

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)

3. The Final Fifty Discourses (3. Uparipaṇṇāsapāḷi)

1. The Chapter on Devadaha (1. Devadahavaggo)

[MN 101-110, PTS 2.214-3.24]



PaliVerse

2. The Collection of the Middle Length Discourses

3. The Final Fifty Discourses

In the Middle Collection

The Final Fifty Discourses

1. The Chapter on Devadaha

1. The Discourse at Devadaha

1. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Devadaha, a market town of the Sakyans. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "There are, monks, some ascetics and brahmins who hold such views and such opinions - 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away.' Monks, the Jains speak thus.

"Monks, having approached the Jains who speak thus, I speak thus - 'Is it true that you, friends Jains, hold such views and such opinions - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away?' And when thus questioned by me, monks, the Jains acknowledge 'yes.'

"Then I speak thus - 'But do you, friends Jains, know - we indeed existed in the past, not that we did not exist?' 'No indeed, friend.'

"'But do you, friends Jains, know - we indeed did evil deeds in the past, not that we did not do them?' 'No indeed, friend.'

"'But do you, friends Jains, know - we did such and such evil deeds?' 'No indeed, friend.'

"But do you, friends Jains, know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away?' 'No indeed, friend.'

"But do you, friends Jains, know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life?' 'No indeed, friend.'

2. "So then, friends Jains, you do not know - we indeed existed in the past, not that we did not exist; you do not know - we indeed did evil deeds in the past, not that we did not do them; you do not know - we did such and such evil deeds; you do not know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away; you do not know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life; this being so, it would not be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away."

"But if you, friends Jains, were to know - we indeed existed in the past, not that we did not exist; were to know - we indeed did evil deeds in the past, not that we did not do them; were to know - we did such and such evil deeds; were to know -so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away; were to know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life; this being so, it would be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away."

3. "Just as, friends Jains, a man might be pierced by a dart with poison, thickly smeared; he would experience painful, sharp, severe feelings because of the piercing by the dart. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might cut open the surface of the wound with a knife; he would experience painful, sharp, severe feelings because of the cutting open of the surface of the wound with the knife. That physician, that surgeon might search for the dart with a probe; he would experience painful, sharp, severe feelings because of the searching for the dart with the probe. That physician, that surgeon might pull out the dart; he would experience painful, sharp, severe feelings because of the pulling out of the dart. That physician, that surgeon might insert medicinal powder into the surface of the wound; he would

experience painful, sharp, severe feelings because of the insertion of the medicinal powder into the surface of the wound. At a later time, with the wound healed, with skin grown over, he would be healthy, happy, independent, self-controlled, able to go wherever he wishes. He would think thus - I was formerly pierced by a dart with poison, thickly smeared. I experienced painful, sharp, severe feelings because of the piercing by the dart. My friends and colleagues, relatives and blood-relations set up a physician, a surgeon for me. That physician, that surgeon of mine cut open the surface of the wound with a knife; I experienced painful, sharp, severe feelings because of the cutting open of the surface of the wound with the knife. That physician, that surgeon of mine searched for the dart with a probe; I experienced painful, sharp, severe feelings because of the searching for the dart with the probe. That physician, that surgeon of mine pulled out the dart; I experienced painful, sharp, severe feelings because of the pulling out of the dart. That physician, that surgeon of mine inserted medicinal powder into the surface of the wound; I experienced painful, sharp, severe feelings because of the insertion of the medicinal powder into the surface of the wound. Now I am healthy, with the wound healed, with skin grown over, happy, independent, self-controlled, able to go wherever I wish."

"Just so, friends Jains, if you were to know - we indeed existed in the past, not that we did not exist; were to know - we indeed did evil deeds in the past, not that we did not do them; were to know - we did such and such evil deeds; were to know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away; were to know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life; this being so, it would be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away."

"But because you, friends Jains, do not know - we indeed existed in the past, not that we did not exist; you do not know - we indeed did evil deeds in the past, not that we did not do them; you do not know - we did such and such evil deeds; you do not know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away; you do not know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life; therefore it would not be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away."

4. "When this was said, monks, those Jains said this to me - 'Friend, Nigaṇṭha Nāṭaputta is omniscient, all-seeing, and acknowledges complete knowledge and vision. Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' He speaks thus: 'There is indeed, friends Jains, evil action done by you in the past; wear that away by this bitter performance of austerities; and that which here and now you are restrained in body, restrained in speech, restrained in mind - that is the non-performance of evil action in the future. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away.' And that pleases us and is agreeable to us, and by that we are delighted."

5. "When this was said, monks, I said this to those Jains - 'There are, friends Jains, these five things that have a twofold result in this very life. Which five? Faith, personal preference, oral tradition, reflection on reasons, acceptance of a view after pondering - these, friends Jains, are the five things that have a twofold result in this very life. Therein, what is the venerable Jains' faith in a teacher regarding the past, what is their personal preference, what is their oral tradition, what is their reflection on reasons, what is their acceptance of a view after pondering?' Speaking thus, monks, I do not see any reasonable counter-argument among the Jains."

"Furthermore, monks, I say this to those Jains - 'What do you think, friends Jains? At a time when there is intense exertion for you, intense striving, at that time do you experience intense painful, sharp, severe feelings caused by your own exertion; but at a time when there is no intense exertion for you, no intense striving, at that time do you not experience intense painful, sharp, severe feelings caused by your own exertion?' 'At a time, friend Gotama, when there is intense exertion for us, intense striving, at that time we experience intense painful, sharp, severe feelings caused by our own exertion; but at a time when there is no intense exertion for us, no intense striving, at that time we do not experience intense painful, sharp, severe feelings caused by our own exertion.'"

6. "Thus indeed, friends Jains, at a time when there is intense exertion for you, intense striving, at that time do you experience intense painful, sharp, severe feelings caused by your own exertion; but at a time when there is no intense exertion for you, no intense striving, at that time do you not experience intense painful, sharp, severe feelings caused by your own exertion. This being so, it would not be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away. If, friends Jains, at a time when there is intense exertion for you, intense striving, at that time you were not to experience intense painful, sharp, severe feelings caused by your own exertion; but at a time when there is no intense exertion

for you, no intense striving, at that time you were to experience intense painful, sharp, severe feelings caused by your own exertion; this being so, it would be proper for the venerable Jains to explain - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away."

"But because, friends Jains, at a time when there is intense exertion for you, intense striving, at that time you experience intense painful, sharp, severe feelings caused by your own exertion; but at a time when there is no intense exertion for you, no intense striving, at that time you do not experience intense painful, sharp, severe feelings caused by your own exertion; you yourselves, while experiencing painful, sharp, severe feelings caused by your own exertion, through ignorance, not knowing, and confusion, believe wrongly - whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past. Thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the future; through no flowing in the future there is the destruction of action; through the destruction of action there is the destruction of suffering; through the destruction of suffering there is the destruction of feeling; through the destruction of feeling all suffering will be worn away.' Speaking thus, monks, I do not see any reasonable counter-argument among the Jains.

7. "Furthermore, monks, I say this to those Jains - 'What do you think, friends Jains, is it possible that this action to be experienced in the present life might by means or by striving become to be experienced in a future state?' 'No indeed, friend.' 'But is it possible that this action to be experienced in a future state might by means or by striving become to be experienced in the present life?' 'No indeed, friend.' 'What do you think, friends Jains, is it possible that this action to be experienced as pleasant might by means or by striving become to be experienced as unpleasant?' 'No indeed, friend.' 'But is it possible that this action to be experienced as unpleasant might by means or by striving become to be experienced as pleasant?' 'No indeed, friend.' 'What do you think, friends Jains, is it possible that this action to be experienced when fully ripened might by means or by striving become to be experienced when not fully ripened?' 'No indeed, friend.' 'But is it possible that this action to be experienced when not fully ripened might by means or by striving become to be experienced when fully ripened?' 'No indeed, friend.' 'What do you think, friends Jains, is it possible that this action to be experienced much might by means or by striving become to be experienced little?' 'No indeed, friend.' 'But is it possible that this action to be experienced little might by means or by striving become to be experienced much?' 'No indeed, friend.' 'What do you think, friends Jains, is it possible that this action that is to be experienced might by means or by striving become not to be experienced?' 'No indeed, friend.' 'But is it possible that this action that is not to be experienced might by means or by striving become to be experienced?' 'No indeed, friend.'

8. "Thus indeed, friends Jains, this action that is to be experienced in the present life - that it might by means or by striving become to be experienced in a future state - this is not possible; but this action that is to be experienced in a future state - that it might by means or by striving become to be experienced in the present life - this is not possible; this action that is to be experienced as pleasant - that it might by means or by striving become to be experienced as unpleasant - this is not possible; this action that is to be experienced as unpleasant - that it might by means or by striving become to be experienced as pleasant - this is not possible; this action that is to be experienced when fully ripened - that it might by means or by striving become to be experienced when not fully ripened - this is not possible; this action that is to be experienced when not fully ripened - that it might by means or by striving become to be experienced when fully ripened - this is not possible; this action that is to be experienced much - that it might by means or by striving become to be experienced little - this is not possible; this action that is to be experienced little - that it might by means or by striving become to be experienced much - this is not possible; this action that is to be experienced - that it might by means or by striving become not to be experienced - this is not possible; this action that is not to be experienced - that it might by means or by striving become to be experienced - this is not possible; this being so, the venerable Jains' exertion is fruitless, their striving is fruitless."

"Thus speaking, monks, are the Jains. For the Jains who speak thus, monks, ten reasonable counter-arguments come to a blameworthy position.

9. "If, monks, beings experience pleasure and pain caused by what was done in the past; certainly, monks, the Jains were doers of wrong-doing in the past, since they now experience such painful, sharp, severe feelings. If, monks, beings experience pleasure and pain because of the creation by a lord; certainly, monks, the Jains were created by an evil lord, since they now experience such painful, sharp, severe feelings. If, monks, beings experience pleasure and pain because of circumstance; certainly, monks, the Jains have evil circumstance, since they now experience such painful, sharp, severe feelings. If, monks, beings experience pleasure and pain because of rebirth; certainly, monks, the Jains have evil rebirth, since they now experience such painful, sharp, severe feelings. If, monks, beings experience pleasure and pain because of exertion in the present life; certainly, monks, the Jains have such exertion in the present life, since they now experience such painful, sharp, severe feelings.

"If, monks, beings experience pleasure and pain caused by what was done in the past, the Jains are blameworthy; but if beings do not experience pleasure and pain caused by what was done in the past, the Jains are blameworthy. If, monks, beings experience pleasure and pain because of the creation by a lord, the Jains are blameworthy; but if beings do not experience pleasure and pain because of the creation by a lord, the Jains are blameworthy. If, monks, beings experience pleasure and pain because of circumstance, the Jains are blameworthy; but if beings do not experience pleasure and pain because of circumstance, the Jains are blameworthy. If, monks, beings experience pleasure and pain because of rebirth, the Jains are blameworthy; but if beings do not experience pleasure and pain because of rebirth, the Jains are blameworthy. If, monks, beings experience pleasure and pain because of exertion in the present life, the Jains are blameworthy; but if beings do not experience

pleasure and pain because of exertion in the present life, the Jains are blameworthy. Thus speaking, monks, are the Jains. For the Jains who speak thus, monks, these ten reasonable counter-arguments come to a blameworthy position. Thus, monks, exertion is fruitless, striving is fruitless.

10. "And how, monks, is exertion fruitful, is striving fruitful? Here, monks, a monk does not indeed oppress himself with suffering when he is not oppressed, and he does not abandon righteous happiness, and he is not infatuated with that happiness. He thus understands: 'For me, striving with activity regarding this source of suffering, through striving with activity there is dispassion; but for me, looking on with equanimity regarding this source of suffering, developing equanimity, there is dispassion.' He strives with activity there regarding whatever source of suffering for which, striving with activity, through striving with activity there is dispassion. But he develops equanimity there regarding whatever source of suffering for which, looking on with equanimity, developing equanimity, there is dispassion. For that one, striving with activity regarding that source of suffering, through striving with activity there is dispassion - thus for him that suffering is worn away. For that one, looking on with equanimity regarding that source of suffering, developing equanimity, there is dispassion - thus for him that suffering is worn away.

