted mind as "a not exalted mind"; may I understand a surpassed mind as "a surpassed mind", may I understand an unsurpassed mind as "an unsurpassed mind"; may I understand a concentrated mind as "a concentrated mind", may I understand an unconcentrated mind as "an unconcentrated mind"; may I understand a liberated mind as "a liberated mind", may I understand an unliberated mind as "an unliberated mind" - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I recollect manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here. Thus with aspects and terms may I recollect manifold past lives' - he should be one who fulfils morality... etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'With the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; but these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world" - thus with the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

69. "If, monks, a monk should wish - 'With the elimination of the mental corruptions, may I dwell having realised by direct knowledge myself, having attained, the liberation of mind and liberation by wisdom that are without mental corruptions in this very life' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults; having accepted the training rules, train in them" - thus what was said, this was said dependent on that."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on If One Should Wish is concluded as sixth.

7. The Discourse on the Cloth

70. 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 -

"Just as, monks, a cloth that is defiled and stained; if a washerman were to apply it to whatever kind of dye - whether blue, or yellow, or red, or crimson - it would be of poorly dyed colour, it would be of impure colour. What is the reason for this? Because of the impurity, monks, of the cloth. Just so, monks, when the mind is defiled, an unfortunate realm is to be expected. Just as, monks, a cloth that is pure and bright; if a washerman were to apply it to whatever kind of dye - whether blue, or yellow, or red, or crimson - it would be of well-dyed colour, it would be of pure colour. What is the reason for this? Because of the purity, monks, of the cloth. Just so, monks, when the mind is undefiled, a fortunate realm is to be expected.

71. "And what, monks, are the impurities of the mind? Covetousness and unrighteous greed is an impurity of the mind, anger is an impurity of the mind, wrath is an impurity of the mind, hostility is an impurity of the mind, contempt is an impurity of the mind, insolence is an impurity of the mind, envy is an impurity of the mind, stinginess is an impurity of the mind, deceit is an impurity of the mind, fraudulence is an impurity of the mind, obstinacy is an impurity of the mind, impetuosity is an impurity of the mind, conceit is an impurity of the mind, arrogance is an impurity of the mind, vanity is an impurity of the mind, negligence is an impurity of the mind.

72. "That monk, monks, having understood 'covetousness and unrighteous greed is an impurity of the mind' - thus having understood, abandons covetousness and unrighteous greed, the impurity of the mind; having understood 'anger is an impurity of the mind' - thus having understood, abandons anger, the impurity of the mind; having understood 'wrath is an impurity of the mind' - thus having understood, abandons wrath, the impurity of the mind; having understood 'hostility is an impurity of the mind' - thus having understood, abandons hostility, the impurity of the mind; having understood 'contempt is an impurity of the mind' - thus having understood, abandons contempt, the impurity of the mind; having understood 'insolence is an impurity of the mind' - thus having understood, abandons insolence, the impurity of the mind; having understood 'envy is an impurity of the mind' - thus having understood, abandons envy, the impurity of the mind; having understood 'stinginess is an impurity of the mind' - thus having understood, abandons stinginess, the impurity of the mind; having understood 'deceit is an impurity of the mind' - thus having understood, abandons deceit, the impurity of the mind; having understood 'fraudulence is an impurity of the mind' - thus having understood, abandons fraudulence, the impurity of the mind; having understood 'obstinacy is an impurity of the mind' - thus having understood, abandons obstinacy, the impurity of the mind; having understood 'impetuosity is an impurity of the mind' - thus having understood,

abandons impetuosity, the impurity of the mind; having understood 'conceit is an impurity of the mind' - thus having understood, abandons conceit, the impurity of the mind; having understood 'arrogance is an impurity of the mind' -thus having understood, abandons arrogance, the impurity of the mind; having understood 'vanity is an impurity of the mind' - thus having understood, abandons vanity, the impurity of the mind; having understood 'negligence is an impurity of the mind' -thus having understood, abandons negligence, the impurity of the mind.

73. "Monks, when for a monk, having understood 'covetousness and unrighteous greed is an impurity of the mind' - thus having understood, covetousness and unrighteous greed, the impurity of the mind, has been abandoned; having understood 'anger is an impurity of the mind' - thus having understood, anger, the impurity of the mind, has been abandoned; having understood 'wrath is an impurity of the mind' - thus having understood, wrath, the impurity of the mind, has been abandoned; having understood 'hostility is an impurity of the mind' -thus having understood, hostility, the impurity of the mind, has been abandoned; having understood 'contempt is an impurity of the mind' - thus having understood, contempt, the impurity of the mind, has been abandoned; having understood 'insolence is an impurity of the mind' - thus having understood, insolence, the impurity of the mind, has been abandoned; having understood 'envy is an impurity of the mind' -thus having understood, envy, the impurity of the mind, has been abandoned; having understood 'stinginess is an impurity of the mind' - thus having understood, stinginess, the impurity of the mind, has been abandoned; having understood 'deceit is an impurity of the mind' - thus having understood, deceit, the impurity of the mind, has been abandoned; having understood 'fraudulence is an impurity of the mind' - thus having understood, fraudulence, the impurity of the mind, has been abandoned; having understood 'obstinacy is an impurity of the mind' -thus having understood, obstinacy, the impurity of the mind, has been abandoned; having understood 'impetuosity is an impurity of the mind' - thus having understood, impetuosity, the impurity of the mind, has been abandoned; having understood 'conceit is an impurity of the mind' - thus having understood, conceit, the impurity of the mind, has been abandoned; having understood 'arrogance is an impurity of the mind' -thus having understood, arrogance, the impurity of the mind, has been abandoned; having understood 'vanity is an impurity of the mind' - thus having understood, vanity, the impurity of the mind, has been abandoned; having understood 'negligence is an impurity of the mind' - thus having understood, negligence, the impurity of the mind, has been abandoned.

74. "He is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the

Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals. This Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.'

75. "And according to the limit by which it has been given up, rejected, released, abandoned, relinquished for him, he, thinking 'I am endowed with unwavering confidence in the Buddha,' obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. Towards the Teaching... etc. I am endowed with unwavering confidence in the Community,' he obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. 'And according to the limit by which it has been given up, rejected, released, abandoned, relinquished for me,' he obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated.

76. "That monk, monks, of such morality, of such teachings, of such wisdom, even if he eats almsfood of fine rice with the dark grains picked out, with various curries, with various vegetables, that is not an obstacle for him. Just as, monks, a cloth that is defiled and stained, having come to clear water, becomes pure and bright, or gold, having come to a goldsmith's furnace, becomes pure and bright, just so, monks, a monk of such morality, of such teachings, of such wisdom, even if he eats almsfood of fine rice with the dark grains picked out, with various curries, with various vegetables, that is not an obstacle for him.

