

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

06. The Book of the Sixes (06. Chakkanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 6.1-54, PTS 3.279-3.373]



PaliVerse

4. The Collection of the Numerical Discourses

06. The Book of the Sixes

The Collection of the Numerical Discourses

The Book of the Sixes

1. The First Fifty

1. The Chapter on Those Worthy of Gifts

1. The First Discourse on Those Worthy of Gifts

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

"Monks, a monk possessed of six qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. With which six? Here, monks, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having smelled an odour with the nose, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having tasted a flavour with the tongue, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having touched a tangible object with the body, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Monks, a monk possessed of these six qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world."

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

2. The Second Discourse on Those Worthy of Gifts

2. "Monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? Here, monks, a monk 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', a mind without lust, etc. a mind with hate, a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, he understands an unliberated mind as 'an unliberated mind'.

"He recollects manifold past lives, as follows - one birth, two births, etc. 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 - '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.

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.

"Monks, a monk possessed of these six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The second.

3. The Discourse on the Faculties

3. "Monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? With the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, 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. Monks, a monk possessed of these six qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The third.

4. The Discourse on the Powers

4. "Monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? With the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, 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. Monks, a monk possessed of these six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The fourth.

5. The First Discourse on the Thoroughbred

5. "Monks, a king's good thoroughbred horse possessed of six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

With which six? Here, monks, a king's good thoroughbred horse is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects, and is endowed with beauty. Monks, a king's good thoroughbred horse possessed of these six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

Just so, monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? Here, monks, a monk is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects, patient with mental objects. Monks, a monk possessed of these six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The fifth.

6. The Second Discourse on the Thoroughbred

6. "Monks, a king's good thoroughbred horse possessed of six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which six? Here, monks, a king's good thoroughbred horse is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects, and is endowed with strength. Monks, a king's good thoroughbred horse possessed of these six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

Just so, monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? Here, monks, a monk is patient with forms, etc. patient with mental objects. Monks, a monk possessed of these six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The sixth.

7. The Third Discourse on the Thoroughbred

7. "Monks, a king's good thoroughbred horse possessed of six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which six? Here, monks, a king's good thoroughbred horse is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects,

and is endowed with speed. Monks, a king's good thoroughbred horse possessed of these six factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

Just so, monks, a monk possessed of six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With which six? Here, monks, a monk is patient with forms, etc. patient with mental objects. Monks, a monk possessed of these six qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The seventh.

8. The Discourse on the Unsurpassed

8. "There are, monks, these six unsurpassed things. What are the six? The unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection - these, monks, are the six unsurpassed things." The eighth.

9. The Discourse on the Bases of Recollection

9. "There are, monks, these six states of recollection. What are the six? Recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities - these, monks, are the six states of recollection." The ninth.

10. The Discourse on Mahānāma

10. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "Venerable sir, a noble disciple who has attained the fruit, who has understood the teaching, with which abiding does he frequently dwell?"

"Mahānāma, a noble disciple who has attained the fruit, who has understood the teaching, frequently dwells with this abiding. Here, Mahānāma, a noble disciple recollects the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Mahānāma, at the time when a noble disciple recollects the Truth-finder, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Truth-finder. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'A noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Buddha.'

"Furthermore, Mahānāma, a noble disciple recollects the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Mahānāma, at the time when a noble disciple recollects the Teaching, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Teaching. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'A noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Teaching.'

"Furthermore, Mahānāma, a noble disciple recollects the Community - 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' Mahānāma, at the time when a noble disciple recollects the Community, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Community. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'A noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Community.'

"Furthermore, Mahānāma, a noble disciple recollects one's own moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. At the time, Mahānāma, when a noble disciple recollects morality, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on morality. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who having attained the stream of the Teaching, develops the recollection of morality.'

"Furthermore, Mahānāma, a noble disciple recollects one's own generosity - 'It is a gain for me indeed, it is well-gained for me indeed! I who, among a generation pervaded by the stain of stinginess, dwell at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.' At the time, Mahānāma, when a noble disciple recollects generosity, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on generosity. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who having attained the stream of the Teaching, develops the recollection of generosity.'

"Furthermore, Mahānāma, a noble disciple develops the recollection of the deities - 'There are the gods ruled by the four great kings, there are the gods of the Thirty-three, there are the Yāma gods, there are the Tusita gods, there are the gods who delight in creation, there are the gods who wield power over others' creations, there are the gods of Brahmā's retinue, there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality as those deities were endowed with, having passed away from here, they were reborn there; such morality is also found in me. Endowed with such learning as those deities were endowed with, having passed away from here, they were reborn there; such learning is also found in me. Endowed with such generosity as those deities were endowed with, having passed away from here, they were reborn there; such generosity is also found in me. Endowed with such wisdom as those deities were endowed with, having passed away from here, they were reborn there; such wisdom is also found in me.' At the time, Mahānāma, when a noble disciple recollects the faith and morality and learning and generosity and wisdom of oneself and of those deities, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on those deities. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma - 'a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who having attained the stream of the Teaching, develops the recollection of the deities.'

"Mahānāma, that noble disciple who has attained the fruit, who has understood the teaching, frequently dwells with this abiding." The tenth.

The Worthy of Offerings Chapter is the first.

Its summary:

Two on worthy of offerings, faculties, powers, three on thoroughbreds;
Unsurpassed things, recollections, with Mahānāma - these are ten.

2. The Chapter on Cordiality

1. The First Discourse on Cordiality

11. "Monks, there are these six principles of cordiality. Which six? Here, monks, 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.

"Furthermore, monks, 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.

"Furthermore, monks, 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.

"Furthermore, monks, a monk, with those gains that are righteous and righteously acquired, even as little as what is contained in the bowl, is one who shares without reservation with such gains, one who shares in common with virtuous fellows in the holy life. This too is a principle of cordiality.

"Furthermore, monks, a monk dwells having attained similarity of morality with his fellows in the holy life both openly and in private in such moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. This too is a principle of cordiality.

"Furthermore, monks, a monk dwells having attained similarity of view with his fellows in the holy life both openly and in private in such a view that is noble and leading to liberation, that leads one who practises it to the complete elimination of suffering. This too is a principle of cordiality. These, monks, are the six principles of cordiality." The first.