11. "Just as, monks, a man might be filled with lust for a woman, with mind bound in love, with acute desire, with acute longing. He might see that woman standing together with another man, conversing, joking, laughing. What do you think, monks, would sorrow, lamentation, suffering, displeasure, and anguish arise in that man having seen that woman standing together with another man, conversing, joking, laughing?" "Yes, venerable sir." "What is the reason for this?" "Because, venerable sir, that man is filled with lust for that woman, with mind bound in love, with acute desire, with acute longing. Therefore, having seen that woman standing together with another man, conversing, joking, laughing, sorrow, lamentation, suffering, displeasure, and anguish would arise." "Then, monks, it might occur to that man: 'I am filled with lust for that woman, with mind bound in love, with acute desire, with acute longing. Having seen that woman standing together with another man, conversing, joking, laughing, sorrow, lamentation, suffering, displeasure, and anguish arise in me. What if I were to abandon the desire and lust I have for that woman?' He would abandon the desire and lust for that woman. He might see that woman at a later time standing together with another man, conversing, joking, laughing. What do you think, monks, would sorrow, lamentation, suffering, displeasure, and anguish arise in that man having seen that woman standing together with another man, conversing, joking, laughing?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, that man is without lust for that woman. Therefore, having seen that woman standing together with another man, conversing, joking, laughing, sorrow, lamentation, suffering, displeasure, and anguish would not arise."

"Just so, monks, a monk does not indeed oppress himself with suffering when he is not oppressed, and he does not abandon righteous happiness, and he is not infatuated with that happiness. He thus understands: 'For me, striving with activity regarding this source of suffering, through striving with activity there is dispassion; but for me, looking on with equanimity regarding this source of suffering, developing equanimity, there is dispassion.' He strives with activity there regarding whatever

source of suffering for which, striving with activity, through striving with activity there is dispassion; but he develops equanimity there regarding whatever source of suffering for which, looking on with equanimity, developing equanimity, there is dispassion. For that one, striving with activity regarding that source of suffering, through striving with activity there is dispassion - thus for him that suffering is worn away. For that one, looking on with equanimity regarding that source of suffering, developing equanimity, there is dispassion - thus for him that suffering is worn away. Thus also, monks, exertion is fruitful, striving is fruitful.

12. "Furthermore, monks, a monk considers thus: 'When I dwell comfortably, unwholesome mental states increase and wholesome mental states decline; but when I strive with difficulty, unwholesome mental states decline and wholesome mental states increase. What if I were to strive with difficulty?' He strives with difficulty. As he strives with difficulty, unwholesome mental states decline and wholesome mental states increase. He does not at a later time strive with difficulty. What is the reason for this? For that monk, monks, for whatever purpose he would strive with difficulty, that purpose has been achieved for him. Therefore he does not at a later time strive with difficulty. Just as, monks, a fletcher heats an arrow over two firebrands, scorches it, makes it straight and workable. When, monks, the fletcher's arrow has been heated over two firebrands, scorched, made straight and workable, that fletcher does not at a later time heat the arrow over two firebrands, scorch it, make it straight and workable. What is the reason for this? For that fletcher, monks, for whatever purpose he would heat the arrow over two firebrands, scorch it, make it straight and workable, that purpose has been achieved for him. Therefore the fletcher does not at a later time heat the arrow over two firebrands, scorch it, make it straight and workable. Just so, monks, a monk considers thus: 'When I dwell comfortably, unwholesome mental states increase and wholesome mental states decline; but when I strive with difficulty, unwholesome mental states decline and wholesome mental states increase. What if I were to strive with difficulty?' He strives with difficulty. As he strives with difficulty, unwholesome mental states decline and wholesome mental states increase. He does not at a later time strive with difficulty. What is the reason for this? For that monk, monks, for whatever purpose he would strive with difficulty, that purpose has been achieved for him. Therefore he does not at a later time strive with difficulty. Thus also, monks, exertion is fruitful, striving is fruitful.

13. "Furthermore, monks, here a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and

beard, put on ochre robes, and go forth from home into homelessness?' At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

14. "Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings. Having abandoned taking what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing. Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, nor having heard something elsewhere does he repeat it here to divide those people - Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. He abstains from damaging seed and plant life. He eats only one meal a day, abstaining from eating at night, abstaining from food at improper times. He abstains from watching dancing, singing, music and shows. He abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations. He abstains from high and luxurious beds. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and swine. He abstains from accepting elephants, cattle, horses and mares. He abstains from accepting fields and land. He abstains from running messages and errands. He abstains from buying and selling. He abstains from using false weights, false metals, and false measures. He abstains from cheating, deceiving, fraud and crooked dealings. He abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

"He is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Just as a winged bird, wherever it flies, flies with its wings as its only burden, just so a monk is content with a robe for tending the body, with almsfood for tending the belly; wherever he goes, he goes having taken only these with him. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness.

15. He, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness.

"He 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.

16. "He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, 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. Thus also, monks, exertion is fruitful, striving is fruitful.

"Furthermore, monks, with the subsiding of applied and sustained thought, a monk 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. Thus also, monks, exertion is fruitful, striving is fruitful.

"Furthermore, monks, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences happiness with the body. That which the noble ones declare - 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. Thus also, monks, exertion is fruitful, striving is fruitful.

"Furthermore, monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Thus also, monks, exertion is fruitful, striving is fruitful.

17. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects 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 he recollects manifold past lives. Thus also, monks, exertion is fruitful, striving is fruitful.

18. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands 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, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. Thus also, monks, exertion is fruitful, striving is fruitful.

19. "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He 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.' He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' 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 was to be done has been done, there is no more of this state of being.' Thus also, monks, exertion is fruitful, striving is fruitful. Thus speaking, monks, are the Truth-finders. For the Truth-finders who speak thus, monks, ten reasonable grounds for praise come.

20. "If, monks, beings experience pleasure and pain caused by what was done in the past; certainly, monks, the Truth-finder was a doer of good deeds in the past, since he now feels such pleasant feelings without mental corruptions. If, monks, beings experience pleasure and pain because of the creation by a lord; certainly, monks, the Truth-finder was created by a good lord, since he now feels such pleasant feelings without mental corruptions. If, monks, beings experience pleasure and pain because of circumstance; certainly, monks, the Truth-finder has good circumstance, since he now feels such pleasant feelings without mental corruptions. If, monks, beings experience pleasure and pain because of rebirth; certainly, monks, the Truth-finder has good rebirth, since he now feels such pleasant feelings without mental corruptions. If, monks, beings experience pleasure and pain because of exertion in the present life; certainly, monks, the Truth-finder has good exertion in the present life, since he now feels such pleasant feelings without mental corruptions.

"If, monks, beings experience pleasure and pain caused by what was done in the past, the Truth-finder is praiseworthy; but if beings do not experience pleasure and pain caused by what was done in the past, the Truth-finder is praiseworthy. If, monks, beings experience pleasure and pain because of the creation by a lord, the Truth-finder is praiseworthy; but if beings do not experience pleasure and pain because of the creation by a lord, the Truth-finder is praiseworthy. If, monks, beings experience pleasure and pain because of circumstance, the Truth-finder is praiseworthy; but if beings do not experience pleasure and pain because of circumstance, the Truth-finder is praiseworthy. If, monks, beings experience pleasure and pain because of rebirth, the Truth-finder is praiseworthy; but if beings do not experience pleasure and pain because of rebirth, the Truth-finder is praiseworthy. If, monks, beings experience pleasure and pain because of exertion in the present life, the Truth-finder is praiseworthy; but if beings do not experience pleasure and pain because of exertion in the present life, the Truth-finder is praiseworthy. Thus speaking, monks, are the Truth-finders. For the Truth-finders who speak thus, monks, these ten reasonable grounds for praise come."

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

The Discourse at Devadaha is concluded as first.

2. The Discourse on the Five and Three

21. 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, there are some ascetics and brahmins who theorise about the future, hold views about the future, and referring to the future, assert various doctrinal positions. 'The self is percipient and healthy after death' - thus some assert; 'The self is non-percipient and healthy after death' - thus some assert; 'The self is neither percipient nor non-percipient and healthy after death' - thus some assert; or else they proclaim the annihilation, destruction and non-existence of an existing being, or else some assert Nibbāna in the present life. Thus they proclaim the self as existing and healthy after death, or else they proclaim the annihilation, destruction and non-existence of an existing being, or else some assert Nibbāna in the present life. Thus these five become three, and three become five - this is the synopsis of the five and three.

22. "Therein, monks, as to those ascetics and brahmins who proclaim a percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a neither material nor immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self identical in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self different in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self limited in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self limitless in perception, healthy after death, or else some who have transcended this assert the consciousness circular meditation object as limitless and imperturbable. Monks, the Truth-finder directly knows this. Those venerable ascetics and brahmins who proclaim a percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a neither material nor immaterial percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self identical in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self different in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self limited in perception, healthy after death, or those venerable ascetics and brahmins who proclaim a percipient self limitless in perception, healthy after death, or else whichever of these perceptions is declared to be pure, supreme, highest, unsurpassed - whether perceptions of material form, whether perceptions of the immaterial, whether perceptions of unity, whether perceptions of diversity. 'There is nothing' - some assert the plane of nothingness as limitless and imperturbable. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus

having understood, seeing the escape from that, the Truth-finder has gone beyond it.

23. "Therein, monks, as to those ascetics and brahmins who proclaim a non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a neither material nor immaterial non-percipient self, healthy after death. Therein, monks, as to those ascetics and brahmins who proclaim a percipient self, healthy after death, these protest against them. What is the reason for this? Perception is a disease, perception is a boil, perception is a dart; this is peaceful, this is sublime, that is to say - 'non-perception.' Monks, the Truth-finder directly knows this: those venerable ascetics and brahmins who proclaim a non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a neither material nor immaterial non-percipient self, healthy after death. Whoever indeed, monks, whether ascetic or brahmin, should speak thus - 'I will declare the coming or going or passing away or rebirth or growth or increase or expansion of consciousness apart from matter, apart from feeling, apart from perception, apart from activities' - this is impossible. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

24. "Therein, monks, as to those ascetics and brahmins who proclaim a neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a neither material nor immaterial neither percipient-nor-non-percipient self, healthy after death. Therein, monks, as to those ascetics and brahmins who proclaim a percipient self, healthy after death, these protest against them, and those venerable ascetics and brahmins who proclaim a non-percipient self, healthy after death, these protest against them. What is the reason for this? Perception is a disease, perception is a boil, perception is a dart; non-perception is confusion; this is peaceful, this is sublime, that is to say - 'neither perception nor non-perception.' Monks, the Truth-finder directly knows this. Those venerable ascetics and brahmins who proclaim a neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a material neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim an immaterial neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins who proclaim a both material and immaterial neither percipient-nor-non-percipient self, healthy after death, or those venerable ascetics and brahmins

who proclaim a neither material nor immaterial neither percipient-nor-non-percipient self, healthy after death. Whatever ascetics or brahmins, monks, who proclaim the acquisition of this plane by means of what is merely seen, heard, sensed, cognised, and activities, this, monks, is declared to be a disaster for the acquisition of this plane. Because this plane, monks, is not declared to be attainable through the attainment of activities; this plane, monks, is declared to be attainable through the attainment of the residue of activities. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

25. "Therein, monks, as to those ascetics and brahmins who proclaim the annihilation, destruction and non-existence of an existing being, therein, monks, as to those ascetics and brahmins who proclaim a percipient self, healthy after death, these protest against them, and those venerable ascetics and brahmins who proclaim a non-percipient self, healthy after death, these protest against them, and those venerable ascetics and brahmins who proclaim a neither percipient-nor-non-percipient self, healthy after death, these protest against them. What is the reason for this? All these venerable ascetics and brahmins assert only attachment regarding the future - 'Thus after death we shall be, thus after death we shall be.' Just as a merchant going on trade thinks thus - 'From this I shall get this, by this I shall obtain this,' just so these venerable ascetics and brahmins seem to me like merchants - 'Thus after death we shall be, thus after death we shall be.' Monks, the Truth-finder directly knows this. Those venerable ascetics and brahmins who proclaim the annihilation, destruction and non-existence of an existing being, they, through fear of identity, through disgust with identity, run around and revolve around identity itself. Just as a dog bound by a leash, tied to a firm post or stake, runs around and revolves around that very post or stake; just so these venerable ascetics and brahmins, through fear of identity, through disgust with identity, run around and revolve around identity itself. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

26. "Whatever ascetics or brahmins, monks, who theorise about the future, hold views about the future, and referring to the future, assert various doctrinal positions, all of them assert these five planes only or one or other of them.