77. "He dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will; with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

78. He understands: 'There is this, there is the inferior, there is the superior, there is a further escape from this attainment of perception.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state

of being.' This is called, monks - 'a monk bathed with the inner bathing.'"

79. Now at that time the brahmin Sundarikabhāradvāja was seated not far from the Blessed One. Then the brahmin Sundarikabhāradvāja said this to the Blessed One - "Does the venerable Gotama go to the river Bāhukā to bathe?" "What, brahmin, about the river Bāhukā? What will the river Bāhukā do?" "For, Master Gotama, the river Bāhukā is considered by many people to give purification, for, Master Gotama, the river Bāhukā is considered by many people to give merit, and in the river Bāhukā many people wash away the evil deeds they have done." Then the Blessed One addressed the brahmin Sundarikabhāradvāja in verses -

"The Bāhukā and the Adhikakkā, the Gayā and the Sundarikā too;
The Sarassatī and the Payāgā, and also the river Bāhumatī;
Even constantly plunging in, a fool of dark deeds is not purified.

"What will the Sundarikā do, what the Payāgā, what the river Bāhukā;
For a hostile man who has committed crimes, they cannot purify that evil-doer.

"For the pure one it is always the Phaggu festival, for the pure one it is always
the Observance day;
For the pure one of clean actions, the religious duty is always fulfilled;
Bathe right here, brahmin, make safety for all beings.

"If you do not speak falsehood, if you do not harm living beings;
If you do not take what is not given, being faithful and without stinginess;
What will you do having gone to Gayā, even a well is your Gayā."

80. When this was said, the brahmin Sundarikabhāradvāja said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, 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 Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May I receive the going forth under Master Gotama, may I receive the full ordination." Then the brahmin Sundarikabhāradvāja received the going forth under the Blessed One, he received the full ordination. And not long after being fully ordained, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Bhāradvāja soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Bhāradvāja became one of the Worthy Ones.

The Discourse on the Cloth is concluded as seventh.

8. The Discourse on Detachment

81. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Mahācunda, in the evening, having emerged from seclusion, 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 Mahācunda said this to the Blessed One - "These various views, venerable sir, that arise in the world - connected with the doctrine of self or connected with the doctrine of the world - is there abandoning of these views, is there relinquishment of these views, for a monk attending from the very beginning, venerable sir?"

82. "These various views, Cunda, that arise in the world -connected with the doctrine of self or connected with the doctrine of the world - where these views arise, where they underlie, where they occur, that: 'This is not mine, this I am not, this is not my self' - thus seeing this as it really is with right wisdom, there is the abandoning of these views, there is the relinquishment of these views.

"Now, Cunda, there is this possibility that here a certain monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, might enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called pleasant abidings in the present life in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the subsiding of applied and sustained thought, might enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called pleasant abidings in the present life in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the fading away of rapture, might dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - might enter and dwell in the third meditative absorption. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called pleasant abidings in the present life in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, might enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called pleasant abidings in the present life in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' might enter and dwell in the plane of infinite space. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called peaceful abidings in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' might enter and dwell in the plane of infinite consciousness. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called peaceful abidings in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' might enter and dwell in the plane of nothingness. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called peaceful abidings in the Noble One's discipline.

"Now, Cunda, there is this possibility that here a certain monk, with the complete transcendence of the plane of nothingness, might enter and dwell in the plane of neither-perception-nor-non-perception. He would think thus - 'I am dwelling in detachment.' But these, Cunda, are not called detachment in the Noble One's discipline. These are called peaceful abidings in the Noble One's discipline.

83. "But here, Cunda, detachment is to be done by you. 'Others will be violent, we here will be non-violent' - thus detachment is to be done. 'Others will be killers of living beings, we here will abstain from killing living beings' - thus detachment is to be done. 'Others will be takers of what is not given, we here will abstain from taking what is not given' - thus detachment is to be done. 'Others will be non-celibate, we here will be celibate' - thus detachment is to be done. 'Others will be speakers of falsehood, we here will abstain from lying' - thus detachment is to be done. 'Others will be speakers of divisive speech, we here will abstain from divisive speech' - thus detachment is to be done. 'Others will be speakers of harsh speech, we here will abstain from harsh speech' - thus detachment is to be done. 'Others will be speakers of idle chatter, we here will abstain from idle chatter' - thus detachment is to be done. 'Others will be covetous, we here will be non-covetous' - thus detachment is to be done. 'Others will have minds of ill-will, we here will have minds without ill-will' - thus detachment is to be done. 'Others will hold wrong view, we here will hold right view' - thus detachment is to be done. 'Others will have wrong thought, we here will have right thought' - thus detachment is to be done. 'Others will have wrong speech, we here will have right speech' - thus detachment is to be done. 'Others will have wrong action, we here will have right action' - thus detachment is to be done. 'Others will have wrong livelihood, we here will have right livelihood' - thus detachment is to be done. 'Others will have wrong effort, we here will have right effort' - thus detachment is to be done. 'Others will have wrong mindfulness, we here will have right mindfulness' - thus detachment is to be done. 'Others will have wrong concentration, we here will have right concentration' - thus detachment is to be done. 'Others will have wrong knowledge, we here will have right knowledge' - thus detachment is to be done. 'Others will have wrong liberation, we here will have right liberation' - thus detachment is to be done.

'Others will be overcome by sloth and torpor, we here will be free from sloth and torpor' - thus detachment is to be done. 'Others will be agitated, we here will be unagitated' - thus detachment is to be done. 'Others will be doubtful, we here will have crossed over doubt' - thus detachment is to be done. 'Others will be prone to

wrath, we here will be without wrath' - thus detachment is to be done. 'Others will bear grudges, we here will be without grudges' - thus detachment is to be done. 'Others will depreciate others' worth, we here will be without depreciation' - thus detachment is to be done. 'Others will be spiteful, we here will be without spite' - thus detachment is to be done. 'Others will be envious, we here will be without envy' - thus detachment is to be done. 'Others will be stingy, we here will be without stinginess' - thus detachment is to be done. 'Others will be fraudulent, we here will be without fraud' - thus detachment is to be done. 'Others will be deceitful, we here will be without deceit' - thus detachment is to be done. 'Others will be obstinate, we here will be without obstinacy' - thus detachment is to be done. 'Others will be arrogant, we here will be without arrogance' - thus detachment is to be done. 'Others will be difficult to admonish, we here will be easy to admonish' - thus detachment is to be done. 'Others will have evil friends, we here will have good friends' - thus detachment is to be done. 'Others will be heedless, we here will be heedful' - thus detachment is to be done. 'Others will be faithless, we here will have faith' - thus detachment is to be done. 'Others will be shameless, we here will have shame' - thus detachment is to be done. 'Others will have no moral fear, we here will have moral fear' - thus detachment is to be done. 'Others will be of little learning, we here will be very learned' - thus detachment is to be done. 'Others will be lazy, we here will be putting forth strenuous energy' - thus detachment is to be done. 'Others will be unmindful, we here will have established mindfulness' - thus detachment is to be done. 'Others will be unwise, we here will be accomplished in wisdom' - thus detachment is to be done. 'Others will be adhering to their own views, holding on to them tenaciously, relinquishing them with difficulty, we here will be not adhering to our own views, not holding on to them tenaciously, relinquishing them easily' - thus detachment is to be done.