2. The Second Discourse on What Should Be Remembered

12. "Monks, 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, monks, 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, monks, a monk has verbal action of friendliness present, etc. 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, monks, a monk, with those gains that are righteous and righteously acquired, even as little as what is contained in the bowl, is one who shares without reservation with such gains, 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, monks, a monk dwells having attained similarity of morality with his fellows in the holy life both openly and in private in such moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

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

3. The Discourse on Sending Away

13. "There are these six elements involving escape, monks. Which six? Here, monks, a monk might say thus: 'Indeed, the liberation of mind through friendliness has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me; and yet anger remains obsessing my mind.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friends, there is no chance, that when the liberation of mind through friendliness has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken; and yet anger would remain obsessing his mind - this is impossible. For this, friends, is the escape from anger, namely the liberation of mind through friendliness.'

"Here again, monks, a monk might say thus: 'Indeed, the liberation of mind through compassion has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me; and yet harming remains obsessing my mind.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friends, there is no chance, that when the liberation of mind through compassion has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken; and yet harming would remain obsessing his mind - this is impossible. For this, friends, is the escape from harming, namely the liberation of mind through compassion.'

"Here again, monks, a monk might say thus: 'Indeed, the liberation of mind through altruistic joy has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me; and yet discontent remains obsessing my mind.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friends, there is no chance, that when the liberation of mind through altruistic joy has been developed, cultivated, mastered, made a basis of, practised, accumulated, and

thoroughly undertaken; and yet discontent would remain obsessing his mind - this is impossible. For this, friends, is the escape from discontent, namely the liberation of mind through altruistic joy.'

"Here again, monks, a monk might say thus: 'Indeed, the liberation of mind through equanimity has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me; and yet lust remains obsessing my mind.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friend, there is no chance, that when the liberation of mind through equanimity has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken; and yet lust would remain obsessing his mind - this is impossible. For this, friend, is the escape from lust, namely the liberation of mind through equanimity.'

"Here again, monks, a monk might say thus: 'Indeed, the signless liberation of mind has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me; and yet my consciousness follows after signs.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friend, there is no chance, that when the signless liberation of mind has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken; and yet his consciousness would follow after signs - this is impossible. For this, friend, is the escape from all signs, namely the signless liberation of mind.'

"Here again, monks, a monk might say thus: 'The notion "I am" has disappeared for me, and I do not perceive "this I am"; and yet the dart of sceptical doubt and bewilderment remains obsessing my mind.' He should be told 'Do not say so' - 'Let not the venerable one speak thus; do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. This is impossible, friend, there is no chance, that when the notion "I am" has disappeared and one does not perceive "this I am"; and yet the dart of sceptical doubt and bewilderment would remain obsessing his mind - this is impossible. For this, friend, is the escape from the dart of sceptical doubt and bewilderment, namely the uprooting of the conceit "I am." These, monks, are the six elements involving escape.' The third.

4. The Discourse on the Auspicious

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

"In such and such a way, friends, a monk leads his life in such and such a way that for one leading his life thus there is no good death, no good passing away. And how, friends, does a monk lead his life in such and such a way that for one leading his life thus there is no good death, no good passing away?

"Here, friends, a monk delights in work, is devoted to work, is given to delight in work; delights in talk, is devoted to talk, is given to delight in talk; delights in sleep, is devoted to sleep, is given to delight in sleep; delights in company, is devoted to

company, is given to delight in company; delights in bonding, is devoted to bonding, is given to delight in bonding; delights in obsession, is devoted to obsession, is given to delight in obsession. Thus, friends, a monk leads his life in such and such a way that for one leading his life thus there is no good death, no good passing away. This is called, friend - 'a monk taking delight in identity has not abandoned identity for the complete ending of suffering.'

"In such and such a way, friends, a monk leads his life in such and such a way that for one leading his life thus there is a good death, a good passing away. And how, friends, does a monk lead his life in such and such a way that for one leading his life thus there is a good death, a good passing away?

"Here, friends, a monk does not delight in work, is not devoted to work, is not given to delight in work; does not delight in talk, is not devoted to talk, is not given to delight in talk; does not delight in sleep, is not devoted to sleep, is not given to delight in sleep; does not delight in company, is not devoted to company, is not given to delight in company; does not delight in bonding, is not devoted to bonding, is not given to delight in bonding; does not delight in obsession, is not devoted to obsession, is not given to delight in obsession. Thus, friends, a monk leads his life in such and such a way that for one leading his life thus there is a good death, a good passing away. This is called, friend - 'a monk delighting in Nibbāna has abandoned identity for the complete ending of suffering.'"

"Whoever is given to obsession, delighting in obsession, like a wild animal;
He has failed to attain Nibbāna, the unsurpassed freedom from bondage.

"But whoever, having abandoned obsession, delights in the state without
obsession;
He has attained Nibbāna, the unsurpassed freedom from bondage." The fourth.

5. The Discourse on What Is Not to Be Regretted

15. There the Venerable Sāriputta addressed the monks: "In such and such a way, friends, a monk leads his life in such and such a way that for one leading his life thus death causes distress. And how, friends, does a monk lead his life in such and such a way that for one leading his life thus death causes distress?

"Here, friends, a monk delights in work, is devoted to work, is given to delight in work; delights in talk, etc. delights in sleep, delights in company, delights in bonding, delights in obsession, is devoted to obsession, is given to delight in obsession. Thus, friends, a monk leads his life in such and such a way that for one leading his life thus death causes distress. This is called, friend - 'a monk taking delight in identity has not abandoned identity for the complete ending of suffering.'

"In such and such a way, friends, a monk leads his life in such and such a way that for one leading his life thus death does not cause distress. And how, friends, does a monk lead his life in such and such a way that for one leading his life thus death does not cause distress?

"Here, friends, a monk does not delight in work, is not devoted to work, is not given to delight in work; does not delight in talk, etc. does not delight in sleep, does not delight in company, does not delight in bonding, does not delight in obsession, is not devoted to obsession, is not given to delight in obsession. Thus, friends, a monk leads his life in such and such a way that for one leading his life thus death does not cause distress. This is called, friend - 'a monk delighting in Nibbāna has abandoned identity for the complete ending of suffering.'"

"Whoever is given to obsession, delighting in obsession, like a wild animal;
He has failed to attain Nibbāna, the unsurpassed freedom from bondage.

"But whoever, having abandoned obsession, delights in the state without
obsession;
He has attained Nibbāna, the unsurpassed freedom from bondage." The fifth.

6. The Discourse on Nakulapitā

16. On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time the householder Nakulapitā was sick, afflicted, severely ill. Then the woman householder Nakulamātā said this to the householder Nakulapitā -

"Do not, householder, die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing. Now, householder, you might think thus - 'The woman householder Nakulamātā will not be able after my passing to support the children, to maintain the household life.' But that, householder, should not be seen thus. I am skilled, householder, in spinning cotton and carding wool. I am able, householder, after your passing to support the children, to maintain the household life. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing.