27. "Monks, there are some ascetics and brahmins who theorise about the past, hold views about the past, and referring to the past, assert various doctrinal positions. 'The self and the world are eternal, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are non-eternal, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are both eternal and non-eternal, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are neither eternal nor non-eternal, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are finite, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are infinite, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are both finite and infinite, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are neither finite nor infinite, only this is the truth, anything else is vain' - thus some assert; 'The self and the world have unified perception, only this is the

truth, anything else is vain' - thus some assert; 'The self and the world have diverse perception, only this is the truth, anything else is vain' - thus some assert; 'The self and the world have limited perception, only this is the truth, anything else is vain' - thus some assert; 'The self and the world have measureless perception, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are exclusively happy, only this is the truth, anything else is vain' - thus some assert; 'The self and the world are exclusively suffering, only this is the truth, anything else is vain' - thus some assert; 'The self and the world experience both happiness and suffering, only this is the truth, anything else is vain' - thus some assert; 'The self and the world experience neither suffering nor happiness, only this is the truth, anything else is vain' - thus some assert.

28. "Therein, monks, as to those ascetics and brahmins who hold such views and such opinions - 'The self and the world are eternal, only this is the truth, anything else is vain,' that they will have knowledge individually, pure and bright, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it - this is impossible. But, monks, when there is no knowledge individually that is pure and bright, whatever portion of knowledge those venerable ascetics and brahmins purify therein, that too is declared to be clinging for those venerable ascetics and brahmins. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

29. "Therein, monks, as to those ascetics and brahmins who hold such views and such opinions - 'The self and the world are non-eternal, only this is the truth, anything else is vain,' etc. The self and the world are both eternal and non-eternal, The self and the world are neither eternal nor non-eternal, The self and the world are finite, The self and the world are infinite, The self and the world are both finite and infinite, The self and the world are neither finite nor infinite, The self and the world have unified perception, The self and the world have diverse perception, The self and the world have limited perception, The self and the world have measureless perception, The self and the world are exclusively happy, The self and the world are exclusively suffering, The self and the world experience both happiness and suffering, The self and the world experience neither suffering nor happiness, only this is the truth, anything else is vain, that they will have knowledge individually, pure and bright, apart from faith, apart from personal preference, apart from oral tradition, apart from reflection on appearances, apart from acceptance of a view after pondering it - this is impossible. But, monks, when there is no knowledge individually that is pure and bright, whatever portion of knowledge those venerable ascetics and brahmins purify therein, that too is declared to be clinging for those venerable ascetics and brahmins. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

30. "Here, monks, some ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, having attained the rapture of solitude, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained the rapture of solitude.' That rapture of solitude of his ceases. With the cessation of the rapture of solitude, displeasure arises; with the cessation of

displeasure, the rapture of solitude arises. Just as, monks, what the shade leaves, the sunshine pervades; what the sunshine leaves, the shade pervades; just so, monks, with the cessation of the rapture of solitude, displeasure arises; with the cessation of displeasure, the rapture of solitude arises. Monks, the Truth-finder directly knows this. This venerable ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, having attained the rapture of solitude, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained the rapture of solitude.' That rapture of solitude of his ceases. With the cessation of the rapture of solitude, displeasure arises; with the cessation of displeasure, the rapture of solitude arises. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

31. "Here again, monks, some ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, having attained spiritual happiness, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained spiritual happiness.' That spiritual happiness of his ceases. With the cessation of spiritual happiness, the rapture of solitude arises; with the cessation of the rapture of solitude, spiritual happiness arises. Just as, monks, what the shade leaves, the sunshine pervades; what the sunshine leaves, the shade pervades; just so, monks, with the cessation of spiritual happiness, the rapture of solitude arises; with the cessation of the rapture of solitude, spiritual happiness arises. Monks, the Truth-finder directly knows this. This venerable ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, having attained spiritual happiness, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained spiritual happiness.' That spiritual happiness of his ceases. With the cessation of spiritual happiness, the rapture of solitude arises; with the cessation of the rapture of solitude, spiritual happiness arises. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

32. "Here again, monks, some ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, through the transcendence of spiritual happiness, having attained neither-unpleasant-nor-pleasant feeling, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained neither-unpleasant-nor-pleasant feeling.' That neither-unpleasant-nor-pleasant feeling of his ceases. With the cessation of neither-unpleasant-nor-pleasant feeling, spiritual happiness arises; with the cessation of spiritual happiness, neither-unpleasant-nor-pleasant feeling arises. Just as, monks, what the shade leaves, the sunshine pervades; what the sunshine leaves, the shade pervades; just so, monks, with the cessation of neither-unpleasant-nor-pleasant feeling, spiritual happiness arises; with the cessation of spiritual happiness, neither-unpleasant-nor-pleasant feeling arises. Monks, the Truth-

finder directly knows this. This venerable ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, through the transcendence of spiritual happiness, having attained neither-unpleasant-nor-pleasant feeling, dwells - 'This is peaceful, this is sublime, that is to say, I dwell having attained neither-unpleasant-nor-pleasant feeling.' That neither-unpleasant-nor-pleasant feeling of his ceases. With the cessation of neither-unpleasant-nor-pleasant feeling, spiritual happiness arises; with the cessation of spiritual happiness, neither-unpleasant-nor-pleasant feeling arises. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

33. "Here again, monks, some ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, through the transcendence of spiritual happiness, through the transcendence of neither-unpleasant-nor-pleasant feeling - regards thus: 'I am peaceful, I am quenched, I am without clinging.' Monks, the Truth-finder directly knows this. This venerable ascetic or brahmin, through the relinquishment of views about the past and through the relinquishment of views about the future, through altogether not taking a stand on the mental fetters of sensuality, through the transcendence of the rapture of solitude, through the transcendence of spiritual happiness, through the transcendence of neither-unpleasant-nor-pleasant feeling - regards thus: 'I am peaceful, I am quenched, I am without clinging'; certainly this venerable one asserts a practice suitable for Nibbāna. And yet this venerable ascetic or brahmin, clinging, clings to a view about the past, or clinging, clings to a view about the future, or clinging, clings to a mental fetter of sensuality, or clinging, clings to the rapture of solitude, or clinging, clings to spiritual happiness, or clinging, clings to neither-unpleasant-nor-pleasant feeling. And whatever this venerable one - regards thus: 'I am peaceful, I am quenched, I am without clinging' - that too is declared to be clinging for this venerable ascetic or brahmin. 'This is conditioned, gross; but there is the cessation of activities, there is this' - thus having understood, seeing the escape from that, the Truth-finder has gone beyond it.

"But this, monks, is the unsurpassed state of supreme peace that has been fully awakened to by the Truth-finder, that is to say - having understood as they really are the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, deliverance through non-clinging."

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

The Discourse on the Five and Three is concluded as second.

3. The Discourse on "What Do You Think About Me?"

34. Thus have I heard - On one occasion the Blessed One was dwelling at Pisinārā in the Baliharaṇa jungle thicket. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "What do you think about me, monks - 'The ascetic Gotama expounds the Teaching because of robes, or the ascetic Gotama expounds the Teaching because of almsfood, or the ascetic Gotama expounds the Teaching because of lodging, or the ascetic Gotama expounds the Teaching because of this or that existence'?" "Indeed, venerable sir, we do not think thus about the Blessed One - 'The ascetic Gotama expounds the Teaching because of robes, or the ascetic Gotama expounds the Teaching because of almsfood, or the ascetic Gotama expounds the Teaching because of lodging, or the ascetic Gotama expounds the Teaching because of this or that existence.'"

"And if indeed you do not think thus about me, monks - 'The ascetic Gotama expounds the Teaching because of robes, etc. or the ascetic Gotama expounds the Teaching because of this or that existence'; then what indeed do you think about me, monks?" "Thus indeed, venerable sir, we think about the Blessed One - 'The Blessed One is compassionate, seeking our welfare; he expounds the Teaching out of compassion.'" "And if indeed you think thus about me, monks - 'The Blessed One is compassionate, seeking our welfare; he expounds the Teaching out of compassion.'"

35. "Therefore, monks, those teachings that have been taught by me through direct knowledge, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - therein all should train in unity, being joyful, not disputing. And, monks, while you are in unity, being joyful, not disputing, training, there might be two monks having different views on the higher teaching. If therein you should think thus - 'These venerable ones are indeed different in meaning and different in phrasing,' therein whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones are indeed different in meaning and different in phrasing. May the venerable ones know this by this method too - how there is difference in meaning and difference in phrasing. May the venerable ones not commit contention.' Then, of the other monks on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones are indeed different in meaning and different in phrasing. May the venerable ones know this by this method too - how there is difference in meaning and difference in phrasing. May the venerable ones not commit contention.' Thus what is misapprehended should be kept as misapprehended, what is rightly taken should be kept as rightly taken. Having kept what is misapprehended as misapprehended, having kept what is rightly taken as rightly taken, whatever is the Teaching, whatever is the monastic discipline, that should be spoken.

36. "If therein you should think thus - 'These venerable ones are indeed different in meaning, but agree in phrasing,' therein whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones are indeed different in meaning, but agree in phrasing. May the venerable ones know this by this method too - how there is difference in meaning, but agreement in phrasing. May the venerable ones not commit contention.' Then, of the other monks

on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones are indeed different in meaning, but agree in phrasing. May the venerable ones know this by this method too - how there is difference in meaning, but agreement in phrasing. May the venerable ones not commit contention.' Thus what is misapprehended should be kept as misapprehended, what is rightly taken should be kept as rightly taken. Having kept what is misapprehended as misapprehended, having kept what is rightly taken as rightly taken, whatever is the Teaching, whatever is the monastic discipline, that should be spoken.

37. "If therein you should think thus - 'These venerable ones indeed agree in meaning, but are different in phrasing,' therein whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones indeed agree in meaning, but are different in phrasing. May the venerable ones know this by this method too - how there is agreement in meaning, but difference in phrasing. But this is a trifling matter, that is to say - the phrasing. May the venerable ones not commit contention over a trifle.' Then, of the other monks on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones indeed agree in meaning, but are different in phrasing. May the venerable ones know this by this method too - how there is agreement in meaning, but difference in phrasing. But this is a trifling matter, that is to say - the phrasing. May the venerable ones not commit contention over a trifle.' Thus what is rightly taken should be kept as rightly taken, what is misapprehended should be kept as misapprehended. Having kept what is rightly taken as rightly taken, having kept what is misapprehended as misapprehended, whatever is the Teaching, whatever is the monastic discipline, that should be spoken.

38. "If therein you should think thus - 'These venerable ones indeed agree in meaning and agree in phrasing,' therein whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones indeed agree in meaning and agree in phrasing. May the venerable ones know this by this method too - how there is agreement in meaning and agreement in phrasing. May the venerable ones not commit contention.' Then, of the other monks on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'The venerable ones indeed agree in meaning and agree in phrasing. May the venerable ones know this by this method too - how there is agreement in meaning and agreement in phrasing. May the venerable ones not commit contention.' Thus what is rightly taken should be kept as rightly taken. Having kept what is rightly taken as rightly taken, whatever is the Teaching, whatever is the monastic discipline, that should be spoken.

39. "And, monks, while you are in unity, being joyful, not disputing, training, if there should be an offence or a transgression by a certain monk, there, monks, one should not be hasty with accusation. The person should be examined - 'Thus there will be non-harming for me and non-injury for the other person, for the other person is without wrath, without resentment, not holding views firmly, relinquishing them easily, and I am able, having raised this person up from the unwholesome, to establish him in the wholesome.' If, monks, it is thus, it is proper for speaking.

"But if, monks, it is thus - 'There will be non-harming for me and injury for the other

person, for the other person is prone to wrath, bears grudges, not holding views firmly, relinquishing them easily, and I am able, having raised this person up from the unwholesome, to establish him in the wholesome. But this is a trifling matter, that is to say - the injury to the other person. Then this indeed is more - that I am able, having raised this person up from the unwholesome, to establish him in the wholesome.' If, monks, it is thus, it is proper for speaking.

"But if, monks, it is thus - 'There will be harming for me and non-injury for the other person. For the other person is without wrath, without resentment, holding views firmly, relinquishing them with difficulty, and I am able, having raised this person up from the unwholesome, to establish him in the wholesome. But this is a trifling matter, that is to say - the harming to me. Then this indeed is more - that I am able, having raised this person up from the unwholesome, to establish him in the wholesome.' If, monks, it is thus, it is proper for speaking.

"But if, monks, it is thus - 'There will be harming for me and injury for the other person. For the other person is prone to wrath, bears grudges, holding views firmly, relinquishing them with difficulty, and I am able, having raised this person up from the unwholesome, to establish him in the wholesome. But this is a trifling matter, that is to say - there will be harming for me and injury for the other person. Then this indeed is more - that I am able, having raised this person up from the unwholesome, to establish him in the wholesome.' If, monks, it is thus, it is proper for speaking.

