

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

11. The Book of the Elevens (11. Ekādasakanipāṭapāḷi)

1. The Chapter on Dependence (1. Nissayavaggo)

[AN 11.1-10, PTS 5.311-5.328]



PaliVerse

4. The Collection of the Numerical Discourses

11. The Book of the Elevens

The Collection of the Numerical Discourses

The Book of the Elevens

1. The Chapter on Dependence

1. The Discourse on What Purpose

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "What is the purpose of wholesome moral practices, venerable sir, what is their benefit?" "Wholesome moral practices, Ānanda, have freedom from remorse as their purpose, freedom from remorse as their benefit."

"But, venerable sir, what is the purpose of freedom from remorse, what is its benefit?" "Freedom from remorse, Ānanda, has gladness as its purpose, gladness as its benefit."

"But, venerable sir, what is the purpose of gladness, what is its benefit?" "Gladness, Ānanda, has rapture as its purpose, rapture as its benefit."

"But, venerable sir, what is the purpose of rapture, what is its benefit?" "Rapture, Ānanda, has tranquillity as its purpose, tranquillity as its benefit."

"But, venerable sir, what is the purpose of tranquillity, what is its benefit?" "Tranquillity, Ānanda, has happiness as its purpose, happiness as its benefit."

"But, venerable sir, what is the purpose of happiness, what is its benefit?" "Happiness, Ānanda, has concentration as its purpose, concentration as its benefit."

"But, venerable sir, what is the purpose of concentration, what is its benefit?" "Concentration, Ānanda, has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit."

"But, venerable sir, what is the purpose of knowledge and vision of things as they really are, what is its benefit?" "Knowledge and vision of things as they really are, Ānanda, has disenchantment as its purpose, disenchantment as its benefit."

"But, venerable sir, what is the purpose of disenchantment, what is its benefit?" "Disenchantment, Ānanda, has dispassion as its purpose, dispassion as its benefit."

"But, venerable sir, what is the purpose of dispassion, what is its benefit?"

"Dispassion, Ānanda, has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit.

"Thus indeed, Ānanda, wholesome moral practices have freedom from remorse as their purpose, freedom from remorse as their benefit; freedom from remorse has gladness as its purpose, gladness as its benefit; gladness has rapture as its purpose, rapture as its benefit; rapture has tranquillity as its purpose, tranquillity as its benefit; tranquillity has happiness as its purpose, happiness as its benefit; happiness has concentration as its purpose, concentration as its benefit; concentration has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit; knowledge and vision of things as they really are has disenchantment as its purpose, disenchantment as its benefit; disenchantment has dispassion as its purpose, dispassion as its benefit; dispassion has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit. Thus indeed, Ānanda, wholesome moral practices lead gradually to the highest." The first.

2. The Discourse on Volition to be Done

2. "For one who is moral, monks, accomplished in morality, there is nothing to be done by volition: 'May freedom from remorse arise in me.' This is the nature, monks, that for one who is moral, accomplished in morality, freedom from remorse arises.

For one free from remorse, monks, there is nothing to be done by volition: 'May gladness arise in me.' This is the nature, monks, that for one free from remorse, gladness arises.

For one who is gladdened, monks, there is nothing to be done by volition: 'May rapture arise in me.' This is the nature, monks, that for one who is gladdened, rapture arises.

For one whose mind is filled with rapture, monks, there is nothing to be done by volition: 'May my body become calm.' This is the nature, monks, that for one whose mind is filled with rapture, the body becomes calm.

For one whose body is calm, monks, there is nothing to be done by volition: 'May I feel happiness.' This is the nature, monks, that one whose body is calm feels happiness.

For one who is happy, monks, there is nothing to be done by volition: 'May my mind become concentrated.' This is the nature, monks, that the mind of one who is happy becomes concentrated.

For one who is concentrated, monks, there is nothing to be done by volition: 'May I know and see as it really is.' This is the nature, monks, that one who is concentrated knows and sees as it really is.