"Now, householder, you might think thus - 'The woman householder Nakulamātā will go to another house after my passing.' But that, householder, should not be seen thus. Both you, householder, know and I know that for sixteen years we have practised the holy life as householders. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing.

"Now, householder, you might think thus - 'The woman householder Nakulamātā will not wish to see the Blessed One after my passing, will not wish to see the community of monks.' But that, householder, should not be seen thus. Indeed, householder, after your passing I will be even more desirous of seeing the Blessed One, even more desirous of seeing the community of monks. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing.

"Now, householder, you might think thus - 'The woman householder Nakulamātā will not be one who fulfils the moral precepts after my passing.' But that, householder, should not be seen thus. As far as, householder, there are female lay disciples of that Blessed One, householders clad in white, who fulfil the moral precepts, I am one of

them. But whoever has uncertainty or doubt about this -this Blessed One, the Worthy One, the Perfectly Enlightened One, is dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park - let him approach that Blessed One and ask. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing.

"Now, householder, you might think thus - 'Nakulamātā the woman householder is not an obtainer of internal serenity of mind.' But that, householder, should not be seen thus. As far as, householder, there are female disciples of that Blessed One, housewives clad in white, who are obtainers of internal serenity of mind, I am one of them. But whoever has uncertainty or doubt about this -this Blessed One, the Worthy One, the Perfectly Enlightened One, is dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park - let him approach that Blessed One and ask. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing.

"Now, householder, you might think thus - 'Nakulamātā the woman householder has not attained a foothold in this Teaching and discipline, has not attained a firm footing, has not attained comfort, has not crossed over doubt, has not gone beyond uncertainty, has not attained self-confidence, not relying on others, she does not dwell in the Teacher's instruction.' But that, householder, should not be seen thus. As far as, householder, there are female disciples of that Blessed One, housewives clad in white, who in this Teaching and discipline have attained a foothold, have attained a firm footing, have attained comfort, have crossed over doubt, have gone beyond uncertainty, have attained self-confidence, not relying on others, dwell in the Teacher's instruction, I am one of them. But whoever has uncertainty or doubt about this - this Blessed One, the Worthy One, the Perfectly Enlightened One, is dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park - let him approach that Blessed One and ask. Therefore, householder, do not die with longing. Painful, householder, is the death of one with longing; and blameworthy by the Blessed One is the death of one with longing."

Then, when the householder Nakulapitā was being exhorted by the woman householder Nakulamātā with this exhortation, that illness subsided on the spot. And the householder Nakulapitā recovered from that illness; and thus that illness of the householder Nakulapitā was abandoned. Then the householder Nakulapitā, having recovered from the illness, not long after recovering from the sickness, leaning on a staff, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Nakulapitā seated to one side, the Blessed One said this -

"It is a gain for you, householder, it is well gained for you, householder! You have Nakulamātā the woman householder who is compassionate, desiring your welfare, an exhorter, an instructor. As far as, householder, there are my female disciples, housewives clad in white, who are fulfillers of morality, Nakulamātā the woman householder is one of them. As far as, householder, there are my female disciples, housewives clad in white, who are obtainers of internal serenity of mind, Nakulamātā the woman householder is one of them. As far as, householder, there are my female

disciples, housewives clad in white, who in this Teaching and discipline have attained a foothold, have attained a firm footing, have attained comfort, have crossed over doubt, have gone beyond uncertainty, have attained self-confidence, not relying on others, dwell in the Teacher's instruction, Nakulamātā the woman householder is one of them. It is a gain for you, householder, it is well gained for you, householder! You have Nakulamātā the woman householder who is compassionate, desiring your welfare, an exhorter, an instructor." The sixth.

7. The Discourse on Sleep

17. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. The Venerable Sāriputta also, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he paid respect to the Blessed One and sat down to one side. The Venerable Mahāmoggallāna also, etc. the Venerable Mahākassapa also... the Venerable Mahākaccāyana also... the Venerable Mahākoṭṭhika also... the Venerable Mahācunda also... the Venerable Mahākappina also... the Venerable Anuruddha also... the Venerable Revata also... The Venerable Ānanda also, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he paid respect to the Blessed One and sat down to one side. Then the Blessed One, having spent much of the night sitting, rose from his seat and entered the dwelling. Those venerable ones too, soon after the Blessed One had departed, rose from their seats and went to their respective dwellings. But those monks there who were new, recently gone forth, newly come to this Teaching and discipline, they slept snoring until sunrise. The Blessed One saw with the divine eye, which is pure and surpasses the human, those monks sleeping and snoring until sunrise. Having seen, he went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks:

"Where, monks, is Sāriputta? Where is Mahāmoggallāna? Where is Mahākassapa? Where is Mahākaccāyana? Where is Mahākoṭṭhika? Where is Mahācunda? Where is Mahākappina? Where is Anuruddha? Where is Revata? Where is Ānanda? Where, monks, have those elder disciples gone?" "Those venerable ones too, Venerable Sir, soon after the Blessed One had departed, rose from their seats and went to their respective dwellings." "Why is it that you, monks, with the elder monks not having come, slept snoring until sunrise? What do you think, monks, have you seen or heard - 'A king of the warrior caste, anointed on the head, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, dwelling thus, exercising kingship for life, is dear and agreeable to the country'?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'A king of the warrior caste, anointed on the head, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, dwelling thus, exercising kingship for life, is dear and agreeable to the country'."

"What do you think, monks, have you seen or heard - 'a country official... etc. one who lives on his father's property... a general... a village headman... a guild headman, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, while dwelling, for the length of his life exercising the position of guild headman, or being dear and agreeable to the guild'?" "No, Venerable

Sir." "Good, monks! I too, monks, have neither seen nor heard this -'a guild headman, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, while dwelling, for the length of his life exercising the position of guild headman, or being dear and agreeable to the guild'."

"What do you think, monks, have you seen or heard -'an ascetic or a brahmin, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, with unguarded doors in the sense faculties, not knowing moderation in food, not devoted to wakefulness, not gifted with introspection regarding wholesome mental states, not devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelling in the liberation of mind and liberation by wisdom that are without mental corruptions'?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this -'an ascetic or a brahmin, devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor as much as he likes, with unguarded doors in the sense faculties, not knowing moderation in food, not devoted to wakefulness, not gifted with introspection regarding wholesome mental states, not devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelling in the liberation of mind and liberation by wisdom that are without mental corruptions'."