"But if, monks, it is thus - 'There will be harming for me and injury for the other person. For the other person is prone to wrath, bears grudges, holding views firmly, relinquishing them with difficulty, and I am not able, having raised this person up from the unwholesome, to establish him in the wholesome.' Towards such a person, monks, equanimity should not be disregarded.

40. "And, monks, while you are in unity, being joyful, not disputing, training, there might arise among you mutual verbal exchange, insolence of views, mental resentment, displeasure, and dissatisfaction. Therein, of the monks on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'That which has arisen among us, friends, while we were in unity, being joyful, not disputing, training - mutual verbal exchange, insolence of views, mental resentment, displeasure, and dissatisfaction - knowing this, the ascetic would censure us.' Answering rightly, monks, a monk would answer thus: 'That which has arisen among us, friends, while we were in unity, being joyful, not disputing, training - mutual verbal exchange, insolence of views, mental resentment, displeasure, and dissatisfaction - knowing this, the ascetic would censure us. But, friend, without abandoning this mental state, could one realise Nibbāna?' Answering rightly, monks, a monk would answer thus: 'Friend, without abandoning this mental state, one could not realise Nibbāna.'

"Then, of the other monks on one side, whichever monk you consider easier to admonish, having approached him, he should be addressed thus - 'That which has arisen among us, friends, while we were in unity, being joyful, not disputing, training - mutual verbal exchange, insolence of views, mental resentment, displeasure, and dissatisfaction - knowing this, the ascetic would censure us.' Answering rightly, monks, a monk would answer thus: 'That which has arisen among us, friends, while

we were in unity, being joyful, not disputing, training - mutual verbal exchange, insolence of views, mental resentment, displeasure, and dissatisfaction - knowing this, the ascetic would censure us. But, friend, without abandoning this mental state, could one realise Nibbāna?' Answering rightly, monks, a monk would answer thus: 'Friend, indeed without abandoning this mental state, one could not realise Nibbāna.'

"If, monks, others were to ask that monk thus - 'Were these monks raised up from the unwholesome and established in the wholesome by the venerable one?' Answering rightly, monks, a monk would answer thus: 'Here I, friends, approached the Blessed One. To me the Blessed One expounded the Teaching. Having heard that Teaching, I spoke to those monks. Those monks, having heard that Teaching, rose up from the unwholesome and became established in the wholesome.' Answering thus, monks, a monk neither exalts himself nor scoffs at others, and he explains what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position."

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

The Discourse on What Do You Think of Me is concluded as third.

4. The Discourse at Sāmagāma

41. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Sāmagāma. Now at that time Nigaṇṭha Nāṭaputta had recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline! You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted. You are proven wrong, go and free yourself from your doctrine; or disentangle yourself if you can." Methinks there was murder indeed among the Jain followers of Nāṭaputta. Even those disciples of Nigaṇṭha Nāṭaputta who were laypeople clad in white were wearied, dispassionate, and disappointed with the Jain followers of Nāṭaputta, as is natural with a Teaching and discipline that is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One, with its monument broken, without refuge.

42. Then the novice Cunda, having completed the rains retreat at Pāvā, went to Sāmagāma, and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the novice Cunda said this to the Venerable Ānanda - "Venerable sir, Nigaṇṭha Nāṭaputta has recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, etc. with its monument broken, without refuge." When this was said, the Venerable Ānanda said this to the novice Cunda - "There is indeed, friend Cunda, a

subject for discussion to see the Blessed One. Come, friend Cunda, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One." "Yes, venerable sir," the novice Cunda assented to the Venerable Ānanda.

Then the Venerable Ānanda and the novice Cunda approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "This novice Cunda, venerable sir, says thus - 'Venerable sir, Nigaṇṭha Nāṭaputta has recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, etc. with its monument broken, without refuge.' It occurs to me, venerable sir, thus - 'May there not be contention in the monastic community after the passing of the Blessed One; for that contention would be for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans.'"

43. "What do you think, Ānanda, those teachings that have been taught by me through direct knowledge, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - do you see, Ānanda, even two monks having different views regarding these teachings?" "Those teachings, venerable sir, that have been taught by the Blessed One through direct knowledge, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - I do not see even two monks having different views regarding these teachings. But, venerable sir, those persons who dwell depending on the Blessed One, they too, after the passing of the Blessed One, might generate contention in the monastic community regarding livelihood or regarding the principal monastic code. That contention would be for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans." That contention is a trifle, Ānanda, that is to say - regarding livelihood or regarding the principal monastic code. But if, Ānanda, contention were to arise in the monastic community regarding the path or the practice; that contention would be for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans.

44. "There are, Ānanda, these six sources of contention. What are the six? Here, Ānanda, a monk is prone to wrath and bears grudges. Ānanda, a monk who is prone to wrath and bears grudges, he dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, and is not one who fulfils the training. Ānanda, a monk who dwells disrespectful towards the Teacher, not deferential, towards the Teaching... dwells disrespectful towards the Community, not deferential, is not one who fulfils the training, he generates contention in the Community; which contention is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. If you, Ānanda, should perceive such a source of contention internally or externally, there you, Ānanda, should strive for the abandoning of that very evil source of contention. If you, Ānanda, should not perceive such a source of contention internally

or externally. There you, Ānanda, should proceed for the non-flowing in the future of that very evil source of contention. Thus there is the abandoning of this evil source of contention, thus there is the non-flowing in the future of this evil source of contention.

45. "Furthermore, Ānanda, a monk is one who depreciates another's worth and is spiteful. Etc. He is envious and stingy. Etc. He is fraudulent and deceitful. Etc. He has evil desires and has wrong view. Etc.. He is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. Ānanda, a monk who is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty, he dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, and is not one who fulfils the training. Ānanda, a monk who dwells disrespectful towards the Teacher, not deferential, towards the Teaching... Towards the Community... is not one who fulfils the training, he generates contention in the Community; which contention is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. If you, Ānanda, should perceive such a source of contention internally or externally. There you, Ānanda, should strive for the abandoning of that very evil source of contention. If you, Ānanda, should not perceive such a source of contention internally or externally, there you, Ānanda, should proceed for the non-flowing in the future of that very evil source of contention. Thus there is the abandoning of this evil source of contention, thus there is the non-flowing in the future of this evil source of contention. These, Ānanda, are the six sources of contention.

46. "There are these four legal cases, Ānanda. What are the four? Legal case arising from contention, legal case arising from censure, legal case arising from offences, legal case arising from obligations - these, Ānanda, are the four legal cases. There are, however, these seven settlements of legal cases, Ānanda - for the settling and appeasement of legal cases as they arise, the verdict in the presence should be given, the verdict of innocence should be given, the verdict of past insanity should be given, action should be taken according to acknowledgment, the decision of the majority, the decision for specific depravity, covering over with grass.

47. "And how, Ānanda, is there a verdict in the presence? Here, Ānanda, monks dispute: 'It is the Teaching' or 'It is not the Teaching' or 'It is monastic discipline' or 'It is not monastic discipline.' Those monks, Ānanda, should all gather together in unity. Having gathered together, the guideline of the Teaching should be examined. Having examined the guideline of the Teaching, as it accords therein, so that legal case should be settled. Thus indeed, Ānanda, is there a verdict in the presence; and thus here is the appeasement of certain legal cases, that is to say - by a verdict in the presence.

48. "And how, Ānanda, is there a decision of the majority? If, Ānanda, those monks are unable to settle that legal case in that residence, those monks, Ānanda, should go to a residence where there are more monks. There all should gather together in unity. Having gathered together, the guideline of the Teaching should be examined. Having examined the guideline of the Teaching, as it accords therein, so that legal case should be settled. Thus indeed, Ānanda, is there a decision of the majority; and thus here is the appeasement of certain legal cases, that is to say - by the decision of the majority.

49. "And how, Ānanda, is there a verdict of innocence? Here, Ānanda, monks accuse a monk of such a heavy offence, of expulsion or bordering on expulsion: 'Does the venerable one remember committing such a heavy offence, of expulsion or bordering on expulsion?' He speaks thus: 'No indeed, friend, I do not remember committing such a heavy offence, of expulsion or bordering on expulsion.' The verdict of innocence should be given to that monk, Ānanda. Thus indeed, Ānanda, is there a verdict of innocence; and thus here is the appeasement of certain legal cases, that is to say - by the verdict of innocence.

50. "And how, Ānanda, is there a verdict of past insanity? Here, Ānanda, monks accuse a monk of such a heavy offence, of expulsion or bordering on expulsion: 'Does the venerable one remember committing such a heavy offence, of expulsion or bordering on expulsion?' He speaks thus: 'I, friend, reached madness, a perversion of mind. By me, being mad, much that is unbecoming of a recluse was habitually done, spoken and undertaken. I do not remember that. That was done by me when confused.' The verdict of past insanity should be given to that monk, Ānanda. Thus indeed, Ānanda, is there a verdict of past insanity; and thus here is the appeasement of certain legal cases, that is to say - by the verdict of past insanity.

51. "And how, Ānanda, is there carrying out on acknowledgement? Here, Ānanda, a monk, whether accused or not accused, remembers an offence, reveals it, makes it clear. That monk, Ānanda, having approached a more senior monk, having arranged his robe on one shoulder, having paid homage at his feet, having sat down squatting, having raised joined palms, should address him thus - 'I, venerable sir, have committed such and such an offence; I acknowledge it.' He speaks thus: 'Do you see it?' 'Yes, I see it.' 'You should restrain yourself in the future.' Thus indeed, Ānanda, is there carrying out on acknowledgement; and thus here is the appeasement of certain legal cases, that is to say - by carrying out on acknowledgement.

52. "And how, Ānanda, is there a decision for specific depravity? Here, Ānanda, a monk accuses a monk of such a heavy offence, of expulsion or bordering on expulsion: 'Does the venerable one remember committing such a heavy offence, of expulsion or bordering on expulsion?' He speaks thus: 'No indeed, friend, I do not remember committing such a heavy offence, of expulsion or bordering on expulsion.' He presses him as he tries to wriggle out: 'Come now, venerable one, know well whether you remember committing such a heavy offence, of expulsion or bordering on expulsion.' He speaks thus: 'No indeed, friend, I do not remember committing such a heavy offence, of expulsion or bordering on expulsion; but I do remember, friend, committing such a trifling offence.' He presses him as he tries to wriggle out: 'Come now, venerable one, know well whether you remember committing such a heavy offence, of expulsion or bordering on expulsion.' He speaks thus: 'Indeed, friend, having committed such a trifling offence, I would acknowledge it without being asked. Why then would I not acknowledge when asked having committed such a heavy offence, of expulsion or bordering on expulsion?' He speaks thus: 'Indeed, friend, having committed such a trifling offence, you would not acknowledge it without being asked; why then would you acknowledge when asked having committed such a heavy offence, of expulsion or bordering on expulsion? Come now, venerable one, know well whether you remember committing such a heavy offence, of expulsion or bordering on expulsion.' He speaks thus: 'I do remember, friend, committing such a heavy

offence, of expulsion or bordering on expulsion. That was said by me in jest, that was said by me in fun - I do not remember committing such a heavy offence, of expulsion or bordering on expulsion.' Thus indeed, Ānanda, is there a decision for specific depravity; and thus here is the appeasement of certain legal cases, that is to say - by the decision for specific depravity.

53. "And how, Ānanda, is there covering over with grass? Here, Ānanda, when monks who are quarrelling, disputing, engaging in contention are dwelling, much that is unbecoming of a recluse has been habitually done, spoken and undertaken. Those monks, Ānanda, should all gather together in unity. Having gathered together, an experienced monk of the monks on one side, having risen from his seat, having arranged his robe on one shoulder, having extended joined palms in salutation, should inform the Community -

'Let the Community hear me, venerable sir. This much that is unbecoming of a recluse has been habitually done, spoken and undertaken by us who are quarrelling, disputing, engaging in contention while dwelling. If it is the proper time for the Community, I would confess in the midst of the Community by covering over with grass whatever offence of these venerable ones and whatever offence of my own, for the benefit of these venerable ones and for my own benefit, setting aside gross offences and those connected with laypeople.'