For one who knows and sees as it really is, monks, there is nothing to be done by volition: 'May I become disenchanted.' This is the nature, monks, that one who knows and sees as it really is becomes disenchanted.

For one who is disenchanted, monks, there is nothing to be done by volition: 'May I become dispassionate.' This is the nature, monks, that one who is disenchanted becomes dispassionate.

For one who is dispassionate, monks, there is nothing to be done by volition: 'May I realise knowledge and vision of liberation.' This is the nature, monks, that one who is dispassionate realises knowledge and vision of liberation.

"Thus indeed, monks, dispassion has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit; disenchantment has dispassion as its purpose, dispassion as its benefit; knowledge and vision of things as they really are has disenchantment as its purpose, disenchantment as its benefit; concentration has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit; happiness has concentration as its purpose, concentration as its benefit; tranquillity has happiness as its purpose, happiness as its benefit; rapture has tranquillity as its purpose, tranquillity as its benefit; gladness has rapture as its purpose, rapture as its benefit; freedom from remorse has gladness as its purpose, gladness as its benefit; wholesome moral practices have freedom from remorse as their purpose, freedom from remorse as their benefit. Thus indeed, monks, mental states flow into mental states, mental states fulfil mental states, for going from the near shore to the far shore." The second.

3. The First Discourse on Proximate Cause

3. "Monks, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed. When freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed. When gladness is absent, for one failing in gladness, joy has its proximate cause destroyed. When joy is absent, for one failing in joy, tranquillity has its proximate cause destroyed. When tranquillity is absent, for one failing in tranquillity, happiness has its proximate cause destroyed. When happiness is absent, for one failing in happiness, right concentration has its proximate cause destroyed. When right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed. When knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment has its proximate cause destroyed. When disenchantment is absent, for one failing in disenchantment, dispassion has its proximate cause destroyed. When dispassion is absent, for one failing in dispassion, knowledge and vision of liberation has its proximate cause destroyed.

"Just as, monks, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, monks, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed, etc. knowledge and vision of liberation.

"Monks, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate

cause; when gladness is present, for one accomplished in gladness, joy is accomplished in its proximate cause; when joy is present, for one accomplished in joy, tranquillity is accomplished in its proximate cause; when tranquillity is present, for one accomplished in tranquillity, happiness is accomplished in its proximate cause; when happiness is present, for one accomplished in happiness, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment is accomplished in its proximate cause; when disenchantment is present, for one accomplished in disenchantment, dispassion is accomplished in its proximate cause; when dispassion is present, for one accomplished in dispassion, knowledge and vision of liberation is accomplished in its proximate cause.

"Just as, monks, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, monks, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, etc. knowledge and vision of liberation." The third.

4. The Second Discourse on Proximate Cause

4. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"Friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed; when gladness is absent, for one failing in gladness, joy has its proximate cause destroyed; when joy is absent, for one failing in joy, tranquillity has its proximate cause destroyed; when tranquillity is absent, for one failing in tranquillity, happiness has its proximate cause destroyed; when happiness is absent, for one failing in happiness, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment has its proximate cause destroyed; when disenchantment is absent, for one failing in disenchantment, dispassion has its proximate cause destroyed; when dispassion is absent, for one failing in dispassion, knowledge and vision of liberation has its proximate cause destroyed.

"Just as, friends, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed, etc. knowledge and vision of liberation.

"Friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate cause; when gladness is present, for one accomplished in gladness, joy is accomplished in its proximate cause; when joy is present, for one accomplished in joy, tranquillity is accomplished in its proximate cause; when tranquillity is present, for one accomplished in tranquillity, happiness is accomplished in its proximate cause; when happiness is present, for one accomplished in happiness, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment is accomplished in its proximate cause; when disenchantment is present, for one accomplished in disenchantment, dispassion is accomplished in its proximate cause; when dispassion is present, for one accomplished in dispassion, knowledge and vision of liberation is accomplished in its proximate cause.