"Therefore, monks, you should train thus -'We will be with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, gifted with introspection regarding wholesome mental states, we will dwell devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night.' Thus indeed, monks, should you train." The seventh.

8. The Discourse on the Fisherman

18. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks. The Blessed One, travelling on the highway, saw in a certain region a fisherman, a fish-catcher, having killed and killed fish, selling them. Having seen, turning aside from the road, he sat down on the prepared seat at the foot of a certain tree. Having sat down, the Blessed One addressed the monks: "Do you see, monks, that fisherman, a fish-catcher, having killed and killed fish, selling them?" "Yes, venerable sir."

"What do you think, monks, have you seen or heard -'a fisherman, a fish-catcher, having killed and killed fish, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth'?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'a fisherman, a fish-catcher, having killed and killed fish, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth.' What is the reason for this? For he,

monks, mentally contemplates with an evil mind those fish fit to be killed, brought for slaughter; therefore he neither travels by elephant nor travels by horse nor travels by chariot nor travels by vehicle nor enjoys wealth, nor dwells in a great mass of wealth.

"What do you think, monks, have you seen or heard - 'a cattle butcher, having killed and killed cattle, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth'?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'a cattle butcher, having killed and killed cattle, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth.' What is the reason for this? For he, monks, mentally contemplates with an evil mind those cattle fit to be killed, brought for slaughter; therefore he neither travels by elephant nor travels by horse nor travels by chariot nor travels by vehicle nor enjoys wealth, nor dwells in a great mass of wealth."

"What do you think, monks, have you seen or heard - 'a sheep-butcher... etc. a pig-butcher... etc. a fowler... etc. a deer-hunter, having killed and killed deer, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth'?" "No, Venerable Sir." "Good, monks! I too, monks, have neither seen nor heard this - 'a deer-hunter, having killed and killed deer, selling them, by that action, by that livelihood, travels by elephant or travels by horse or travels by chariot or travels by vehicle or enjoys wealth or dwells in a great mass of wealth.' What is the reason for this? For he, monks, mentally contemplates with an evil mind those deer fit to be killed, brought for slaughter; therefore he neither travels by elephant nor travels by horse nor travels by chariot nor travels by vehicle nor enjoys wealth, nor dwells in a great mass of wealth. For he, monks, mentally contemplating with an evil mind those animals fit to be killed, brought for slaughter, will neither travel by elephant nor travel by horse nor travel by chariot nor travel by vehicle nor enjoy wealth, nor dwell in a great mass of wealth. What then to say of one who mentally contemplates with an evil mind a human being fit to be killed, brought for slaughter! That indeed, monks, is for his harm and suffering for a long time. Upon the body's collapse at death, he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The eighth.

9. The First Discourse on Recollection of Death

19. On one occasion the Blessed One was dwelling at Nātikā in the brick house. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Recollection of death, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal. Do you develop recollection of death, monks?"

When this was said, a certain monk said this to the Blessed One - "I, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for a night and day, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for a day, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which I eat one meal of almsfood, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which I chew and swallow four or five morsels, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for that interval during which I masticate and swallow one morsel, I would attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for that interval during which having breathed in I breathe out or having breathed out I breathe in, I would attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

When this was said, the Blessed One said this to those monks - "Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for a night and day, I would attend to the Blessed One's teaching, much indeed would be done by me.'"

"Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for a day, I would attend to the Blessed One's teaching, much indeed would be done by me.'"

"Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for that interval during which I eat one meal of almsfood, I would attend to the Blessed One's teaching, much indeed would be done by me.'"

"Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for the interval during which I chew and swallow four or five morsels, may I attend to the Blessed One's teaching, much indeed would be done by me.' These are

called, monks, monks who dwell heedlessly, who develop recollection of death slowly for the elimination of mental corruptions.

"But whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for that interval during which I masticate and swallow one morsel, I would attend to the Blessed One's teaching, much indeed would be done by me.'"

"Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for that interval during which having breathed in I breathe out or having breathed out I breathe in, I would attend to the Blessed One's teaching, much indeed would be done by me.' These are called, monks, monks who dwell heedfully, who develop recollection of death keenly for the elimination of mental corruptions.

"Therefore, monks, you should train thus - 'We will dwell heedfully, we will develop recollection of death keenly for the elimination of mental corruptions.' Thus indeed, monks, should you train." The ninth.

10. The Second Discourse on Recollection of Death

20. On one occasion the Blessed One was dwelling at Nātikā in the brick house. There the Blessed One addressed the monks - "Recollection of death, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal. And how, monks, is recollection of death developed, how is it cultivated, so that it is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal?

"Here, monks, a monk, when the day has departed and night has set in, considers thus - 'Many indeed are the conditions for my death - a snake might bite me, or a scorpion might bite me, or a centipede might bite me; on account of that there would be death for me, that would be an obstacle for me. Or I might stumble and fall, or the food I have eaten might make me ill, or my bile might become disturbed, or my phlegm might become disturbed, or cutting winds might become disturbed; on account of that there would be death for me, that would be an obstacle for me.' By that monk, monks, it should be considered thus - 'Are there any evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night?'"

"If, monks, a monk reviewing thus knows - 'There are evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night,' by that monk, monks, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Just as, monks, one whose garment is on fire or whose head is on fire, for the quenching of that very garment or head, would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness; just so, monks, by that monk, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, monks, a monk reviewing thus knows - 'There are no evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night,' by that monk, monks, there should be dwelling with that very

joy and gladness, training day and night in wholesome mental states.

"Here again, monks, a monk, when the night has departed and day has set in, considers thus - 'Many indeed are the conditions for my death - a snake might bite me, or a scorpion might bite me, or a centipede might bite me; on account of that there would be death for me, that would be an obstacle for me. Or I might stumble and fall, or the food I have eaten might make me ill, or my bile might become disturbed, or my phlegm might become disturbed, or cutting winds might become disturbed; on account of that there would be death for me, that would be an obstacle for me.' By that monk, monks, it should be considered thus - 'Are there any evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the day?'"

"If, monks, a monk reviewing thus knows - 'There are evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the day,' by that monk, monks, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Just as, monks, one whose garment is on fire or whose head is on fire, for the quenching of that very garment or head, would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness; just so, monks, by that monk, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, monks, a monk reviewing thus knows - 'There are no evil unwholesome mental states in me not abandoned, which would be an obstacle for me if I were to die during the day,' by that monk there should be dwelling with that very joy and gladness, training day and night in wholesome mental states. Thus developed, monks, recollection of death, thus cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal." The tenth.