84. "Even the arising of intention, Cunda, I say is of great benefit regarding wholesome mental states, what then to say of conforming actions by body and speech! Therefore, Cunda, 'Others will be violent, we here will be non-violent' - thus the mind should be aroused. 'Others will be killers of living beings, we here will abstain from killing living beings' - thus the mind should be aroused... 'Others will be adhering to their own views, holding on to them tenaciously, relinquishing them with difficulty, we here will be not adhering to our own views, not holding on to them tenaciously, relinquishing them easily' - thus the mind should be aroused.

85. "Just as, Cunda, there may be an uneven path, for its avoidance there is another even path; or just as, Cunda, there may be an uneven ford, for its avoidance there is another even ford; just so indeed, Cunda, for a violent person, non-violence is for avoidance; for a person who kills living beings, abstention from killing living beings is for avoidance; for a person who takes what is not given, abstention from taking what is not given is for avoidance; for a person who is not a practitioner of the holy life, abstention from not practising the holy life is for avoidance; for a person who lies, abstention from lying is for avoidance; for a person of divisive speech, abstention from divisive speech is for avoidance; for a person of harsh speech, abstention from harsh speech is for avoidance; for a person who engages in idle chatter, abstention from idle chatter is for avoidance; for a covetous person, non-covetousness is for avoidance; for a person with an angry mind, non-anger is for avoidance; for a person of wrong view, right view is for avoidance; for a person of wrong thought, right

thought is for avoidance; for a person of wrong speech, right speech is for avoidance; for a person of wrong action, right action is for avoidance; for a person of wrong livelihood, right livelihood is for avoidance; for a person of wrong effort, right effort is for avoidance; for a person of wrong mindfulness, right mindfulness is for avoidance; for a person of wrong concentration, right concentration is for avoidance; for a person of wrong knowledge, right knowledge is for avoidance; for a person of wrong liberation, right liberation is for avoidance.

"For a person overcome by sloth and torpor, freedom from sloth and torpor is for avoidance; for a restless person, non-restlessness is for avoidance; for a person who doubts sceptically, having crossed over sceptical doubt is for avoidance; for a person prone to wrath, non-wrath is for avoidance; for a person with hostility, non-hostility is for avoidance; for a contemptuous person, non-contempt is for avoidance; for an insolent person, non-insolence is for avoidance; for an envious person, non-envy is for avoidance; for a stingy person, non-stinginess is for avoidance; for a fraudulent person, non-fraudulence is for avoidance; for a deceitful person, non-deceit is for avoidance; for an obstinate person, non-obstinacy is for avoidance; for an arrogant person, non-arrogance is for avoidance; for a person difficult to admonish, being easy to admonish is for avoidance; for a person with evil friends, good friendship is for avoidance; for a heedless person, diligence is for avoidance; for a faithless person, faith is for avoidance; for a shameless person, shame is for avoidance; for a person having no moral fear, moral fear is for avoidance; for a person of little learning, great learning is for avoidance; for a lazy person, arousal of energy is for avoidance; for an unmindful person, establishment of mindfulness is for avoidance; for an unwise person, accomplishment in wisdom is for avoidance; for a person adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, not adhering to his own views, not holding on to them tenaciously and relinquishing them easily is for avoidance.

86. "Just as, Cunda, whatever unwholesome mental states there are, all of them lead to the lower realm, whatever wholesome mental states there are, all of them lead to the upper realm, just so indeed, Cunda, for a violent person, non-violence is for the upper realm; for a person who kills living beings, abstention from killing living beings is for the upper realm; etc. for a person adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, not adhering to his own views, not holding on to them tenaciously and relinquishing them easily is for the upper realm.

87. "That indeed, Cunda, one who is himself sunk in the marsh will pull out another who is sunk in the marsh - this is impossible. That indeed, Cunda, one who is himself not sunk in the marsh will pull out another who is sunk in the marsh - this is possible. That indeed, Cunda, one who is himself untamed, undisciplined, not attained final Nibbāna will tame, discipline, and lead another to final Nibbāna - this is impossible. That indeed, Cunda, one who is himself tamed, disciplined, attained final Nibbāna will tame, discipline, and lead another to final Nibbāna - this is possible. Just so indeed, Cunda, for a violent person, non-violence is for final Nibbāna; for a person who kills living beings, abstention from killing living beings is for final Nibbāna. For a person who takes what is not given, abstention from taking what is not given is for final Nibbāna. For a person who is not a practitioner of the holy life, abstention from not practising the holy life is for final Nibbāna. For a person who lies, abstention from

lying is for final Nibbāna. For a person of divisive speech, abstention from divisive speech is for final Nibbāna. For a person of harsh speech, abstention from harsh speech is for final Nibbāna. For a person who engages in idle chatter, abstention from idle chatter is for final Nibbāna. For a covetous person, non-covetousness is for final Nibbāna. For a person with an angry mind, non-anger is for final Nibbāna. For a person of wrong view, right view is for final Nibbāna. For a person of wrong thought, right thought is for final Nibbāna. For a person of wrong speech, right speech is for final Nibbāna. For a person of wrong action, right action is for final Nibbāna. For a person of wrong livelihood, right livelihood is for final Nibbāna. For a person of wrong effort, right effort is for final Nibbāna. For a person of wrong mindfulness, right mindfulness is for final Nibbāna. For a person of wrong concentration, right concentration is for final Nibbāna. For a person of wrong knowledge, right knowledge is for final Nibbāna. For a person of wrong liberation, right liberation is for final Nibbāna.