"Just as, friends, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate cause, etc. knowledge and vision of liberation." The fourth.

5. The Third Discourse on Proximate Cause

5. There the Venerable Ānanda addressed the monks, etc. "Friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed; when gladness is absent, for one failing in gladness, joy has its proximate cause destroyed; when joy is absent, for one failing in joy, tranquillity has its proximate cause destroyed; when tranquillity is absent, for one failing in tranquillity, happiness has its proximate cause destroyed; when happiness is absent, for one failing in happiness, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment has its proximate cause destroyed; when disenchantment is absent, for one failing in disenchantment, dispassion has its proximate cause destroyed; when dispassion is absent, for one failing in dispassion, knowledge and vision of liberation has its proximate cause destroyed.

"Just as, friends, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed, etc. knowledge and vision of liberation.

"Friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate cause; when gladness is present, for one accomplished in gladness, joy is accomplished in its proximate cause; when joy is present, for one accomplished in joy, tranquillity is accomplished in its proximate cause; when tranquillity is present, for one accomplished in tranquillity, happiness is accomplished in its proximate cause; when happiness is present, for one accomplished in happiness, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment is accomplished in its proximate cause; when disenchantment is present, for one accomplished in disenchantment, dispassion is accomplished in its proximate cause; when dispassion is present, for one accomplished in dispassion, knowledge and vision of liberation is accomplished in its proximate cause.

"Just as, friends, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate cause, etc. knowledge and vision of liberation." The fifth.

6. The Discourse on Disaster

6. "Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is possible, there is the opportunity that he might undergo one of eleven disasters.

Which eleven? He does not attain what has not been attained, he declines from what has been attained, the Good Teaching does not become purified for him, or he has overestimation regarding the Good Teaching, or he lives the holy life without delight, or he commits a certain defiled offence, or having rejected the training, he returns to the lower life, or he experiences a serious illness, or he reaches madness or derangement of the mind, he dies deluded, upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is possible, there is the opportunity that he might undergo one of these eleven disasters.

"Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is impossible, there is no opportunity that he would not undergo one of eleven disasters.

Which eleven? He does not attain what has not been attained, he declines from what has been attained, the Good Teaching does not become purified for him, or he has overestimation regarding the Good Teaching, or he lives the holy life without delight, or he commits a certain defiled offence, or having rejected the training, he returns to

the lower life, or he experiences a serious illness, or he reaches madness or derangement of the mind, he dies deluded, upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is impossible, there is no opportunity that he would not undergo one of these eleven disasters." The sixth.

7. The Discourse on Perception

7. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Could there be, venerable sir, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"There could be, Ānanda, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient?"

"Here, Ānanda, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of

craving, dispassion, cessation, Nibbāna.' Thus, Ānanda, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient."

Then the Venerable Ānanda, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Ānanda said this to the Venerable Sāriputta -

"Could there be, friend Sāriputta, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient?" "There could be, friend Ānanda, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient."

"In what way, friend Sāriputta, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient?"

"Here, friend Ānanda, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, friend Ānanda, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient, and yet he would be percipient."

"It is wonderful, friend, it is marvellous, friend! That indeed the meaning with meaning, the phrasing with phrasing of both the Teacher and the disciple will fit together, will agree, will not conflict, that is to say, regarding the highest teaching! Just now, friend, I approached the Blessed One and asked about this matter. The Blessed One too explained this matter to me with these very syllables, with these very terms, with these very phrases, just as the Venerable Sāriputta. It is wonderful, friend, it is marvellous, friend, that indeed the meaning with meaning, the phrasing with phrasing of both the Teacher and the disciple will fit together, will agree, will not conflict, that is to say, regarding the highest teaching!" The seventh.