The Conducive to Recollection Chapter is the second.

Its summary:

Two on cordiality, what should be expelled, the good, what is not to be regretted;

Nakula, sleep and fish, and two on recollection of death.

3. The Chapter on the Unsurpassed Things

1. The Discourse on Sāmakā

21. On one occasion the Blessed One was dwelling among the Sakyans at Sāmagāmakā, at the Pokkharaṇī monastery. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Pokkharaṇī, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One -

"There are these three things, venerable sir, that lead to the decline of a monk. Which three? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep - these, venerable sir, are the three things that lead to the decline of a monk." This that deity said. The Teacher was approving. Then that deity, thinking "The Teacher approves of me," having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Pokkharāṇī, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, that deity said this to me - 'There are these three things, venerable sir, that lead to the decline of a monk. Which three? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep - these, venerable sir, are the three things that lead to the decline of a monk.' This, monks, that deity said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there. It is a loss for you, monks, it is ill-gained for you, that even the deities know you are declining from wholesome mental states."

"I will teach you, monks, three further things leading to decline. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this - "And which, monks, are the three things leading to decline? Taking pleasure in company, being difficult to admonish, evil friendship - these, monks, are the three things leading to decline."

"Whatever beings, monks, in the past period of time declined from wholesome mental states, all of them declined from wholesome mental states by these very six qualities. And whatever beings, monks, in the future period of time will decline from wholesome mental states, all of them will decline from wholesome mental states by these very six qualities. And whatever beings, monks, at present decline from wholesome mental states, all of them decline from wholesome mental states by these very six qualities." The first.

2. The Discourse on Non-Decline

22. "I will teach you, monks, these six conditions preventing decline. Listen to that, etc. And what, monks, are the six conditions preventing decline? Not taking pleasure in work, not taking pleasure in talk, not taking pleasure in sleep, not taking pleasure in company, being easy to admonish, good friendship - these, monks, are the six conditions preventing decline.

"Whatever beings, monks, in the past period of time did not decline from wholesome mental states, all of them did not decline from wholesome mental states by these very six qualities. And whatever beings, monks, in the future period of time will not decline from wholesome mental states, all of them will not decline from wholesome mental states by these very six qualities. And whatever beings, monks, at present do not decline from wholesome mental states, all of them do not decline from wholesome mental states by these very six qualities." The second.

3. The Discourse on Fear

23. "'Fear', monks, this is a designation for sensual pleasures; 'suffering', monks, this is a designation for sensual pleasures; 'disease', monks, this is a designation for sensual pleasures; 'boil', monks, this is a designation for sensual pleasures; 'attachment', monks, this is a designation for sensual pleasures; 'mire', monks, this is a designation for sensual pleasures.

"And why, monks, is 'fear' a designation for sensual pleasures? This one dyed with sensual lust, monks, bound by desire and lust, is not released from fear pertaining to the present life, nor is he released from fear pertaining to the future life; therefore 'fear' is a designation for sensual pleasures. And why, monks, is 'suffering', etc. 'disease', etc. 'boil', etc. 'attachment', etc. 'mire' a designation for sensual pleasures? This one dyed with sensual lust, monks, bound by desire and lust, is not released from mire pertaining to the present life, nor is he released from mire pertaining to the future life; therefore 'mire' is a designation for sensual pleasures."

"Fear, suffering, disease, boil, attachment and mire - both;
These are called sensual pleasures, where the worldling is attached.

"Having seen fear in clinging, the origin of birth and death;
Without clinging they become liberated, in the extinction of birth and death.

"They, having attained security, happy, perfectly quenched in this very life;
Having gone beyond all enmity and fear, they have overcome all suffering."
The third.

4. The Discourse on the Himalayas

24. "Monks, a monk possessed of six qualities could split apart the Himalaya, the king of mountains, what then to say of miserable ignorance! With which six? Here, monks, a monk is skilled in attainment of concentration, skilled in duration of concentration, skilled in emergence from concentration, skilled in readiness of concentration, skilled in the resort of concentration, skilled in resolution of concentration. Monks, a monk possessed of these six qualities could split apart the Himalaya, the king of mountains, what then to say of miserable ignorance!" The fourth.

5. The Discourse on the Bases of Recollection

25. "There are, monks, these six states of recollection. What are the six? Here, monks, a noble disciple recollects the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Monks, at the time when a noble disciple recollects the Truth-finder, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', monks, is a designation for these five types of sensual pleasure. This too, monks, having made this an object, thus some beings here become purified.

"Furthermore, monks, a noble disciple recollects the Teaching - 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Monks, at the time when a noble disciple recollects the Teaching, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not

pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', monks, is a designation for these five types of sensual pleasure. This too, monks, having made this an object, thus some beings here become purified.

"Furthermore, monks, a noble disciple recollects the Community - 'The Community of the Blessed One's disciples is practicing well, etc. an unsurpassed field of merit for the world.' Monks, at the time when a noble disciple recollects the Community, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', monks, is a designation for these five types of sensual pleasure. This too, monks, having made this an object, thus some beings here become purified.

"Furthermore, monks, a noble disciple recollects one's own moral practices that are unbroken, etc. conducive to concentration. Monks, at the time when a noble disciple recollects morality, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', monks, is a designation for these five types of sensual pleasure. This too, monks, having made this an object, thus some beings here become purified.

"Furthermore, monks, a noble disciple recollects one's own generosity - 'It is a gain for me indeed! It is well-gained for me indeed, etc. accessible to requests, delighting in giving and sharing.' At the time, etc. thus some beings here become purified.

"Furthermore, monks, a noble disciple recollects the deities - 'There are the gods ruled by the four great kings, there are the gods of the Thirty-three, there are the Yāma gods, there are the Tusita gods, there are the gods who delight in creation, there are the gods who wield power over others' creations, there are the gods of Brahmā's retinue, there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality... is endowed with learning... is endowed with generosity... endowed with such wisdom, those deities, having passed away from here, were reborn there; such wisdom is also found in me.'

"At the time, monks, when a noble disciple recollects the faith and morality and learning and generosity and wisdom of oneself and of those deities, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', monks, is a designation for these five types of sensual pleasure. This too, monks, having made this an object, thus some beings here become purified. These, monks, are the six states of recollection." The fifth.

6. The Discourse to Mahākaccāna

26. There the Venerable Mahākaccāna addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Mahākaccāna. The Venerable Mahākaccāna said this - "It is wonderful, friend; it is marvellous, friend! How well the achievement of opportunity in confinement has been understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the

purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the six states of recollection.