"For a person overcome by sloth and torpor, freedom from sloth and torpor is for final Nibbāna. For a restless person, non-restlessness is for final Nibbāna. For a person who doubts sceptically, having crossed over sceptical doubt is for final Nibbāna. For a person prone to wrath, non-wrath is for final Nibbāna. For a person with hostility, non-hostility is for final Nibbāna. For a contemptuous person, non-contempt is for final Nibbāna. For an insolent person, non-insolence is for final Nibbāna. For an envious person, non-envy is for final Nibbāna. For a stingy person, non-stinginess is for final Nibbāna. For a fraudulent person, non-fraudulence is for final Nibbāna. For a deceitful person, non-deceit is for final Nibbāna. For an obstinate person, non-obstinacy is for final Nibbāna. For an arrogant person, non-arrogance is for final Nibbāna. For a person difficult to admonish, being easy to admonish is for final Nibbāna. For a person with evil friends, good friendship is for final Nibbāna. For a heedless person, diligence is for final Nibbāna. For a faithless person, faith is for final Nibbāna. For a shameless person, shame is for final Nibbāna. For a person having no moral fear, moral fear is for final Nibbāna. For a person of little learning, great learning is for final Nibbāna. For a lazy person, arousal of energy is for final Nibbāna. For an unmindful person, establishment of mindfulness is for final Nibbāna. For an unwise person, accomplishment in wisdom is for final Nibbāna. For a person adhering to his own views, holding on to them tenaciously and relinquishing them with difficulty, not adhering to his own views, not holding on to them tenaciously and relinquishing them easily is for final Nibbāna.

88. "Thus indeed, Cunda, the exposition on detachment has been taught by me, the exposition on the arising of consciousness has been taught, the exposition on avoidance has been taught, the exposition on the upper portion has been taught, the exposition on final nibbāna has been taught. Whatever, Cunda, 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, Cunda, are tree-roots, these are empty houses; meditate, Cunda, do not be negligent, do not be remorseful afterwards' - this is our instruction."

This is what the Blessed One said. Delighted, the Venerable Mahācunda rejoiced in what the Blessed One had said.

Forty-four terms were spoken, five connections were taught;

The discourse named Detachment, profound like the ocean.

The Discourse on Detachment is concluded as eighth.

9. The Discourse on Right View

89. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"'Right view, right view', friend, is said. In what way, friend, is a noble disciple one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching?"

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

"Since, friends, a noble disciple understands the unwholesome and understands the unwholesome root, understands the wholesome and understands the wholesome root - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is the unwholesome, what is the unwholesome root, what is the wholesome, what is the wholesome root? Killing living beings, friends, is unwholesome, taking what is not given is unwholesome, sexual misconduct is unwholesome, lying is unwholesome, divisive speech is unwholesome, harsh speech is unwholesome, idle chatter is unwholesome, covetousness is unwholesome, anger is unwholesome, wrong view is unwholesome - this is called, friends, the unwholesome. And what, friends, is the unwholesome root? Greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root - this is called, friends, the unwholesome root.

"And what, friends, is the wholesome? Abstention from killing living beings is wholesome, abstention from taking what is not given is wholesome, abstention from sexual misconduct is wholesome, abstention from lying is wholesome, abstention from divisive speech is wholesome, abstention from harsh speech is wholesome, abstention from idle chatter is wholesome, non-covetousness is wholesome, non-anger is wholesome, right view is wholesome - this is called, friends, the wholesome. And what, friends, is the wholesome root? Non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root - this is called, friends, the wholesome root.

"Since, friends, a noble disciple thus understands the unwholesome, thus understands the unwholesome root, thus understands the wholesome, thus understands the wholesome root, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and

aroused true knowledge, makes an end of suffering in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

90. "Good, friend," those monks, having delighted in and given thanks for the Venerable Sāriputta's saying, asked the Venerable Sāriputta a further question - "But might there be, friend, another method by which a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching?"

"There might be, friends. Since, friends, a noble disciple understands nutriment, understands the origin of nutriment, understands the cessation of nutriment, and understands the practice leading to the cessation of nutriment - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the practice leading to the cessation of nutriment? There are, friends, these four nutriments for the presence of beings or for the support of those seeking birth. Which four? Edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. From the origin of craving is the origin of nutriment, from the cessation of craving is the cessation of nutriment, it is just this noble eightfold path that is the practice leading to the cessation of nutriment, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Since, friends, a noble disciple thus understands nutriment, thus understands the origin of nutriment, thus understands the cessation of nutriment, thus understands the practice leading to the cessation of nutriment, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and aroused true knowledge, makes an end of suffering in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

91. "Good, friend," those monks, having delighted in and given thanks for the Venerable Sāriputta's saying, asked the Venerable Sāriputta a further question - "But might there be, friend, another method by which a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching?"

"There might be, friends. Since, friends, a noble disciple understands suffering, understands the origin of suffering, understands the cessation of suffering, and understands the practice leading to the cessation of suffering - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is suffering, what is the origin of suffering, what is the cessation of suffering, what is the practice leading to the cessation of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, suffering, displeasure and

anguish are suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering, in brief, the five aggregates of clinging are suffering - this is called, friends, suffering. And what, friends, is the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence - this is called, friends, the origin of suffering. And what, friends, is the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, friends, the cessation of suffering. And what, friends, is the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows - right view, etc. right concentration - this is called, friends, the practice leading to the cessation of suffering.

"Since, friends, a noble disciple thus understands suffering, thus understands the origin of suffering, thus understands the cessation of suffering, thus understands the practice leading to the cessation of suffering, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and aroused true knowledge, makes an end of suffering in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

92. "Good, friend," those monks, having delighted in and given thanks for the Venerable Sāriputta's saying, asked the Venerable Sāriputta a further question - "But might there be, friend, another method by which a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching?"

"There might be, friends. Since, friends, a noble disciple understands ageing and death, understands the origin of ageing and death, understands the cessation of ageing and death, and understands the practice leading to the cessation of ageing and death - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is ageing and death, what is the origin of ageing and death, what is the cessation of ageing and death, what is the practice leading to the cessation of ageing and death? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings - this is called, friends, ageing. And what, friends, is death? Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings - this is called, friends, death. Thus this ageing and this death - this is called, friends, ageing and death. From the origin of birth is the origin of ageing and death, from the cessation of birth is the cessation of ageing and death, it is just this noble eightfold path that is the practice leading to the cessation of ageing and death, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands ageing and death, thus understands

the origin of ageing and death, thus understands the cessation of ageing and death, thus understands the practice leading to the cessation of ageing and death, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

93. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands birth, understands the origin of birth, understands the cessation of birth, and understands the practice leading to the cessation of birth - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is birth, what is the origin of birth, what is the cessation of birth, what is the practice leading to the cessation of birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings - this is called, friends, birth. From the origin of becoming is the origin of birth, from the cessation of becoming is the cessation of birth, it is just this noble eightfold path that is the practice leading to the cessation of birth, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands birth, thus understands the origin of birth, thus understands the cessation of birth, thus understands the practice leading to the cessation of birth, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

94. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands existence, understands the origin of existence, understands the cessation of existence, and understands the practice leading to the cessation of existence - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is existence, what is the origin of existence, what is the cessation of existence, what is the practice leading to the cessation of existence? There are these three existences, friends - sensual existence, fine-material existence, immaterial existence. From the origin of clinging is the origin of existence, from the cessation of clinging is the cessation of existence, it is just this noble eightfold path that is the practice leading to the cessation of existence, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands existence, thus understands the origin of existence, thus understands the cessation of existence, thus understands the practice leading to the cessation of existence, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering. To this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

95. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands clinging, understands the origin of clinging, understands the cessation of clinging, and understands the practice leading to the cessation of clinging - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is clinging, what is the origin of clinging, what is the cessation of clinging, what is the practice leading to the cessation of clinging? There are these four kinds of clinging, friends - clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. From the origin of craving is the origin of clinging, from the cessation of craving is the cessation of clinging, it is just this noble eightfold path that is the practice leading to the cessation of clinging, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands clinging, thus understands the origin of clinging, thus understands the cessation of clinging, thus understands the practice leading to the cessation of clinging, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

96. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands craving, understands the origin of craving, understands the cessation of craving, and understands the practice leading to the cessation of craving - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is craving, what is the origin of craving, what is the cessation of craving, what is the practice leading to the cessation of craving? There are these six classes of craving, friends - craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. From the origin of feeling is the origin of craving, from the cessation of feeling is the cessation of craving, it is just this noble eightfold path that is the practice leading to the cessation of craving, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands craving, thus understands the origin of craving, thus understands the cessation of craving, thus understands the practice leading to the cessation of craving, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

97. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands feeling, understands the origin of feeling, understands the cessation of feeling, and understands the practice leading to the cessation of feeling - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is feeling, what is the origin of feeling, what is the cessation of feeling, what is the practice leading to the cessation of feeling? There are these six classes of feeling, friends -feeling born

of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. From the origin of contact is the origin of feeling, from the cessation of contact is the cessation of feeling, it is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands feeling, thus understands the origin of feeling, thus understands the cessation of feeling, thus understands the practice leading to the cessation of feeling, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

98. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands contact, understands the origin of contact, understands the cessation of contact, and understands the practice leading to the cessation of contact - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is contact, what is the origin of contact, what is the cessation of contact, what is the practice leading to the cessation of contact? There are these six classes of contact, friends - eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. From the origin of the six sense bases is the origin of contact, from the cessation of the six sense bases is the cessation of contact, it is just this noble eightfold path that is the practice leading to the cessation of contact, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands contact, thus understands the origin of contact, thus understands the cessation of contact, thus understands the practice leading to the cessation of contact, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

99. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands the six sense bases, understands the origin of the six sense bases, understands the cessation of the six sense bases, and understands the practice leading to the cessation of the six sense bases - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, are the six sense bases, what is the origin of the six sense bases, what is the cessation of the six sense bases, what is the practice leading to the cessation of the six sense bases? There are, friends, these six sense bases - the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base. From the origin of mentality-materiality is the origin of the six sense bases, from the cessation of mentality-materiality is the cessation of the six sense bases, it is just this noble eightfold path that is the practice leading to the cessation of the six sense bases, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands the six sense bases, thus understands the origin of the six sense bases, thus understands the cessation of the six sense bases, thus understands the practice leading to the cessation of the six sense bases, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

100. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands mentality-materiality, understands the origin of mentality-materiality, understands the cessation of mentality-materiality, and understands the practice leading to the cessation of mentality-materiality - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the practice leading to the cessation of mentality-materiality? Feeling, perception, volition, contact, attention - this is called, friends, mentality; the four primary elements and the materiality derived from the four primary elements - this is called, friends, materiality. Thus this mentality and this materiality - this is called, friends, mentality-materiality. From the origin of consciousness is the origin of mentality-materiality, from the cessation of consciousness is the cessation of mentality-materiality, it is just this noble eightfold path that is the practice leading to the cessation of mentality-materiality, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands mentality-materiality, thus understands the origin of mentality-materiality, thus understands the cessation of mentality-materiality, thus understands the practice leading to the cessation of mentality-materiality, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering -to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

101. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands consciousness, understands the origin of consciousness, understands the cessation of consciousness, and understands the practice leading to the cessation of consciousness - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the practice leading to the cessation of consciousness? There are these six classes of consciousness, friends - eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. From the origin of activities is the origin of consciousness, from the cessation of activities is the cessation of consciousness, it is just this noble eightfold path that is the practice leading to the cessation of consciousness, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands consciousness, thus understands the origin of consciousness, thus understands the cessation of consciousness, thus

understands the practice leading to the cessation of consciousness, he, having completely abandoned the underlying tendency to lust, etc. makes an end of suffering - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

102. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands activities, understands the origin of activities, understands the cessation of activities, and understands the practice leading to the cessation of activities - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, are activities, what is the origin of activities, what is the cessation of activities, what is the practice leading to the cessation of activities? There are these three activities, friends - bodily activity, verbal activity, mental activity. From the origin of ignorance is the origin of activities, from the cessation of ignorance is the cessation of activities, it is just this noble eightfold path that is the practice leading to the cessation of activities, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands activities, thus understands the origin of activities, thus understands the cessation of activities, thus understands the practice leading to the cessation of activities, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and aroused true knowledge, makes an end of suffering in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

103. "Good, friend," indeed etc. asked - "But might there be, friend, etc. "There might be, friend. Since, friends, a noble disciple understands ignorance, understands the origin of ignorance, understands the cessation of ignorance, and understands the practice leading to the cessation of ignorance - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the practice leading to the cessation of ignorance? Whatever, friends, is not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering - this is called, friends, ignorance. From the origin of mental corruptions is the origin of ignorance, from the cessation of mental corruptions is the cessation of ignorance, it is just this noble eightfold path that is the practice leading to the cessation of ignorance, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands ignorance, thus understands the origin of ignorance, thus understands the cessation of ignorance, thus understands the practice leading to the cessation of ignorance, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and aroused true knowledge, makes an end of suffering

in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

104. "Good, friend," those monks, having delighted in and given thanks for the Venerable Sāriputta's saying, asked the Venerable Sāriputta a further question - "But might there be, friend, another method by which a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching?"