8. The Discourse on Attention

8. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Could there be, venerable sir, such an attainment of concentration for a monk that he would not attend to the eye, would not attend to matter, would not attend to the ear, would not attend to sound, would not attend to the nose, would not attend to odour, would not attend to the tongue, would not attend to flavour, would not attend to the body, would not attend to tangible object, would not attend to earth, would not attend to water, would not attend to fire, would not attend to air, would not attend to the plane of infinite space, would not attend to the plane of infinite consciousness, would not attend to the plane of nothingness, would not attend to the plane of neither-perception-nor-non-perception, would not attend to this world, would not attend to the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he would not attend to; and yet he would attend?"

"There could be, Ānanda, such an attainment of concentration for a monk that he would not attend to the eye, would not attend to matter, would not attend to the ear, would not attend to sound, would not attend to the nose, would not attend to odour, would not attend to the tongue, would not attend to flavour, would not attend to the body, would not attend to tangible object, would not attend to earth, would not attend to water, would not attend to fire, would not attend to air, would not attend to the plane of infinite space, would not attend to the plane of infinite consciousness, would not attend to the plane of nothingness, would not attend to the plane of neither-perception-nor-non-perception, would not attend to this world, would not attend to the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he would not attend to; and yet he would attend."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that he would not attend to the eye, would not attend to matter... whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he would not attend to; and yet he would attend?"

"Here, Ānanda, a monk attends thus - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, Ānanda, there could be such an attainment of concentration for a monk that he would not attend to the eye, would not attend to matter... etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he would not attend to; and yet he would attend." The eighth.

9. The Discourse on Faith

9. On one occasion the Blessed One was dwelling at Nātikā in the brick house. Then the Venerable Saddha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Saddha seated to one side, the Blessed One said this -

"Meditate, Saddha, the meditation of a thoroughbred; do not meditate the meditation of an inferior horse. And how is there the meditation of an inferior horse? For an inferior horse, Saddha, tied near the trough, meditates 'grass, grass'. What is the reason for this? For an inferior horse tied near the trough does not think thus - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' He, tied near the trough, meditates 'grass, grass'. Just so, Saddha, here a certain inferior person, whether gone to the forest or gone to the root of a tree or gone to an empty house, dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust. He, having made sensual lust itself his inner focus, meditates, broods, ponders, muses; dwells with a mind pervaded by anger, dwells with a mind pervaded by sloth and torpor, dwells with a mind pervaded by restlessness and remorse, dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and does not understand as it really is the escape from arisen sceptical doubt. He, having made sceptical doubt itself his inner focus, meditates, broods, ponders, muses. He meditates in dependence on earth, meditates in dependence on water, meditates in dependence on fire, meditates in dependence on air, meditates in dependence on the plane of infinite space, meditates in dependence on the plane of infinite consciousness, meditates in dependence on the plane of nothingness, meditates in dependence on the plane of neither-perception-nor-non-perception, meditates in dependence on this world, meditates in dependence on the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he meditates in dependence on. Thus, Saddha, is the meditation of an inferior person.

"And how, Saddha, is there the meditation of a thoroughbred? For a good thoroughbred horse, Saddha, tied near the trough, does not meditate 'grass, grass'. What is the reason for this? For a good thoroughbred horse tied near the trough thinks thus - 'What indeed will the trainer of horses to be tamed make me do today, how should I make amends?' He, tied near the trough, does not meditate 'grass, grass'. For a good thoroughbred horse, Saddha, regards the swallowing of the goad as if a debt, as if imprisonment, as if loss, as if misfortune. Just so, Saddha, a good thoroughbred person, whether gone to the forest or gone to the root of a tree or gone to an empty house, does not dwell with a mind pervaded by sensual lust, not overcome by sensual lust, and understands as it really is the escape from arisen sensual lust; does not dwell with a mind pervaded by anger, does not dwell with a mind pervaded by sloth and torpor, does not dwell with a mind pervaded by restlessness and remorse, does not dwell with a mind pervaded by sceptical doubt, not overcome by sceptical doubt, and understands as it really is the escape from arisen sceptical doubt. He does not meditate in dependence on earth, does not meditate in dependence on water, does not meditate in dependence on fire, does not meditate in dependence on air, does not meditate in dependence on the plane of infinite space, does not meditate in dependence on the plane of infinite consciousness, does not meditate in dependence on the plane of nothingness, does not meditate in dependence on the plane of neither-perception-nor-non-perception, does not meditate in dependence on this world, does not meditate in dependence on the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after,