"What are the six? Here, friend, a noble disciple recollects the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Friend, at the time when a noble disciple recollects the Truth-finder, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"Furthermore, friend, a noble disciple recollects the Teaching - 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Friend, at the time when a noble disciple recollects the Teaching, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"Furthermore, friend, a noble disciple recollects the Community - 'The Community of the Blessed One's disciples is practicing well, etc. an unsurpassed field of merit for the world.' Friend, at the time when a noble disciple recollects the Community, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"Furthermore, friends, a noble disciple recollects one's own moral practices that are unbroken, etc. conducive to concentration. At the time, friends, when a noble disciple recollects one's own morality, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"Furthermore, friends, a noble disciple recollects one's own generosity - 'It is a gain for me indeed, it is well-gained for me indeed, etc. accessible to requests, delighting in giving and sharing.' At the time, friends, when a noble disciple recollects one's own generosity, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of

sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"Furthermore, friends, a noble disciple recollects the deities - 'There are the gods ruled by the four great kings, there are the gods, etc. beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality, etc. is endowed with learning... is endowed with generosity... endowed with such wisdom, those deities, having passed away from here, were reborn there; such wisdom is also found in me.' At the time, friends, when a noble disciple recollects the faith and morality and learning and generosity and wisdom of oneself and of those deities, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, gone out, released, emerged from greed. 'Greed', friend, is a designation for these five types of sensual pleasure. That noble disciple, friend, dwells altogether with a mind like space, extensive, exalted, limitless, without enmity, without ill-will. This too, friend, having made this an object, thus some beings here become of purifying nature.

"It is wonderful, friend; it is marvellous, friend! How well the achievement of opportunity in confinement has been understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, the six states of recollection." The sixth.

7. The First Discourse on Time

27. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "How many times, venerable sir, are there for approaching a monk who develops the mind for an audience?" "Monk, there are these six times for approaching a monk who develops the mind for an audience."

"Which six? Here, monk, at the time when a monk dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, dwell with a mind pervaded by sensual lust, overcome by sensual lust, and I do not understand as it really is the escape from arisen sensual lust. It would be good indeed if the venerable one would expound to me the Teaching for the abandoning of sensual lust.' To him the monk who develops the mind expounds the Teaching for the abandoning of sensual lust. This, monk, is the first time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk dwells with a mind pervaded by anger, overcome by anger, and does not understand as it really is the escape from arisen anger, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, dwell with a mind pervaded by anger, overcome by anger, and I do not understand as it really is the escape from arisen anger. It would be good indeed if the venerable one would expound to me the Teaching for the

abandoning of anger.' To him the monk who develops the mind expounds the Teaching for the abandoning of anger. This, monk, is the second time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and does not understand as it really is the escape from arisen sloth and torpor, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, dwell with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and I do not understand as it really is the escape from arisen sloth and torpor. It would be good indeed if the venerable one would expound to me the Teaching for the abandoning of sloth and torpor.' To him the monk who develops the mind expounds the Teaching for the abandoning of sloth and torpor. This, monk, is the third time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and does not understand as it really is the escape from arisen restlessness and remorse, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, dwell with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and I do not understand as it really is the escape from arisen restlessness and remorse. It would be good indeed if the venerable one would expound to me the Teaching for the abandoning of restlessness and remorse.' To him the monk who develops the mind expounds the Teaching for the abandoning of restlessness and remorse. This, monk, is the fourth time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and does not understand as it really is the escape from arisen sceptical doubt, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I, friend, dwell with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and I do not understand as it really is the escape from arisen sceptical doubt. It would be good indeed if the venerable one would expound to me the Teaching for the abandoning of sceptical doubt.' To him the monk who develops the mind expounds the Teaching for the abandoning of sceptical doubt. This, monk, is the fifth time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk does not understand that sign, based on which sign, attending to which sign, there is the proximate elimination of mental corruptions, at that time, having approached a monk who cultivates the mind, he should be addressed thus - 'I indeed, friend, do not understand that sign, based on which sign, attending to which sign, there is the proximate elimination of mental corruptions. It would be good indeed if the venerable one would expound to me the Teaching for the elimination of mental corruptions.' For him, the monk who cultivates the mind expounds the Teaching for the elimination of mental corruptions. This, monk, is the sixth right time to approach a monk who cultivates the mind for an audience. These, monk, are the six right times to approach a monk who cultivates the mind for an audience." The seventh.

8. The Second Discourse on Time

28. On one occasion many elder monks were dwelling at Bārāṇasī in the Deer Park at Isipatana. Then for those elder monks, after the meal, having returned from their alms round, seated together assembled in the circular pavilion, this discussion arose - "What now, friends, is the right time to approach a monk who develops the mind for an audience?"

When this was said, a certain monk said this to the elder monks - "At the time, friends, when a monk who develops the mind, after the meal, having returned from his alms round, having washed his feet, is seated, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, that is the right time to approach a monk who develops the mind for an audience."

When this was said, a certain monk said this to that monk - "That, friend, is not the right time to approach a monk who develops the mind for an audience. At the time, friends, when a monk who develops the mind, after the meal, having returned from his alms round, having washed his feet, is seated, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, at that time the fatigue from walking is not yet calmed in him, at that time the fatigue from the meal is not yet calmed in him. Therefore that is not the right time to approach a monk who develops the mind for an audience. At the time, friends, when a monk who develops the mind, in the evening, having emerged from seclusion, is seated in the shade of the dwelling, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, that is the right time to approach a monk who develops the mind for an audience."

When this was said, a certain monk said this to that monk - "That, friend, is not the right time to approach a monk who develops the mind for an audience. At the time, friends, when a monk who develops the mind, in the evening, having emerged from seclusion, is seated in the shade of the dwelling, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, whatever sign of concentration he attended to during the day, that very thing occurs to him at that time. Therefore that is not the right time to approach a monk who develops the mind for an audience. At the time, friends, when a monk who develops the mind, having risen towards the break of dawn, is seated, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, that is the right time to approach a monk who develops the mind for an audience."

When this was said, a certain monk said this to that monk - "That, friend, is not the right time to approach a monk who develops the mind for an audience. At the time, friends, when a monk who develops the mind, having risen towards the break of dawn, is seated, folding his legs crosswise, directing his body upright, having established mindfulness in front of him, at that time his body is sustained by nutritive essence, it is comfortable for him to attend to the teaching of the Buddhas. Therefore that is not the right time to approach a monk who develops the mind for an audience."

When this was said, the Venerable Mahākaccāna said this to the elder monks - "Face to face with the Blessed One I heard this, friends, face to face I received it - 'Monk, there are these six times for approaching a monk who develops the mind for an

audience.'