"Then an experienced monk of the other monks on one side, having risen from his seat, having arranged his robe on one shoulder, having extended joined palms in salutation, should inform the Community -

'Let the Community hear me, venerable sir. This much that is unbecoming of a recluse has been habitually done, spoken and undertaken by us who are quarrelling, disputing, engaging in contention while dwelling. If it is the proper time for the Community, I would confess in the midst of the Community by covering over with grass whatever offence of these venerable ones and whatever offence of my own, for the benefit of these venerable ones and for my own benefit, setting aside gross offences and those connected with laypeople.'

"Thus indeed, Ānanda, is there covering over with grass; and thus here is the appeasement of certain legal cases, that is to say - by covering over with grass.

54. "Ānanda, there are these six principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity. Which six? Here, Ānanda, a monk has bodily action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, Ānanda, a monk has verbal action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, Ānanda, a monk has mental action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to

concord, to unity.

"Furthermore, Ānanda, a monk - with those gains that are righteous and righteously acquired, even as little as what is contained in the bowl, with such gains - is one who shares without reservation, one who shares in common with virtuous fellows in the holy life. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, Ānanda, a monk - in whatever moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration, in such moral practices - dwells having attained similarity of morality with his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, Ānanda, a monk - in such a view that is noble and leading to liberation, that leads one who practises it to the complete destruction of suffering, in such a view - dwells having attained similarity of view with his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity. These, Ānanda, are the six principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"If you, Ānanda, should proceed having accepted these six principles of cordiality, do you see, Ānanda, any way of speaking, subtle or gross, that you would not accept?"

"No, Venerable Sir." "Therefore, Ānanda, proceed having accepted these six principles of cordiality. That will be for your welfare and happiness for a long time."

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

The Discourse at Sāmagāma is concluded as fourth.

5. The Discourse to Sunakkhatta

55. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time final liberating knowledge had been declared by several monks in the presence of the Blessed One - "We understand: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" Sunakkhatta the Licchavi's son heard - "It is said that final liberating knowledge has been declared by several monks in the presence of the Blessed One - 'We understand: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" Then Sunakkhatta the Licchavi's son approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Sunakkhatta the Licchavi's son said this to the Blessed One - "I have heard this, venerable sir - 'It is said that final liberating knowledge has been declared by several monks in the presence of the Blessed One - "We understand: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'" Those monks, venerable sir, who declared final liberating knowledge in the presence of the Blessed One - 'We understand: "Birth is

eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being" - did those monks, venerable sir, rightly declare final liberating knowledge, or are there some monks here who declared final liberating knowledge through overestimation?"

56. "Those monks, Sunakkhatta, who declared final liberating knowledge in my presence - 'We understand: "Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"" "Some monks here rightly declared final liberating knowledge, but some monks here declared final liberating knowledge through overestimation. Therein, Sunakkhatta, those monks who rightly declared final liberating knowledge, for them it is just so; but those monks who declared final liberating knowledge through overestimation, therein, Sunakkhatta, the Truth-finder thinks thus - 'I will expound to them the Teaching.' And thus here, Sunakkhatta, the Truth-finder thinks - 'I will expound to them the Teaching.' And yet here some foolish men, having prepared and prepared a question, approach the Truth-finder and ask. Therein, Sunakkhatta, even that which the Truth-finder thinks thus - 'I will expound to them the Teaching' - of that too there is alteration." "This is the time, Blessed One, this is the time, Fortunate One, that the Blessed One would expound the Teaching. Having heard from the Blessed One, the monks will remember it." "If so, Sunakkhatta, listen, pay close attention; I will speak." "Yes, venerable sir," Sunakkhatta the Licchavi's son assented to the Blessed One. The Blessed One said this -

57. "There are, Sunakkhatta, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, Sunakkhatta, are the five types of sensual pleasure.

58. "Now, Sunakkhatta, there is this possibility that here a certain person might be inclined to worldly material gains. For a person inclined to worldly material gains, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds happiness on account of that; but when talk connected with imperturbability is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. Just as, Sunakkhatta, a man might have been long absent from his own village or town. He might see a certain man who had recently departed from that village or town. He might ask that man about the security, the abundance of food, and the freedom from illness of that village or town; that man might tell him about the security, the abundance of food, and the freedom from illness of that village or town. What do you think, Sunakkhatta, would that man listen to that person, lend an ear, apply his mind to final liberating knowledge, associate with that person, and find happiness on account of that?" "Yes, venerable sir." "Just so, Sunakkhatta, there is this possibility that here a certain person might be inclined to worldly material gains. For a person inclined to worldly material gains, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds

happiness on account of that; but when talk connected with imperturbability is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. He should be known thus - 'This person inclined to worldly material gains is indeed unbound from the fetter of imperturbability.'"

59. "Now, Sunakkhatta, there is this possibility that here a certain person might be inclined to imperturbability. For a person inclined to imperturbability, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds happiness on account of that; but when talk connected with worldly material gains is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. Just as, Sunakkhatta, a withered leaf fallen from its binding is incapable of becoming green again; just so, Sunakkhatta, for a person inclined to imperturbability, the fetter of worldly material gains has fallen away. He should be known thus - 'This person inclined to imperturbability is indeed unbound from the fetter of worldly material gains.'"

60. "Now, Sunakkhatta, there is this possibility that here a certain person might be inclined to the plane of nothingness. For a person inclined to the plane of nothingness, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds happiness on account of that; but when talk connected with imperturbability is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. Just as, Sunakkhatta, a broad stone broken in two is incapable of being joined together; just so, Sunakkhatta, for a person inclined to the plane of nothingness, the fetter of imperturbability has been broken. He should be known thus - 'This person inclined to the plane of nothingness is indeed unbound from the fetter of imperturbability.'"

61. "Now, Sunakkhatta, there is this possibility that here a certain person might be inclined to the plane of neither-perception-nor-non-perception. For a person inclined to the plane of neither-perception-nor-non-perception, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds happiness on account of that; but when talk connected with the plane of nothingness is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. Just as, Sunakkhatta, a man who has eaten delightful food might vomit it up. What do you think, Sunakkhatta, would that man have any desire to eat that food again?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, that food is considered repulsive." "Just so, Sunakkhatta, for a person inclined to the plane of neither-perception-nor-non-perception, the fetter of the plane of nothingness has been vomited up. He should be known thus - 'This person inclined to the plane of neither-perception-nor-non-perception is indeed unbound from the fetter of the plane of nothingness.'"

62. "Now, Sunakkhatta, there is this possibility that here a certain person might be

rightly inclined to Nibbāna. For a person rightly inclined to Nibbāna, Sunakkhatta, talk befitting that becomes established, and he reflects upon and examines what conforms to that, and he associates with that person, and he finds happiness on account of that; but when talk connected with the plane of neither-perception-nor-non-perception is being spoken, he does not listen, does not lend an ear, does not set his mind on understanding, and he does not associate with that person, and he does not find happiness on account of that. Just as, Sunakkhatta, a palm tree with its crown cut off is incapable of further growth; just so, Sunakkhatta, for a person rightly inclined to Nibbāna, the fetter of the plane of neither-perception-nor-non-perception has its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. He should be known thus - 'This person rightly inclined to Nibbāna is indeed unbound from the fetter of the plane of neither-perception-nor-non-perception.'

63. "Now, Sunakkhatta, there is this possibility that here for a certain monk it might be thus - 'Craving is the dart, so said the ascetic, the poison-defect of ignorance, is transformed by desire, lust, and anger. That dart of craving has been abandoned by me, the poison-defect of ignorance has been removed, I am rightly inclined to Nibbāna.' Such might be his conceit, it being untrue. He might engage in those things that are unsuitable for one rightly inclined to Nibbāna; he might engage in unsuitable seeing of forms with the eye, he might engage in unsuitable sounds with the ear, he might engage in unsuitable odours with the nose, he might engage in unsuitable flavours with the tongue, he might engage in unsuitable tangible objects with the body, he might engage in unsuitable mental objects with the mind. For him engaged in unsuitable seeing of forms with the eye, engaged in unsuitable sounds with the ear, engaged in unsuitable odours with the nose, engaged in unsuitable flavours with the tongue, engaged in unsuitable tangible objects with the body, engaged in unsuitable mental objects with the mind, lust might assail the mind. With a mind assailed by lust, he might undergo death or suffering like death.

"Just as, Sunakkhatta, a man might be pierced by a dart with poison, thickly smeared. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might cut open the surface of the wound with a knife. Having cut open the surface of the wound with a knife, he might search for the dart with a probe. Having searched for the dart with a probe, he might pull out the dart, he might remove the poison-defect with residue of clinging. Knowing 'with residue of clinging,' he would speak thus - 'Hey man, the dart has been pulled out for you, the poison-defect has been removed with residue of clinging. And it is not sufficient for obstruction for you. You should eat suitable foods, lest while eating unsuitable foods the wound becomes festering. And from time to time you should wash the wound, from time to time you should anoint the surface of the wound, lest while not washing the wound from time to time, while not anointing the surface of the wound from time to time, pus and blood envelop the surface of the wound. And do not walk around in wind and heat, lest while walking around in wind and heat, a particle of dust assails the surface of the wound. And, hey man, you should dwell protecting the wound, caring for the wound.' He would think thus - 'The dart has been pulled out for me, the poison-defect has been removed without residue of clinging. And it is not sufficient for obstruction for me.' He might eat unsuitable foods. While eating unsuitable foods, the wound would become festering. And he would not wash the

wound from time to time, and he would not anoint the surface of the wound from time to time. While not washing the wound from time to time, while not anointing the surface of the wound from time to time, pus and blood would envelop the surface of the wound. And he would walk around in wind and heat. While walking around in wind and heat, a particle of dust would assail the surface of the wound. And he would not dwell protecting the wound, nor caring for the wound. Due to this unsuitable action, and the impure poison-defect removed with residue of clinging, by both of these the wound would become enlarged. With the wound become enlarged, he might undergo death or suffering like death.

"Just so, Sunakkhatta, there is this possibility that here for a certain monk it might be thus - 'Craving indeed is the dart, said by the ascetic, the poison of ignorance is transformed by desire, lust and anger. That dart of craving has been abandoned by me, the poison-defect of ignorance has been removed, I am rightly inclined to Nibbāna.' Such might be his conceit, it being untrue. He might engage in those things that are not beneficial for one rightly inclined to Nibbāna, he might engage in seeing forms with the eye that is not beneficial, he might engage in sounds with the ear that is not beneficial, he might engage in odours with the nose that is not beneficial, he might engage in flavours with the tongue that is not beneficial, he might engage in tangible objects with the body that is not beneficial, he might engage in mental objects with the mind that is not beneficial. For him engaged in unsuitable seeing of forms with the eye, engaged in unsuitable sounds with the ear, engaged in unsuitable odours with the nose, engaged in unsuitable flavours with the tongue, engaged in unsuitable tangible objects with the body, engaged in unsuitable mental objects with the mind, lust might assail the mind. With a mind assailed by lust, he might undergo death or suffering like death. For this is death, Sunakkhatta, in the Noble One's discipline: whoever, having rejected the training, returns to the lower life; for this is suffering like death, Sunakkhatta: that one commits a certain defiled offence.

64. "Now, Sunakkhatta, there is this possibility that here for a certain monk it might be thus - 'Craving indeed is the dart, said by the ascetic, the poison of ignorance is transformed by desire, lust and anger. That dart of craving has been abandoned by me, the poison-defect of ignorance has been removed, I am rightly inclined to Nibbāna.' Being mindful as one rightly inclined to Nibbāna, he would not engage in those things that are unsuitable for one rightly inclined to Nibbāna, he would not engage in unsuitable seeing of forms with the eye, he would not engage in unsuitable sounds with the ear, he would not engage in unsuitable odours with the nose, he would not engage in unsuitable flavours with the tongue, he would not engage in unsuitable tangible objects with the body, he would not engage in unsuitable mental objects with the mind. For him not engaged in unsuitable seeing of forms with the eye, not engaged in unsuitable sounds with the ear, not engaged in unsuitable odours with the nose, not engaged in unsuitable flavours with the tongue, not engaged in unsuitable tangible objects with the body, not engaged in unsuitable mental objects with the mind, lust would not assail the mind. With a mind not assailed by lust, he would neither undergo death nor suffering like death.