"There might be, friends. Since, friends, a noble disciple understands mental corruption, understands the origin of mental corruption, understands the cessation of mental corruption, and understands the practice leading to the cessation of mental corruption - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching. But what, friends, is mental corruption, what is the origin of mental corruption, what is the cessation of mental corruption, what is the practice leading to the cessation of mental corruption? There are these three mental corruptions, friends - mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance. From the origin of ignorance is the origin of mental corruption, from the cessation of ignorance is the cessation of mental corruption, it is just this noble eightfold path that is the practice leading to the cessation of mental corruption, as follows - right view, etc. right concentration.

"Since, friends, a noble disciple thus understands mental corruption, thus understands the origin of mental corruption, thus understands the cessation of mental corruption, thus understands the practice leading to the cessation of mental corruption, he, having completely abandoned the underlying tendency to lust, having dispelled the underlying tendency to aversion, having abolished the underlying tendency to the view and conceit 'I am', having abandoned ignorance and aroused true knowledge, makes an end of suffering in this very life - to this extent too, friends, a noble disciple is one of right view, whose view is upright, who is endowed with unwavering confidence in the Teaching, who has arrived at this Good Teaching."

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

The Discourse on Right View is concluded as ninth.

10. The Great Discourse on the Establishment of Mindfulness

105. Thus have I heard - On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsadhamma. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

Synopsis

106. "Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the four establishments of mindfulness.

"Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

The synopsis is concluded.

Observation of Body: The Section on Breathing

107. "And how, monks, does a monk dwell observing the body in the body? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.'

"Just as, monks, a skilled turner or a turner's apprentice, making a long turn, understands: 'I make a long turn'; or making a short turn, understands: 'I make a short turn'; just so, monks, a monk, breathing in long, understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.' Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally; or he dwells observing the nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on breathing is concluded.

Observation of Body: The Section on Postures

108. "Furthermore, monks, a monk when going understands 'I am going,' or when standing understands 'I am standing,' or when seated understands 'I am seated,' or when lying down understands 'I am lying down.' Or in whatever way his body is disposed, he understands it accordingly. Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally; or he dwells observing the

nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on postures is concluded.

Observation of Body: The Section on Full Awareness

109. "Furthermore, monks, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on full awareness is concluded.

Observation of Body: The Section on Attention to Repulsiveness

110. "Furthermore, monks, a monk reviews 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.'

"Just as, monks, a double-mouthed bag full of various kinds of grain, as follows -hill rice, paddy, green peas, beans, sesame seeds, rice grains. A man with eyes, having opened it, might review it: 'This is hill rice, this is paddy, these are green peas, these are beans, these are sesame seeds, these are rice grains.' Just so, monks, a monk reviews 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... etc. urine.'

"Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on attention to the repulsiveness is concluded.

Observation of Body: The Section on Attention to the Elements

111. "Furthermore, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.'

"Just as, monks, a skilled butcher or a butcher's apprentice, having slaughtered a cow, having divided it into portions at a crossroads, might be seated. Just so, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the

elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.' Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

The section on attention on the elements is concluded.

Observation of Body: The Section on the Nine Charnel Ground Contemplations

112. "Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, being devoured by crows, or being devoured by hawks, or being devoured by vultures, or being devoured by herons, or being devoured by dogs, or being devoured by tigers, or being devoured by leopards, or being devoured by jackals, or being devoured by various kinds of creatures. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, a skeleton with flesh and blood, held together by sinews... etc. a skeleton without flesh, smeared with blood, held together by sinews... etc. a skeleton without flesh and blood, held together by sinews... etc. bones disconnected, scattered in all directions - here a hand bone, there a foot bone, here an ankle bone, there a shin bone, here a thigh bone, there a hip bone, here a rib bone, there a back bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth bone, here a skull. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or etc. Thus indeed, monks, a monk dwells observing the body in the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, bones white, the colour of shells... etc. bones heaped up, more than a year old... etc. bones rotten, reduced to powder. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or he dwells observing the body in the body externally, or he dwells observing the body in the body internally and externally; or he dwells observing the nature of arising in the body, or he dwells observing the nature of falling in the body, or he dwells observing the nature of arising and falling in the body. Or his mindfulness is established: 'There is a body.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing the body in the body.

The section on the nine charnel ground contemplations is concluded.

Observation of Feeling

113. "And how, monks, does a monk dwell observing feelings in feelings? Here, monks, when feeling a pleasant feeling, a monk understands: 'I feel a pleasant feeling.' When feeling an unpleasant feeling, he understands: 'I feel an unpleasant feeling.' When feeling a neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a neither-unpleasant-nor-pleasant feeling.' When feeling a carnal pleasant feeling, he understands: 'I feel a carnal pleasant feeling.' When feeling a spiritual pleasant feeling, he understands: 'I feel a spiritual pleasant feeling.' When feeling a carnal unpleasant feeling, he understands: 'I feel a carnal unpleasant feeling.' When feeling a spiritual unpleasant feeling, he understands: 'I feel a spiritual unpleasant feeling.' When feeling a carnal neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a carnal neither-unpleasant-nor-pleasant feeling.' When feeling a spiritual neither-unpleasant-nor-pleasant feeling, he understands: 'I feel a spiritual neither-unpleasant-nor-pleasant feeling.' Thus he dwells observing feelings in feelings internally, or he dwells observing feelings in feelings externally, or he dwells observing feelings in feelings internally and externally. Or he dwells observing the nature of arising in feelings, or he dwells observing the nature of falling in feelings, or he dwells observing the nature of arising and falling in feelings. Or his mindfulness is established: 'There is feeling.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing feelings in feelings.

The observation of feeling is concluded.

Observation of Mind

114. "And how, monks, does a monk dwell observing mind in mind? Here, monks, a monk understands a mind with lust as 'a mind with lust', he understands a mind without lust as 'a mind without lust'; he understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate'; he understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion'; he understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind'; he understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind'; he understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind'; he understands a concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind'; he understands a liberated mind as 'a liberated mind', he understands an unliberated mind as 'an unliberated mind'. Thus he dwells observing mind in mind internally, or he dwells observing mind in mind externally, or he dwells observing mind in mind internally and externally; or he dwells observing the nature of arising in mind, or he dwells observing the nature of falling in mind, or he dwells observing the nature of arising and falling in mind. Or his mindfulness is established: 'There is mind.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mind in mind.

Observation of Mental Objects: The Section on Hindrances

115. "And how, monks, does a monk dwell observing mental phenomena in mental phenomena? Here, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five mental hindrances. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the five mental hindrances?