pondered over by the mind, that too he does not meditate in dependence on; and yet he meditates. And, Saddha, the gods with Indra, including the Brahmā realm, with Pajāpati, venerate from afar a good thoroughbred person who meditates thus -

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

When this was said, the Venerable Saddha said this to the Blessed One - "How meditating, venerable sir, does a good thoroughbred person not meditate in dependence on earth, not meditate in dependence on water, not meditate in dependence on fire, not meditate in dependence on air, not meditate in dependence on the plane of infinite space, not meditate in dependence on the plane of infinite consciousness, not meditate in dependence on the plane of nothingness, not meditate in dependence on the plane of neither-perception-nor-non-perception, not meditate in dependence on this world, not meditate in dependence on the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he does not meditate in dependence on; and yet he meditates? And how meditating, venerable sir, do the gods with Indra, including the Brahmā realm, with Pajāpati, venerate from afar a good thoroughbred person -

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

"Here, Saddha, for a good thoroughbred person, perception of earth in earth has become clear, perception of water in water has become clear, perception of fire in fire has become clear, perception of air in air has become clear, perception of the plane of infinite space in the plane of infinite space has become clear, perception of the plane of infinite consciousness in the plane of infinite consciousness has become clear, perception of the plane of nothingness in the plane of nothingness has become clear, perception of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception has become clear, perception of this world in this world has become clear, perception of the world beyond in the world beyond has become clear, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too perception has become clear. Thus meditating, Saddha, a good thoroughbred person does not meditate in dependence on earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, that too he does not meditate in dependence on; and yet he meditates. And, Saddha, the gods with Indra, including the Brahmā realm, with Pajāpati, venerate from afar a good thoroughbred person who meditates thus -

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

10. The Discourse on the Peacock's Feeding Ground

10. On one occasion the Blessed One was dwelling at Rājagaha in the Peacocks' Feeding Ground in the wandering ascetics' park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, a monk possessed of three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans. With which three? With the aggregate of morality of one beyond training, with the aggregate of concentration of one beyond training, with the aggregate of wisdom of one beyond training - Monks, a monk possessed of these three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans.

"Furthermore, monks, a monk possessed of three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans. With which three? With the wonder of supernormal power, with the wonder of mind-reading, with the wonder of instruction - Monks, a monk possessed of these three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans.

"Furthermore, monks, a monk possessed of three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans. With which three? With right view, with right knowledge, with right liberation - Monks, a monk possessed of these three qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans.

"Monks, a monk possessed of two qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans. Which two? With true knowledge, with conduct - Monks, a monk possessed of these two qualities is of absolute goal, of absolute security from bondage, of absolute holy life, of absolute final end, foremost among gods and humans. This verse too, monks, was spoken by Brahmā Sanaṅkumāra -

"The noble is foremost among people, for those who rely on clan;
One accomplished in true knowledge and conduct, he is foremost among gods and humans."

"Now this verse, monks, was well spoken by Sanaṅkumāra, not badly spoken; connected with benefit, not connected with harm; approved by me. I too, monks, say thus -

"The noble is foremost among people, for those who rely on clan;
One accomplished in true knowledge and conduct, he is foremost among gods and humans." The tenth.

The first chapter on Support.

Its summary:

What is the Purpose, Volition, three, Proximate Cause, and with Disaster;
Two Perceptions, Attention, Saddha, and Peacock Feeding Ground.



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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