"Just as, Sunakkhatta, a man might be pierced by a dart with poison, thickly smeared. His friends and colleagues, relatives and blood-relations might set up a physician, a surgeon for him. That physician, that surgeon might cut open the surface of the

wound with a knife. Having cut open the surface of the wound with a knife, he might search for the dart with a probe. Having searched for the dart with a probe, he might pull out the dart, he might remove the poison-defect without residue of clinging. Knowing 'without residue of clinging,' he would speak thus - 'Hey man, the dart has been pulled out for you, the poison-defect has been removed without residue of clinging. And it is not sufficient for obstruction for you. You should eat suitable foods, lest while eating unsuitable foods the wound becomes festering. And from time to time you should wash the wound, from time to time you should anoint the surface of the wound. Lest while not washing the wound from time to time, while not anointing the surface of the wound from time to time, pus and blood envelop the surface of the wound. And do not walk around in wind and heat, lest while walking around in wind and heat, a particle of dust assails the surface of the wound. And, hey man, you should dwell protecting the wound, caring for the wound.' He would think thus - 'The dart has been pulled out for me, the poison-defect has been removed without residue of clinging. And it is not sufficient for obstruction for me.' He would eat suitable foods. While eating suitable foods, the wound would not become festering. And from time to time he would wash the wound, from time to time he would anoint the surface of the wound. While washing the wound from time to time, while anointing the surface of the wound from time to time, pus and blood would not envelop the surface of the wound. And he would not walk around in wind and heat. While not walking around in wind and heat, a particle of dust would not assail the surface of the wound. And he would dwell protecting the wound, caring for the wound. Due to this suitable action, and that poison-defect removed without residue of clinging, by both of these the wound would heal. With the wound healed, with skin grown over, he would neither undergo death nor suffering like death.

"Just so, Sunakkhatta, there is this possibility that here for a certain monk it might be thus - 'Craving indeed is the dart, said by the ascetic, the poison of ignorance is transformed by desire, lust and anger. That dart of craving has been abandoned by me, the poison-defect of ignorance has been removed, I am rightly inclined to Nibbāna.' Being mindful as one rightly inclined to Nibbāna, he would not engage in those things that are unsuitable for one rightly inclined to Nibbāna, he would not engage in unsuitable seeing of forms with the eye, he would not engage in unsuitable sounds with the ear, he would not engage in unsuitable odours with the nose, he would not engage in unsuitable flavours with the tongue, he would not engage in unsuitable tangible objects with the body, he would not engage in unsuitable mental objects with the mind. For him not engaged in unsuitable seeing of forms with the eye, not engaged in unsuitable sounds with the ear, not engaged in unsuitable odours with the nose, not engaged in unsuitable flavours with the tongue, not engaged in unsuitable tangible objects with the body, not engaged in unsuitable mental objects with the mind, lust would not assail the mind. With a mind not assailed by lust, he would neither undergo death nor suffering like death.

65. "This simile, Sunakkhatta, has been made by me for the purpose of conveying the meaning. Here indeed is the meaning - 'Wound', Sunakkhatta, is a designation for the six internal sense bases; 'poisonous discharge', Sunakkhatta, is a designation for ignorance; 'dart', Sunakkhatta, is a designation for craving; 'probe', Sunakkhatta, is a

designation for mindfulness; 'knife', Sunakkhatta, is a designation for noble wisdom; 'physician, surgeon', Sunakkhatta, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One.

"That indeed, Sunakkhatta, a monk who practises restraint regarding the six sense bases of contact, having understood 'clinging is the root of suffering' - thus having understood, being without clinging, liberated in the extinction of clinging, would turn his body towards clinging or would give rise to a thought - this is impossible. Just as, Sunakkhatta, a drinking bowl endowed with colour, endowed with odour, endowed with flavour; and it is conjoined with poison. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. What do you think, Sunakkhatta, would that man drink from that drinking bowl, knowing - 'Having drunk this, I will undergo death or suffering like death'?" "No, Venerable Sir." "Just so, Sunakkhatta, that indeed a monk who practises restraint regarding the six sense bases of contact, having understood 'clinging is the root of suffering' - thus having understood, being without clinging, liberated in the extinction of clinging, would turn his body towards clinging or would give rise to a thought - this is impossible. Just as, Sunakkhatta, a venomous snake with terrible poison. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. What do you think, Sunakkhatta, would that man give his hand or thumb to that venomous snake with terrible poison, knowing - 'Having been bitten by this, I will undergo death or suffering like death'?" "No, Venerable Sir." "Just so, Sunakkhatta, that indeed a monk who practises restraint regarding the six sense bases of contact, having understood 'clinging is the root of suffering' - thus having understood, being without clinging, liberated in the extinction of clinging, would turn his body towards clinging or would give rise to a thought - this is impossible."

This is what the Blessed One said. Delighted, Sunakkhatta the Licchavi's son rejoiced in what the Blessed One had said.

The Discourse on Sunakkhatta is concluded as fifth.

6. The Discourse on the Way to the Imperturbable

66. 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 - "Sensual pleasures, monks, are impermanent, hollow, false, having the nature of deception. They are conjured by illusion, monks, the prattle of fools. Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life - both of these are the realm of Māra, the domain of Māra, the fodder of Māra, the resort of Māra. Here these evil unwholesome mental states lead to covetousness, anger, and rivalry. These become obstacles for a noble disciple training here. Therein, monks, a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life - both of these are the realm of Māra, the domain of Māra, the fodder of Māra, the resort of Māra. Here these evil unwholesome mental states lead to

covetousness, anger, and rivalry; these become obstacles for a noble disciple training here. What if I were to dwell with an extensive, exalted mind, having overcome the world, having determined with the mind. For when I dwell with an extensive, exalted mind, having overcome the world, having determined with the mind, those evil unwholesome mental states - covetousness, anger, and rivalry - will not exist. With their abandoning, my mind will become unlimited, immeasurable, well-developed.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the imperturbable, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the imperturbable. This, monks, is declared to be the first practice suitable for the imperturbable."

67. "Furthermore, monks, a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life; whatever materiality, the four primary elements and the materiality derived from the four primary elements.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the imperturbable, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the imperturbable. This, monks, is declared to be the second practice suitable for the imperturbable.

"Furthermore, monks, a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life; both material phenomena pertaining to the present life and material phenomena pertaining to the future life; both perception of material form pertaining to the present life and perception of material form pertaining to the future life - both of these are impermanent. What is impermanent is not fit to be delighted in, not fit to be asserted, not fit to be clung to.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the imperturbable, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the imperturbable. This, monks, is declared to be the third practice suitable for the imperturbable.

68. "Furthermore, monks, a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life; both material phenomena pertaining to the present life and material phenomena pertaining to the future life; both perception of material form pertaining to the present life and perception of material form pertaining to the future life; and perception of the imperturbable - all are perceptions. Where these cease without remainder, this is peaceful, this is sublime - that is to say, the plane of nothingness.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the plane of nothingness, or he resolves upon it with wisdom, upon the body's collapse at death.

This possibility exists that his consciousness leading to rebirth would be reaching to the plane of nothingness. This, monks, is declared to be the first practice suitable for the plane of nothingness.

69. "Furthermore, monks, a noble disciple, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'This is empty of a self or of what belongs to a self.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the plane of nothingness, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the plane of nothingness. This, monks, is declared to be the second practice suitable for the plane of nothingness.

70. "Furthermore, monks, a noble disciple considers thus: 'I am not anywhere a possession of anyone, nor is there anywhere in anything a possession of mine.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the plane of nothingness, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the plane of nothingness. This, monks, is declared to be the third practice suitable for the plane of nothingness.

"Furthermore, monks, a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life; both material phenomena pertaining to the present life and material phenomena pertaining to the future life; both perception of material form pertaining to the present life and perception of material form pertaining to the future life; and perception of the imperturbable, and perception of the plane of nothingness - all are perceptions. Where these cease without remainder, this is peaceful, this is sublime - that is to say, the plane of neither-perception-nor-non-perception.' For one thus practising, dwelling much in that, the mind becomes confident in that plane. When there is confidence, either now he attains the plane of neither-perception-nor-non-perception, or he resolves upon it with wisdom, upon the body's collapse at death. This possibility exists that his consciousness leading to rebirth would be reaching to the plane of neither-perception-nor-non-perception. This, monks, is declared to be the practice suitable for the plane of neither-perception-nor-non-perception."

71. When this was said, the Venerable Ānanda said this to the Blessed One - "Here, venerable sir, a monk is practising thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be -that I abandon.' Thus he obtains equanimity. Would that monk, venerable sir, attain final nibbāna or would he not attain final nibbāna?" "Here, Ānanda, a certain monk would attain final nibbāna, a certain monk would not attain final nibbāna." "What, venerable sir, is the cause, what is the condition, by which here a certain monk would attain final nibbāna, a certain monk would not attain final nibbāna?" "Here, Ānanda, a monk is practising thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be -that I abandon.' Thus he obtains equanimity. He delights in that equanimity, asserts it, and remains grasping it. For

him delighting in that equanimity, asserting it, remaining grasping it, consciousness becomes dependent on that, clinging to that. A monk with clinging, Ānanda, does not attain final nibbāna." "But where, venerable sir, does that monk, clinging, cling?" "The plane of neither-perception-nor-non-perception, Ānanda." "So then, venerable sir, that monk, clinging, clings to the foremost clinging?" "That monk, Ānanda, clinging, clings to the foremost clinging. For this is the foremost clinging, Ānanda, that is to say -the plane of neither-perception-nor-non-perception."

72. "Here, Ānanda, a monk is practising thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be -that I abandon.' Thus he obtains equanimity. He does not delight in that equanimity, does not assert it, and does not remain grasping it. For him not delighting in that equanimity, not asserting it, not remaining grasping it, consciousness does not become dependent on that, does not cling to that. A monk without clinging, Ānanda, attains final nibbāna."

73. "Wonderful, venerable sir, marvellous, venerable sir! Indeed, venerable sir, the crossing over the flood has been declared by the Blessed One in dependence upon each successive stage. But what, venerable sir, is the noble deliverance?" "Here, Ānanda, a monk who is a noble disciple considers thus: 'Both sensual pleasures pertaining to the present life and sensual pleasures pertaining to the future life; both perception of sensuality pertaining to the present life and perception of sensuality pertaining to the future life; both material phenomena pertaining to the present life and material phenomena pertaining to the future life; both perception of material form pertaining to the present life and perception of material form pertaining to the future life; and perception of the imperturbable, and perception of the plane of nothingness, and perception of the plane of neither-perception-nor-non-perception - this is identity as far as identity extends. This is the Deathless, namely the deliverance of the mind through non-clinging.' Thus indeed, Ānanda, the practice suitable for the imperturbable has been taught by me, the practice suitable for the plane of nothingness has been taught, the practice suitable for the plane of neither-perception-nor-non-perception has been taught, the crossing over the flood in dependence upon each successive stage has been taught, the noble deliverance has been taught. Whatever, Ānanda, 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, Ānanda, are tree-roots, these are empty houses. Meditate, Ānanda, do not be negligent, do not be remorseful afterwards. This is our instruction to you."

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

The Discourse on What is Suitable for Imperturbability is concluded as sixth.

7. The Discourse to Gaṇaka Moggallāna

74. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Then the brahmin Gaṇaka Moggallāna 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 Gaṇaka Moggallāna said this to the Blessed One -

"Just as, Master Gotama, in this mansion of Migāramātā there is seen gradual training, gradual action, gradual practice, that is to say - as far as the lowest step; for indeed, Master Gotama, even for these brahmins there is seen gradual training, gradual action, gradual practice, that is to say - in recitation; for indeed, Master Gotama, even for these archers there is seen gradual training, gradual action, gradual practice, that is to say - in archery. For indeed, Master Gotama, even for us accountants who live by calculation there is seen gradual training, gradual action, gradual practice, that is to say - in reckoning. For we, Master Gotama, having obtained a pupil, first make him count thus - 'one one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens'; we make him count up to a hundred too, Master Gotama, and even more we make him count. Is it possible, Master Gotama, to declare in just the same way in this Teaching and discipline gradual training, gradual action, gradual practice?"

75. "It is possible, brahmin, to declare in this Teaching and discipline too gradual training, gradual action, gradual practice. Just as, brahmin, a skilled horse-trainer, having obtained a good thoroughbred horse, first trains it in the bridle, then trains it further; just so, brahmin, the Truth-finder, having obtained a person to be trained, first trains him thus - 'Come, monk, be virtuous, 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.'

"When, brahmin, a monk is virtuous, dwells 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 he trains in them, the Truth-finder trains him further - 'Come, monk, be one with guarded doors in the sense faculties; having seen a form with the eye, do not be one who grasps at signs, nor one who grasps at features. Since, if you were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it; guard the eye-faculty, commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, do not be one who grasps at signs, nor one who grasps at features. Since, if you were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon you, proceed to restrain it; guard the mind faculty, commit to restraint of the mind faculty.'