"Here, monks, a monk, when there is sensual desire internally, understands 'there is sensual desire internally in me,' or when there is no sensual desire internally, understands 'there is no sensual desire internally in me'; and he understands how the arising of unarisen sensual desire occurs, and he understands how the abandoning of arisen sensual desire occurs, and he understands how the non-arising in the future of abandoned sensual desire occurs.

"When there is anger internally, he understands 'there is anger internally in me,' or when there is no anger internally, he understands 'there is no anger internally in me'; and he understands how the arising of unarisen anger occurs, and he understands how the abandoning of arisen anger occurs, and he understands how the non-arising in the future of abandoned anger occurs.

"When there is sloth and torpor internally, he understands 'there is sloth and torpor internally in me,' or when there is no sloth and torpor internally, he understands 'there is no sloth and torpor internally in me,' and he understands how the arising of unarisen sloth and torpor occurs, and he understands how the abandoning of arisen sloth and torpor occurs, and he understands how the non-arising in the future of abandoned sloth and torpor occurs.

"When there is restlessness and remorse internally, he understands 'there is restlessness and remorse internally in me,' or when there is no restlessness and remorse internally, he understands 'there is no restlessness and remorse internally in me'; and he understands how the arising of unarisen restlessness and remorse occurs, and he understands how the abandoning of arisen restlessness and remorse occurs, and he understands how the non-arising in the future of abandoned restlessness and remorse occurs.

"When there is sceptical doubt internally, he understands 'there is sceptical doubt internally in me,' or when there is no sceptical doubt internally, he understands 'there is no sceptical doubt internally in me'; and he understands how the arising of unarisen sceptical doubt occurs, and he understands how the abandoning of arisen sceptical doubt occurs, and he understands how the non-arising in the future of abandoned sceptical doubt occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are

mental phenomena.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five mental hindrances.

The section on mental hindrances is concluded.

Observation of Mental Objects: The Section on Aggregates

116. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five aggregates of clinging. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the five aggregates of clinging? Here, monks, a monk - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the five aggregates of clinging.

The section on aggregates is concluded.

Observation of Mental Objects: The Section on Sense Bases

117. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the six internal and external sense bases. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the six internal and external sense bases?

"Here, monks, a monk understands the eye, and he understands forms, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the ear, and he understands sounds, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the nose, and he understands odours, and he understands the mental fetter that arises dependent on both, and he understands how the arising of

an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the tongue, and he understands flavours, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the body, and he understands tangible objects, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"He understands the mind, and he understands mental phenomena, and he understands the mental fetter that arises dependent on both, and he understands how the arising of an unarisen mental fetter occurs, and he understands how the abandoning of an arisen mental fetter occurs, and he understands how the non-arising in the future of an abandoned mental fetter occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the six internal and external sense bases.

The section on sense bases is concluded.

Observation of Mental Objects: The Section on Factors of Enlightenment

118. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment? Here, monks, a monk, when there is the enlightenment factor of mindfulness internally, understands 'there is the enlightenment factor of mindfulness internally in me,' or when there is no enlightenment factor of mindfulness internally, understands 'there is no enlightenment factor of mindfulness internally in me,' and he understands how the arising of the unarisen enlightenment factor of mindfulness occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs.

"When there is the enlightenment factor of investigation of phenomena internally, he understands 'there is the enlightenment factor of investigation of phenomena internally in me,' or when there is no enlightenment factor of investigation of phenomena internally, he understands 'there is no enlightenment factor of investigation of phenomena internally in me,' and he understands how the arising of the unarisen enlightenment factor of investigation of phenomena occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of investigation of phenomena occurs.

"When there is the enlightenment factor of energy internally, he understands 'there is the enlightenment factor of energy internally in me,' or when there is no enlightenment factor of energy internally, he understands 'there is no enlightenment factor of energy internally in me,' and he understands how the arising of the unarisen enlightenment factor of energy occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of energy occurs.

"When there is the enlightenment factor of rapture internally, he understands 'there is the enlightenment factor of rapture internally in me,' or when there is no enlightenment factor of rapture internally, he understands 'there is no enlightenment factor of rapture internally in me,' and he understands how the arising of the unarisen enlightenment factor of rapture occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of rapture occurs.

"When there is the enlightenment factor of tranquillity internally, he understands 'there is the enlightenment factor of tranquillity internally in me,' or when there is no enlightenment factor of tranquillity internally, he understands 'there is no enlightenment factor of tranquillity internally in me,' and he understands how the arising of the unarisen enlightenment factor of tranquillity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of tranquillity occurs.

"When there is the enlightenment factor of concentration internally, he understands 'there is the enlightenment factor of concentration internally in me,' or when there is no enlightenment factor of concentration internally, he understands 'there is no enlightenment factor of concentration internally in me,' and he understands how the arising of the unarisen enlightenment factor of concentration occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of concentration occurs.

"When there is the enlightenment factor of equanimity internally, he understands 'there is the enlightenment factor of equanimity internally in me,' or when there is no enlightenment factor of equanimity internally, he understands 'there is no enlightenment factor of equanimity internally in me,' and he understands how the arising of the unarisen enlightenment factor of equanimity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of equanimity occurs.

"Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing

the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the seven factors of enlightenment.

The section on factors of enlightenment is concluded.

Observation of Mental Objects: The Section on Truths

119. "Furthermore, monks, a monk dwells observing mental phenomena in mental phenomena in terms of the four noble truths. And how, monks, does a monk dwell observing mental phenomena in mental phenomena in terms of the four noble truths? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.'

The first recitation section is concluded.

Exposition of the Truth of Suffering

120. "And what, monks, is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, suffering, displeasure and anguish are suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering, in brief, the five aggregates of clinging are suffering.

121. "And what, monks, is birth? Whatever birth, coming into being, descent, production, manifestation of the aggregates, acquisition of the sense bases of those various beings in those various orders of beings, this is called, monks, birth.

122. "And what, monks, is ageing? Whatever ageing, decaying, broken teeth, grey hair, wrinkled skin, deterioration of life span, maturing of the faculties of those various beings in those various orders of beings, this is called, monks, ageing.

123. "And what, monks, is death? Whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings, this is called, monks, death.

124. "And what, monks, is sorrow? Whatever sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, sorrow.

125. "And what, monks, is lamentation? Whatever lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, lamentation.

126. "And what, monks, is suffering? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact, this is called, monks, suffering.

127. "And what, monks, is displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact, this is called, monks, displeasure.

128. "And what, monks, is anguish? Whatever trouble, anguish, state of being troubled, state of being anguished of one possessed of some disaster or other, of one touched by some painful phenomenon or other, this is called, monks, anguish.