"Which six? Here, monk, at the time when a monk dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, dwell with a mind pervaded by sensual lust, overcome by sensual lust, and I do not understand as it really is the escape from arisen sensual lust. It would be good indeed if the venerable one would expound to me the Teaching for the abandoning of sensual lust.' To him the monk who develops the mind expounds the Teaching for the abandoning of sensual lust. This, monk, is the first time for approaching a monk who develops the mind for an audience.

"Furthermore, monk, at the time when a monk dwells with a mind pervaded by anger, etc. dwells with a mind pervaded by sloth and torpor, dwells with a mind pervaded by restlessness and remorse, dwells with a mind pervaded by sceptical doubt, does not know, does not see that sign, based on which sign, attending to which sign, there is the proximate elimination of mental corruptions, at that time, having approached a monk who develops the mind, he should be addressed thus - 'I indeed, friend, do not know, do not see that sign, based on which sign, attending to which sign, there is the proximate elimination of mental corruptions. It would be good indeed if the venerable one would expound to me the Teaching for the elimination of mental corruptions.' For him, the monk who cultivates the mind expounds the Teaching for the elimination of mental corruptions. This, monk, is the sixth right time to approach a monk who cultivates the mind for an audience.

"Face to face with the Blessed One I heard this, friend, face to face I received it - 'These, monk, are the six right times to approach a monk who cultivates the mind for an audience.'" The eighth.

9. The Discourse about Udāyī

29. Then the Blessed One addressed the Venerable Udāyī: "How many states of recollection are there, Udāyī?" When this was said, the Venerable Udāyī remained silent. For the second time the Blessed One addressed the Venerable Udāyī: "How many states of recollection are there, Udāyī?" For the second time the Venerable Udāyī remained silent. For the third time the Blessed One addressed the Venerable Udāyī: "How many states of recollection are there, Udāyī?" For the third time the Venerable Udāyī remained silent.

Then the Venerable Ānanda said this to the Venerable Udāyī: "The Teacher is calling you, friend Udāyī." "I am listening, friend Ānanda, to the Blessed One. Here, venerable sir, a monk recollects manifold past lives - that is, one birth, two births, etc. Thus with aspects and terms he recollects manifold past lives. This, venerable sir, is a state of recollection."

Then the Blessed One addressed the Venerable Ānanda - "I knew, Ānanda - 'This foolish man Udāyī does not dwell devoted to higher consciousness.' How many states of recollection are there, Ānanda?"

"Five states of recollection, venerable sir. Which five? Here, venerable sir, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the third meditative absorption. This, venerable sir, is a state of recollection that, when thus developed and cultivated, leads to pleasant abiding in the present life.

"Furthermore, venerable sir, a monk attends to the perception of light, determines the perception of day: as by day so by night, as by night so by day; thus with an open mind, unobstructed, he develops a mind of luminosity. This, venerable sir, is a state of recollection that, when thus developed and cultivated, leads to the attainment of knowledge and vision.

"Furthermore, venerable sir, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.' This, venerable sir, is a state of recollection that, when thus developed and cultivated, leads to the abandoning of sensual lust.

"Furthermore, venerable sir, a monk, just as if he were to see a body abandoned in a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering. He compares this very body thus - 'This body too is of such a nature, will become thus, has not gone beyond this.'

"Or just as if he were to see a body abandoned in a charnel ground, being devoured by crows, or being devoured by hawks, or being devoured by vultures, or being devoured by dogs, or being devoured by jackals, or being devoured by various kinds of creatures. He compares this very body thus - 'This body too is of such a nature, will become thus, has not gone beyond this.'

"Or just as if he were to see a body abandoned in a charnel ground, a skeleton with flesh and blood, held together by sinews... etc. a skeleton without flesh, smeared with blood, held together by sinews... a skeleton without flesh and blood, held together by sinews. Bones disconnected, scattered in all directions - here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a rib bone, here a spine bone, there a shoulder bone, here a neck bone, there a jaw bone, here a tooth bone, there a skull; bones white, the colour of shells; bones heaped up, more than a year old; bones rotten, reduced to powder. He compares this very body thus - 'This body too is of such a nature, will become thus, has not gone beyond this.' This, venerable sir, is a state of recollection, when thus developed and cultivated, leads to the uprooting of the conceit 'I am'.

"Furthermore, venerable sir, a monk, with the abandoning of pleasure... etc. he enters and dwells in the fourth meditative absorption. This, venerable sir, is a state of recollection, when thus developed and cultivated, leads to the penetration of the various elements. These, venerable sir, are the five states of recollection."

"Good, good, Ānanda! Well then, Ānanda, remember this sixth state of recollection as well. Here, Ānanda, a monk goes forward mindfully, steps back mindfully, stands mindfully, sits down mindfully, lies down mindfully, determines upon his work

mindfully. This, Ānanda, is a state of recollection, when thus developed and cultivated, leads to mindfulness and full awareness." The ninth.

10. The Discourse on the Unsurpassed

30. "There are, monks, these six unsurpassed things. What are the six? The unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection.

"And what, monks, is the unsurpassed in seeing? Here, monks, a certain one goes to see an elephant treasure, goes to see a horse treasure, goes to see a gem treasure, or else goes to see various things, goes to see an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this seeing; I do not say it does not exist. But this seeing, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever, monks, goes to see the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted - this, monks, is the unsurpassed among seeings, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who goes to see the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in seeing. Thus the unsurpassed in seeing.

"And how is there the unsurpassed in hearing? Here, monks, a certain one goes to hear the sound of a drum, goes to hear the sound of a lute, goes to hear the sound of singing, or else goes to hear various things, goes to hear the Teaching of an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this hearing; I do not say it does not exist. But this hearing, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever, monks, goes to hear the Teaching of the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted - this, monks, is the unsurpassed among hearings, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who goes to hear the Teaching of the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in hearing. Thus the unsurpassed in seeing, the unsurpassed in hearing.

"And how is there the unsurpassed in material gain? Here, monks, a certain one obtains the gain of a son, obtains the gain of a wife, obtains the gain of wealth, or else obtains various gains, acquires faith in an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this gain; I do not say it does not exist. But this gain, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever,

monks, acquires faith in the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted - this, monks, is the unsurpassed among gains, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who acquires faith in the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in material gain. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain.