"When, brahmin, a monk is one with guarded doors in the sense faculties, the Truth-finder trains him further - 'Come, monk, be one who knows moderation in food. Having reflected wisely, you should take food - not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life - thus: 'I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'"

"When, brahmin, a monk is one who knows moderation in food, the Truth-finder trains him further - 'Come, monk, dwell devoted to wakefulness; during the day by walking and sitting purify the mind of obstructive mental states; during the first watch of the night by walking and sitting purify the mind of obstructive mental states; during the middle watch of the night lie down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising; during the last watch of the night, having risen, by walking and sitting purify the mind of obstructive mental states.'

"When, brahmin, a monk is devoted to wakefulness, the Truth-finder trains him further - 'Come, monk, be endowed with mindfulness and full awareness; acting with full awareness when going forward and returning, acting with full awareness when looking ahead and looking aside, acting with full awareness when bending and stretching, acting with full awareness when wearing the double robe, bowl and robes, acting with full awareness when eating, drinking, chewing and tasting, acting with full awareness when defecating and urinating, acting with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.'

"When, brahmin, a monk is endowed with mindfulness and full awareness, the Truth-finder trains him further - 'Come, monk, resort to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw.' He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness; having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

76. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, 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, with internal confidence... etc. he enters and dwells in the second meditative absorption. With the fading away of rapture... he enters and dwells in the third meditative absorption. With the abandoning of pleasure... he enters and dwells in the fourth meditative absorption.

"Those monks, brahmin, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage, for them this is my instruction of such a kind. But those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what was to be done, who

have laid down the burden, who have attained their own welfare, who have completely destroyed the fetter of becoming, who are completely liberated through final knowledge, for them these mental states lead to pleasant abiding in the present life and to mindfulness and full awareness."

When this was said, the brahmin Gaṇaka Moggallāna said this to the Blessed One - "Do all the disciples of Master Gotama, being thus exhorted by Master Gotama, being thus instructed, attain the absolute goal, Nibbāna, or do some not attain it?" "Some of my disciples, brahmin, being thus exhorted by me, being thus instructed, attain the absolute goal, Nibbāna, some do not attain it."

"What, Master Gotama, is the cause, what is the condition, that Nibbāna exists, the path leading to Nibbāna exists, Master Gotama exists as the instigator; and yet some disciples of Master Gotama, being thus exhorted by Master Gotama, being thus instructed, attain the absolute goal, Nibbāna, some do not attain it?"

77. "If so, brahmin, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, brahmin, are you skilled in the road leading to Rājagaha?" "Yes, sir, I am skilled in the road leading to Rājagaha." "What do you think, brahmin, suppose here a man were to come along wishing to go to Rājagaha. Having approached you, he would say thus - 'I wish, venerable sir, to go to Rājagaha; point out to me the road to Rājagaha.' You would say to him thus - 'Come, good man, this road goes to Rājagaha. Go along it for a while, having gone along it for a while you will see a village named such and such; go along it for a while, having gone along it for a while you will see a market town named such and such; go along it for a while, having gone along it for a while you will see Rājagaha's pleasant parks, pleasant forests, pleasant grounds, pleasant ponds.' He, being thus exhorted by you, being thus instructed, having taken a wrong road, might go facing the opposite direction. Then a second man might come along wishing to go to Rājagaha. Having approached you, he would say thus - 'I wish, venerable sir, to go to Rājagaha; point out to me the road to Rājagaha.' You would say to him thus - 'Come, good man, this road goes to Rājagaha. Go along it for a while, having gone along it for a while you will see a village named such and such; go along it for a while, having gone along it for a while you will see a market town named such and such; go along it for a while, having gone along it for a while you will see Rājagaha's pleasant parks, pleasant forests, pleasant grounds, pleasant ponds.' He, being thus exhorted by you, being thus instructed, might go safely to Rājagaha. What, brahmin, is the cause, what is the condition, that Rājagaha exists, the road leading to Rājagaha exists, you exist as the instigator; and yet, being thus exhorted by you, being thus instructed, one man, having taken a wrong road, might go facing the opposite direction, one might go safely to Rājagaha?" "What can I do about this, Master Gotama? I am one who shows the path, Master Gotama."

"Just so, brahmin, Nibbāna exists, the path leading to Nibbāna exists, I exist as the instigator; and yet some of my disciples, being thus exhorted by me, being thus instructed, attain the absolute goal, Nibbāna, some do not attain it. What can I do about this, brahmin? The Truth-finder is one who shows the path, brahmin."

78. When this was said, the brahmin Gaṇaka Moggallāna said this to the Blessed One - "Those persons, Master Gotama, 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 - Master Gotama does not live together with them."

"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 - Master Gotama lives together with them."

"Just as, Master Gotama, whatever root odours there are, black orris is declared the foremost among them; whatever heartwood odours there are, red sandalwood is declared the foremost among them; whatever flower odours there are, jasmine is declared the foremost among them; just so is Master Gotama's exhortation supreme among present-day teachings."

"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 Gaṇaka Moggallāna is concluded as seventh.

8. The Discourse with Gopaka Moggallāna

79. Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground, not long after the Blessed One had attained final Nibbāna. Now at that time King Ajātasattu Vedehiputta of Magadha was having Rājagaha restored, being suspicious of King Pajjota. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then this occurred to the Venerable Ānanda: "It is still very early to walk for almsfood in Rājagaha. What if I were to approach the workplace of the brahmin Gopaka Moggallāna, where the brahmin Gopaka Moggallāna is?"

Then the Venerable Ānanda approached the workplace of the brahmin Gopaka Moggallāna, where the brahmin Gopaka Moggallāna was. The brahmin Gopaka Moggallāna saw the Venerable Ānanda coming from afar. Having seen them, he said this to the Venerable Ānanda - "Come, venerable Ānanda. Welcome to the venerable

Ānanda. It has been a long time, venerable Ānanda, since you made this occasion, that is to say, for coming here. Let the venerable Ānanda sit down, this seat is laid down." The Venerable Ānanda sat down on the prepared seat. The brahmin Gopaka Moggallāna too, having taken a certain low seat, sat down to one side. Seated to one side, the brahmin Gopaka Moggallāna said this to the Venerable Ānanda: "Is there indeed, dear Ānanda, even one monk who is endowed in every way, in all respects, with those qualities with which that Master Gotama was endowed, the Worthy One, the Perfectly Enlightened One?" "There is not, brahmin, even one monk who is endowed in every way, in all respects, with those qualities with which that Blessed One was endowed, the Worthy One, the Perfectly Enlightened One. For, brahmin, the Blessed One was the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; but now the disciples dwell following the path, having become endowed with it afterwards." And this discussion of the Venerable Ānanda with the brahmin Gopaka Moggallāna was not finished.

Then the brahmin Vassakāra, the chief minister of Magadha, while inspecting the works in Rājagaha, approached the workplace of the brahmin Gopaka Moggallāna, where the Venerable Ānanda was; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Vassakāra, the chief minister of Magadha, said this to the Venerable Ānanda: "What discussion were you having as you sat together here, dear Ānanda? And what was the conversation that was interrupted?" "Here, brahmin, the brahmin Gopaka Moggallāna said thus to me: 'Is there indeed, dear Ānanda, even one monk who is endowed in every way, in all respects, with those qualities with which that Master Gotama was endowed, the Worthy One, the Perfectly Enlightened One?' When this was said, brahmin, I said this to the brahmin Gopaka Moggallāna: 'There is not, brahmin, even one monk who is endowed in every way, in all respects, with those qualities with which that Blessed One was endowed, the Worthy One, the Perfectly Enlightened One. For, brahmin, the Blessed One was the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path; but now the disciples dwell following the path, having become endowed with it afterwards.' This, brahmin, was our discussion with the brahmin Gopaka Moggallāna that was interrupted. Then you arrived."

80. "Is there indeed, dear Ānanda, even one monk who was appointed by that Master Gotama - 'This one will be your refuge after my passing', whom you might now approach?" "There is not, brahmin, even one monk who was appointed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - 'This one will be your refuge after my passing', whom we might now approach.""But is there, dear Ānanda, even one monk who has been authorized by the monastic community, appointed by many elder monks - 'This one will be our refuge after the Blessed One's passing', whom you might now approach?" "There is not, brahmin, even one monk who has been authorized by the monastic community, appointed by many elder monks - 'This one will be our refuge after the Blessed One's passing', whom we might now approach." "But being thus without refuge, dear Ānanda, what is the cause of your concord?" "We are not, brahmin, without refuge; we have a refuge, brahmin; we have the Teaching as our refuge."

"Is there indeed, dear Ānanda, even one monk who was appointed by that Master Gotama - this one will be your refuge after my passing, whom you might now approach?' - thus asked, you say 'There is not, brahmin, even one monk who was appointed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - this one will be your refuge after my passing, whom we might now approach'; 'But is there, dear Ānanda, even one monk who has been authorized by the monastic community, appointed by many elder monks - this one will be our refuge after the Blessed One's passing, whom you might now approach?' - thus asked, you say 'There is not, brahmin, even one monk who has been authorized by the monastic community, appointed by many elder monks - this one will be our refuge after the Blessed One's passing, whom we might now approach' - you say; 'But being thus without refuge, dear Ānanda, what is the cause of your concord?' - thus asked, you say 'We are not, brahmin, without refuge; we have a refuge, brahmin; we have the Teaching as our refuge.' But how, dear Ānanda, is the meaning of this statement to be seen?"

81. "There is indeed, brahmin, a training rule laid down for monks by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, the Pātimokkha has been recited. We, as many as dwell in dependence on one village territory, on that uposatha day we all gather together in one place; having gathered together, we request whoever is competent in that. If while that is being recited there is an offence by a monk, there is a transgression, we deal with that according to the Teaching, according to the instruction."

"It seems the sirs do not make us act; the Teaching makes us act." "Is there indeed, dear Ānanda, even one monk whom you now honour, respect, revere, and venerate; having honoured and respected, in dependence on whom do you dwell?" "There is not, brahmin, even one monk whom we now honour, respect, revere, and venerate; having honoured and respected, in dependence on whom we dwell."

"Is there indeed, dear Ānanda, even one monk who was appointed by that Master Gotama - this one will be your refuge after my passing, whom you might now approach?' - thus asked, you say 'There is not, brahmin, even one monk who was appointed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One - this one will be your refuge after my passing, whom we might now approach'; 'But is there, dear Ānanda, even one monk who has been authorized by the monastic community, appointed by many elder monks - this one will be our refuge after the Blessed One's passing, whom you might now approach?' - thus asked, you say 'There is not, brahmin, even one monk who has been authorized by the monastic community, appointed by many elder monks - this one will be our refuge after the Blessed One's passing, whom we might now approach'; 'Is there indeed, dear Ānanda, even one monk whom you now honour, respect, revere, and venerate; having honoured and respected, in dependence on whom do you dwell?' - thus asked, you say 'There is not, brahmin, even one monk whom we now honour, respect, revere, and venerate; having honoured and respected, in dependence on whom we dwell.' But how, dear Ānanda, is the meaning of this statement to be seen?"

82. "There are indeed, brahmin, ten inspiring qualities declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. In whomsoever

these qualities are found, him we now honour, respect, revere, and venerate; having honoured and respected, in dependence on him we dwell. What are the ten?

"Here, brahmin, a monk is virtuous, he dwells 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 he trains in them.

"He is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view.

"He is content with the requisites of robes, almsfood, lodging and medicine for the sick.

"He is 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 experiences the various kinds of supernormal power -having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space; he dives in and out of the earth just as in water; he goes on water without breaking it just as on earth; he travels cross-legged through space just as a winged bird; he fondles and strokes with his hand even the moon and sun, so mighty and powerful; he exercises mastery with his body even as far as the Brahma world.

"With the divine ear element, purified and surpassing the human, he hears both sounds - divine and human, whether far or near.

"He understands the minds of other beings, of other persons, having encompassed them with his own mind. He 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'.

"He recollects 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 he recollects manifold past lives.

"With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

With the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

"These, brahmin, are the ten inspiring qualities declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. In whomsoever these qualities are found, him we now honour, respect, revere, and venerate; having honoured and respected, in dependence on whom we dwell."