129. "And what, monks, is the suffering of association with what is not dear? Here, for one there are forms, sounds, odours, flavours, tangible objects and mental phenomena that are undesirable, unpleasant and disagreeable, or there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage, whatever meeting with them, coming together, combination, mingling, this is called, monks, the suffering of association with what is not dear.

130. "And what, monks, is the suffering of separation from what is dear? Here, for one there are forms, sounds, odours, flavours, tangible objects and mental phenomena that are desirable, pleasant and agreeable, or there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or friends or colleagues or relatives and blood-relations - whatever non-association with them, non-meeting, non-combination, non-mingling, this is called, monks, the suffering of separation from what is dear.

131. "And what, monks, is not getting what one wishes for is also suffering? For beings subject to birth, monks, such a wish arises - 'Oh, may we not be subject to birth, and may birth not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to ageing, monks, such a wish arises - 'Oh, may we not be subject to ageing, and may ageing not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to disease, monks, such a wish arises - 'Oh, may we not be subject to disease, and may disease not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to death, monks, such a wish arises - 'Oh, may we not be subject to death, and may death not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering. For beings subject to sorrow, lamentation, suffering, displeasure and anguish, monks, such a wish arises - 'Oh, may we not be subject to sorrow, lamentation, suffering, displeasure and anguish, and may sorrow, lamentation, suffering, displeasure and anguish not come to us.' But this is not to be attained by wishing; this too is not getting what one wishes for is also suffering.

132. "And what, monks, are in brief the five aggregates of clinging that are suffering? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are called, monks, in brief the five aggregates of clinging that are suffering. This is called, monks, the noble truth of suffering.

Exposition of the Truth of Origin

133. "And what, monks, is the noble truth of the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there. That is: sensual craving, craving for existence, craving for non-existence.

"Now this craving, monks, when arising, where does it arise, when settling, where does it settle? Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Forms in the world... sounds in the world... odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Eye-consciousness in the world... ear-consciousness in the world... nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Eye-contact in the world... ear-contact in the world... nose-contact in the world... tongue-contact in the world... body-contact in the world... mind-contact in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Feeling born of eye-contact in the world... feeling born of ear-contact in the world... feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world... feeling born of mind-contact in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Perception of form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... perception of mental phenomena in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles.

"Volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... volition regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Craving for visible form in the world... craving for sound in the world... craving for odour in the world... craving for flavour in the world... craving for tangible object in the world... craving for mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Applied thought regarding visible form in the world... applied thought regarding sound in the world... applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles.

"Sustained thought regarding visible form in the world... sustained thought regarding sound in the world... sustained thought regarding odour in the world... sustained thought regarding flavour in the world... sustained thought regarding tangible object in the world... sustained thought regarding mental objects in the world is dear and pleasant; here this craving, when arising, arises, here, when settling, it settles. This is called, monks, the noble truth of the origin of suffering.

Exposition of the Truth of Cessation

134. "And what, monks, is the noble truth of the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment.

"Now this craving, monks, when being abandoned, where is it abandoned, when ceasing, where does it cease? Whatever in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases. The ear in the world... etc. the nose in the world... the tongue in the world... the body in the world... the mind in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Forms in the world... sounds in the world... odours in the world... flavours in the world... tangible objects in the world... mental phenomena in the world have a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Eye-consciousness in the world... ear-consciousness in the world... nose-consciousness in the world... tongue-consciousness in the world... body-consciousness in the world... mind-consciousness in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Eye-contact in the world... ear-contact in the world... nose-contact in the world... tongue-contact in the world... body-contact in the world... mind-contact in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Feeling born of eye-contact in the world... feeling born of ear-contact in the world... feeling born of nose-contact in the world... feeling born of tongue-contact in the world... feeling born of body-contact in the world... feeling born of mind-contact in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Perception of form in the world... perception of sound in the world... perception of odour in the world... perception of flavour in the world... perception of tangible object in the world... perception of mental phenomena in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases.

"Volition regarding visible form in the world... volition regarding sound in the world... volition regarding odour in the world... volition regarding flavour in the world... volition regarding tangible object in the world... volition regarding mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Craving for visible form in the world... craving for sound in the world... craving for odour in the world... craving for flavour in the world... craving for tangible object in the world... craving for mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Applied thought regarding visible form in the world... applied thought regarding sound in the world... applied thought regarding odour in the world... applied thought regarding flavour in the world... applied thought regarding tangible object in the world... applied thought regarding mental objects in the world is dear and pleasant; here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases.

"Sustained thought regarding visible form in the world... sustained thought regarding sound in the world... sustained thought regarding odour in the world... sustained thought regarding flavour in the world... sustained thought regarding tangible object in the world... sustained thought regarding mental objects in the world is dear and pleasant. Here this craving, when being abandoned, is abandoned, here, when ceasing, it ceases. This is called, monks, the noble truth of the cessation of suffering.

Exposition of the Truth of the Path

135. "And what, monks, is the noble truth of the practice leading to the cessation of suffering? 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.

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

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

"And what, monks, is right speech? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter. This is called, monks, right speech.

"And what, monks, is right action? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct. This is called, monks, right action.

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

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

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

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

136. "Thus he dwells observing mental phenomena in mental phenomena internally, or he dwells observing mental phenomena in mental phenomena externally, or he dwells observing mental phenomena in mental phenomena internally and externally; or he dwells observing the nature of arising in mental phenomena, or he dwells observing the nature of falling in mental phenomena, or he dwells observing the nature of arising and falling in mental phenomena. Or his mindfulness is established: 'there are mental phenomena.' Just for the purpose of knowledge, just for the purpose of mindfulness, and he dwells independent, and does not cling to anything in the world. Thus indeed, monks, a monk dwells observing mental phenomena in mental

phenomena in terms of the four noble truths.

The section on the truths is finished.

The observation of mind-objects is concluded.

137. "Whoever, monks, would develop these four establishments of mindfulness in this way for seven years, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning.

"Let alone seven years, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for six years... etc. five years... four years... three years... two years... one year... Let alone one year, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for seven months, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning. Let alone seven months, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for six months... etc. five months... four months... three months... two months... one month... a fortnight... Let alone a fortnight, monks. Whoever, monks, would develop these four establishments of mindfulness in this way for seven days, one of two fruits is to be expected for him: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

138. "Monks, this is the one-way path for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the four establishments of mindfulness." Thus what was said, this was said dependent on that."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Great Establishments of Mindfulness is concluded as tenth.

The Chapter on the Exposition of the Root Cause is concluded as first.

Its summary:

Root, Good Restraint, Heirs of the Teaching, Fear, Without Blemish, What One May Wish For, Cloth;
Detachment, Right View, Establishments of Mindfulness - this excellent chapter, matchless, well completed.



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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