83. When this was said, the brahmin Vassakāra, the chief minister of Magadha, addressed the general Upananda - "What does the venerable general think, that these sirs honour what should be honoured, respect what should be respected, revere what should be revered, venerate what should be venerated?" "Truly these sirs honour what should be honoured, respect what should be respected, revere what should be revered, venerate what should be venerated. For if those sirs would not honour this one, would not respect, would not revere, would not venerate; then whom indeed would those sirs honour, respect, revere, venerate, and having honoured, respected, revered, and venerated, dwell in dependence on?" Then the brahmin Vassakāra, the chief minister of Magadha, said this to the Venerable Ānanda - "But where does the venerable Ānanda dwell at present?" "I dwell at present in the Bamboo Grove, brahmin." "But is the Bamboo Grove, dear Ānanda, delightful and quiet and free from noise, with an atmosphere of solitude, remote from people, suitable for seclusion?" "Truly, brahmin, the Bamboo Grove is delightful and quiet and free from noise, with an atmosphere of solitude, remote from people, suitable for seclusion, as is natural with guardians and protectors like you." "Truly, dear Ānanda, the Bamboo Grove is delightful and quiet and free from noise, with an atmosphere of solitude, remote from people, suitable for seclusion, as is natural with meditators and those devoted to meditative absorption like the venerable ones. The venerable ones are indeed meditators and devoted to meditative absorption."

"On one occasion, dear Ānanda, that Master Gotama was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then I, dear Ānanda, approached the Great Wood, the Pinnacled Hall, where that Master Gotama was. And there that Master Gotama spoke about meditative absorption in many ways. That Master Gotama was indeed a meditator and devoted to meditative absorption. And that Master Gotama praised all meditative absorption."

84. "But, brahmin, that Blessed One did not praise all meditative absorption, nor did that Blessed One not praise all meditative absorption. And what kind of meditative absorption, brahmin, did that Blessed One not praise? Here, brahmin, a certain person dwells with a mind pervaded by sensual lust, overcome by sensual lust, and he 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. He dwells with a mind pervaded by anger, overcome by anger, and he does not understand as it really is the escape from arisen anger; he, having made anger itself his inner focus, meditates, broods, ponders, muses. He dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and he does not understand as it really is the escape from arisen sloth and torpor; he, having made sloth and torpor itself his inner focus, meditates, broods, ponders, muses. He dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and he does not understand as it really is the escape from arisen restlessness and remorse; he, having made restlessness and remorse itself his inner focus, meditates, broods, ponders, muses. He dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and he 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. Such meditative absorption, brahmin, that Blessed One did not praise.

"And what kind of meditative absorption, brahmin, did that Blessed One praise? Here, brahmin, 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... etc. the third meditative absorption... he enters and dwells in the fourth meditative absorption. Such meditative absorption, brahmin, that Blessed One praised."

"So it seems, dear Ānanda, that Master Gotama censured blameworthy meditative absorption and praised praiseworthy meditative absorption. Well then, dear Ānanda, we will now go; we have much to do, we have many duties." "Now do as you think fit, brahmin." Then the brahmin Vassakāra, the chief minister of Magadha, having delighted in and given thanks for what the Venerable Ānanda had said, rose from his seat and departed.

Then the brahmin Gopaka Moggallāna, soon after the brahmin Vassakāra, the chief minister of Magadha, had departed, said this to the Venerable Ānanda - "What we asked the Venerable Ānanda, that the Venerable Ānanda did not explain to us." "Did we not say to you, brahmin - 'There is not, brahmin, even one monk who is endowed in every way, in all respects, with those qualities with which that Blessed One was endowed, the Worthy One, the Perfectly Enlightened One. For, brahmin, the Blessed One was the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path. But now the disciples dwell following the path, having become endowed with it afterwards.'"

The Discourse on Gopaka Moggallāna is concluded as eighth.

9. The Greater Discourse on the Full-Moon Night

85. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the fifteenth, on the full moon night of the full moon, the Blessed One was seated in the open air surrounded by the Community of monks. Then a certain monk, having risen from his seat, having arranged his robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One -

"I would ask the Blessed One a certain point, venerable sir, if the Blessed One gives me permission for the answering of a question." "If so, monk, having sat down on your own seat, ask whatever you wish."

86. Then that monk, having sat down on his own seat, said this to the Blessed One - "Are these, venerable sir, the five aggregates of clinging, as follows -the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness?" "These, monk, are the five aggregates of clinging, as follows -the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness."

"Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question - "But, venerable sir, what is the root of these five aggregates of clinging?" "These five aggregates of clinging, monk, have desire as their root." "Is that clinging the same as those five aggregates of clinging, venerable sir, or is clinging something apart from the five aggregates of clinging?" "That clinging, monk, is not the same as those five aggregates of clinging, nor is clinging something apart from the five aggregates of clinging. Whatever desire and lust there is in the five aggregates of clinging, that is the clinging therein."

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

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

"What, venerable sir, is the cause, what is the condition for the manifestation of the aggregate of matter? What is the cause, what is the condition for the manifestation of the aggregate of feeling? What is the cause, what is the condition for the manifestation of the aggregate of perception? What is the cause, what is the condition for the manifestation of the aggregate of mental activities? What is the cause, what is the condition for the manifestation of the aggregate of consciousness?"

"The four primary elements, monk, are the cause, the four primary elements are the condition for the manifestation of the aggregate of matter. Contact is the cause, contact is the condition for the manifestation of the aggregate of feeling. Contact is the cause, contact is the condition for the manifestation of the aggregate of perception. Contact is the cause, contact is the condition for the manifestation of the aggregate of mental activities. Mentality-materiality, monk, is the cause, mentality-materiality is the condition for the manifestation of the aggregate of consciousness."

87. "But how, venerable sir, does identity view exist?" "Here, monk, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; he regards feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling; he regards perception as self, or self as possessing perception, or perception as in self, or self as in perception; he regards activities as self, or self as possessing activities, or activities as in self, or self as in activities; he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Thus, monk, identity view exists."

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

88. "What, venerable sir, is the gratification in materiality, what is the danger, what is the escape? What is the gratification in feeling, what is the danger, what is the escape? What is the gratification in perception, what is the danger, what is the escape? What is the gratification in activities, what is the danger, what is the escape? What is the gratification in consciousness, what is the danger, what is the escape?" "Whatever happiness and pleasure arises dependent on materiality, monk, this is the gratification in materiality. That materiality is impermanent, suffering, subject to change, this is the danger in materiality. Whatever is the removal of desire and lust, the abandoning of desire and lust regarding materiality, this is the escape from

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

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

90. Then this reflection arose in the mind of a certain monk: "Thus indeed, friend, materiality is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self; actions done by a non-self, upon which self will they touch?" Then the Blessed One, having known with his mind the reflection in the mind of that monk, addressed the monks: "There is the possibility, monks, that here some foolish man, not knowing, gone to ignorance, with a mind dominated by craving, might think that the Teacher's instruction should be overstepped: 'Thus indeed, friend, materiality is non-self, feeling is non-self, perception is non-self, activities are non-self, consciousness is non-self; actions done by a non-self, upon which self will they touch?' You have been disciplined by me, monks, in various teachings."

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

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

activities, becomes disenchanted with consciousness; being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. And while this explanation was being spoken, the minds of sixty monks were liberated from the mental corruptions by non-clinging.

The Greater Discourse on the Full Moon Night is concluded as ninth.

10. The Shorter Discourse on the Full-Moon Night

91. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the fifteenth, on the full moon night of the full moon, the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, completely silent, addressed the monks - "Would, monks, a bad person know a bad person - 'This person is a bad person'?" "No, Venerable Sir." "Good, monks; this is impossible, monks, there is no chance that a bad person would know a bad person - 'This person is a bad person.' But would, monks, a bad person know a good person - 'This person is a good person'?" "No, Venerable Sir." "Good, monks; this too, monks, is impossible, there is no chance that a bad person would know a good person - 'This person is a good person.' A bad person, monks, is possessed of bad qualities, has devotion to bad persons, thinks like a bad person, counsels like a bad person, speaks like a bad person, acts like a bad person, has the view of a bad person; he gives a gift like a bad person."

"And how, monks, is a bad person possessed of bad qualities? Here, monks, a bad person is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise. Thus, monks, a bad person is possessed of bad qualities.

"And how, monks, does a bad person have devotion to bad persons? Here, monks, whatever ascetics and brahmins are faithless, shameless, without moral fear, of little learning, lazy, unmindful, unwise - they become his friends, they become his companions. Thus, monks, a bad person has devotion to bad persons.

"And how, monks, does a bad person think like a bad person? Here, monks, a bad person intends for his own affliction, intends for the affliction of others, intends for the affliction of both. Thus, monks, a bad person thinks like a bad person.

"And how, monks, does a bad person counsel like a bad person? Here, monks, a bad person counsels for his own affliction, counsels for the affliction of others, counsels for the affliction of both. Thus, monks, a bad person counsels like a bad person.

"And how, monks, is a bad person one of bad person's speech? Here, monks, a bad person is a liar, speaks divisive speech, speaks harsh speech, engages in idle chatter. Thus, monks, a bad person is one of bad person's speech.

"And how, monks, is a bad person one of bad person's action? Here, monks, a bad person is one who kills living beings, takes what is not given, engages in sexual misconduct. Thus, monks, a bad person is one of bad person's action.

"And how, monks, is a bad person one of bad person's view? Here, monks, a bad person holds such a view - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, monks, a bad person is one of bad person's view.

"And how, monks, does a bad person give a bad person's gift? Here, monks, a bad person gives a gift inattentively, gives a gift not with his own hand, gives a gift without respect, gives a gift as if throwing it away, gives a gift without view of future result. Thus, monks, a bad person gives a bad person's gift.

"That bad person, monks, thus possessed of bad qualities, thus devoted to bad persons, thus thinking like a bad person, thus counselling like a bad person, thus speaking like a bad person, thus acting like a bad person, thus holding the view of a bad person; having thus given a bad person's gift, upon the body's collapse at death, he is reborn in whatever destination bad persons have. And what, monks, is the destination of bad persons? Hell or the animal realm.

92. "Would, monks, a good person know a good person - 'This person is a good person'?" "Yes, venerable sir." "Good, monks; there is this possibility, monks, that a good person would know a good person - 'This person is a good person.' But would, monks, a good person know a bad person - 'This person is a bad person'?" "Yes, venerable sir." "Good, monks; this too indeed, monks, is a possibility that a good person would know a bad person - 'This person is a bad person.' A good person, monks, is endowed with the Good Teaching, has devotion to good persons, thinks like a good person, counsels like a good person, speaks like a good person, acts like a good person, has the view of a good person; he gives a good person's gift."

"And how, monks, is a good person endowed with the Good Teaching? Here, monks, a good person has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise. Thus, monks, a good person is endowed with the Good Teaching.

"And how, monks, does a good person have devotion to good persons? Here, monks, whatever ascetics and brahmins have faith, have shame, have moral fear, are very learned, are putting forth strenuous energy, are mindful, are wise - they become his friends, they become his companions. Thus, monks, a good person has devotion to good persons.

"And how, monks, does a good person think like a good person? Here, monks, a good person does not intend for affliction of himself, does not intend for affliction of others, does not intend for affliction of both. Thus, monks, a good person thinks like a good person.

"And how, monks, does a good person counsel like a good person? Here, monks, a good person does not counsel for affliction of himself, does not counsel for affliction of others, does not counsel for affliction of both. Thus, monks, a good person counsels like a good person.

"And how, monks, does a good person speak like a good person? Here, monks, a good person abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter. Thus, monks, a good person speaks like a good person.

"And how, monks, does a good person have a good person's action? Here, monks, a good person abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct. Thus, monks, a good person has a good person's action.

"And how, monks, does a good person have a good person's view? Here, monks, a good person holds such a view - 'There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, monks, a good person has a good person's view.

"And how, monks, does a good person give a good person's gift? Here, monks, a good person gives a gift attentively, gives a gift with his own hand, gives a gift with respect, gives a gift not as if throwing it away, gives a gift with view of future result. Thus, monks, a good person gives a good person's gift.

"That good person, monks, thus endowed with the Good Teaching, thus having a good person's devotion, thus having a good person's thinking, thus having a good person's counsel, thus having a good person's speech, thus having a good person's action, thus having a good person's view; having thus given a good person's gift, upon the body's collapse at death, he is reborn in whatever destination good persons have. And what, monks, is the destination of good persons? Greatness among gods or greatness among humans."

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

The Shorter Discourse on the Full Moon Night is concluded as tenth.

The Chapter on Devadaha is concluded as first.

Its summary:

Devadaha, the Five and Three, What Indeed, Oneself, Sunakkhatta;
Suitable, Group, Gopaka, Mahāpuṇṇa and Cūḷapūṇṇa.



ABOUT THIS TRANSLATION

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