"And how is there the unsurpassed in training? Here, monks, a certain one trains in elephants, trains in horses, trains in chariots, trains in the bow, trains in the sword, or else trains in various things, trains under an ascetic or brahmin who holds wrong view and is wrongly practising. There is, monks, this training; I do not say it does not exist. But this training, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever, monks, trains in higher morality, trains in higher consciousness, trains in higher wisdom in the Teaching and discipline proclaimed by the Truth-finder, with established faith, with established devotion, gone to the ultimate, devoted - this, monks, is the unsurpassed among trainings, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who trains in higher morality, trains in higher consciousness, trains in higher wisdom in the Teaching and discipline proclaimed by the Truth-finder, with established faith, with established devotion, gone to the ultimate, devoted. This is called, monks, the unsurpassed in training. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training.

"And how is there the unsurpassed in service? Here, monks, a certain one serves a warrior, serves a brahmin, serves a householder, or else serves various people, serves an ascetic or brahmin who holds wrong views, who is wrongly practised. There is this service, monks; I do not say it does not exist. But this service, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, etc. not leading to Nibbāna. But whoever, monks, serves the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted - this is unsurpassed, monks, among services for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who serves the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted. This is called, monks, the unsurpassed in service. Thus the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service.

"And how is there the unsurpassed in recollection? Here, monks, a certain one recollects the gain of a son, recollects the gain of a wife, recollects the gain of wealth, or else recollects various gains, recollects an ascetic or brahmin who holds wrong

views, who is wrongly practised. There is this recollection, monks; I do not say it does not exist. But this recollection, monks, is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, not leading to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But whoever, monks, recollects the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted - this is unsurpassed, monks, among recollections for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna, that is to say, one who recollects the Truth-finder or a disciple of the Truth-finder with established faith, with established devotion, gone to the extreme, devoted. This is called, monks, the unsurpassed in recollection. These, monks, are the six unsurpassed things."

"Those who have obtained the unsurpassed in seeing, and the unsurpassed in hearing;

Having obtained the unsurpassed in material gain, delighting in the unsurpassed in training.

"Established in service, they develop recollection;

Connected with seclusion, secure, leading to the Deathless.

"Delighting in diligence, prudent, restrained by morality;

They indeed in time attain where suffering ceases." The tenth.

The Unsurpassed Chapter is the third.

Its summary:

Sāmaṅgala, Aparihāṇiya, Fear, Himavā, Recollection;

Kaccāna, and two on Times, Udāyī, with Unsurpassed.

4. The Chapter on Deities

1. The Discourse on the Trainee

31. "There are these six things, monks, that lead to the decline of a monk who is a learner. Which six? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, not guarding the doors of the sense faculties, and immoderation in eating - these, monks, are the six things that lead to the decline of a monk who is a learner.

"There are these six things, monks, that lead to the non-decline of a monk who is a learner. Which six? Not taking pleasure in work, not taking pleasure in talk, not taking pleasure in sleep, not taking pleasure in company, guarding the doors of the sense faculties, and moderation in eating - these, monks, are the six things that lead to the non-decline of a monk who is a learner." The first.

2. The First Discourse on Non-Decline

32. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One -

"There are these six things, venerable sir, that lead to the non-decline of a monk. Which six? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for diligence, respect for hospitality - these, venerable sir, are the six things that lead to the non-decline of a monk." This that deity said. The Teacher was approving. Then that deity, thinking "The Teacher approves of me," having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, that deity said this to me - 'There are these six things, venerable sir, that lead to the non-decline of a monk. Which six? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for diligence, respect for hospitality - these, venerable sir, are the six things that lead to the non-decline of a monk.' This, monks, that deity said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

"Respecting the Teacher, respecting the Teaching, with keen respect for the Community;
A monk respecting diligence, respecting hospitality;
Is incapable of decline, he is near to Nibbāna itself." The second.

3. The Second Discourse on Non-Decline

33. "This night, monks, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, that deity said this to me - 'There are these six things, venerable sir, that lead to the non-decline of a monk. Which six? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for shame, respect for moral fear - these, venerable sir, are the six things that lead to the non-decline of a monk.' This, monks, that deity said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

"Respecting the Teacher, respecting the Teaching, with keen respect for the Community;
Accomplished in shame and moral fear, deferential, respectful;
Is incapable of decline, he is near to Nibbāna itself." The third.

4. The Discourse to Mahāmoggallāna

34. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then when the Venerable Mahāmoggallāna had gone to a private place and was in seclusion, this reflection arose in his mind: "Which gods have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?" Now at that time a monk named Tissa, having recently died, was reborn in a certain Brahma world. There too they know him thus - "Tissa the Brahmā is of great supernormal power, of great might."

Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared in that Brahma world. Tissa the Brahmā saw the Venerable Mahāmoggallāna coming from afar. Having seen, he said this to the Venerable Mahāmoggallāna: "Come, dear Moggallāna; welcome, dear Moggallāna; it has been a long time, dear Moggallāna, since you made this occasion, that is to say, for coming here. Sit down, dear Moggallāna, this seat is laid down." The Venerable Mahāmoggallāna sat down on the prepared seat. Tissa the Brahmā too, having paid respect to the Venerable Mahāmoggallāna, sat down to one side. To Tissa the Brahmā seated to one side, the Venerable Mahāmoggallāna said this:

"Which gods, Tissa, have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?" "The gods ruled by the four great kings, dear Moggallāna, have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"Do all the gods ruled by the four great kings, Tissa, have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?" "Not all the gods ruled by the four great kings, dear Moggallāna, have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Those gods ruled by the four great kings, dear Moggallāna, who are not endowed with unwavering confidence in the Buddha, not endowed with unwavering confidence in the Teaching, not endowed with unwavering confidence in the Community, not endowed with morality pleasing to the noble ones - those gods do not have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' But those gods ruled by the four great kings, dear Moggallāna, who are endowed with unwavering confidence in the Buddha, endowed with unwavering confidence in the Teaching, endowed with unwavering confidence in the Community, endowed with morality pleasing to the noble ones - they have such knowledge: 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"Is it only the gods of the Four Great Kings, Tissa, who have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment' - or do the gods of the Thirty-three also... etc. the Yāma gods also... the Tusita gods also... the Nimmānaratī gods also... do the gods who control what is created by others also have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?" "The gods who control what is created by others also

indeed, dear Moggallāna, have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"Do all the gods who control what is created by others, Tissa, have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?" "Not all the gods who control what is created by others, dear Moggallāna, have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Those gods who control what is created by others, dear Moggallāna, who are not endowed with unwavering confidence in the Buddha, not endowed with unwavering confidence in the Teaching, not endowed with unwavering confidence in the Community, not endowed with morality pleasing to the noble ones - those gods do not have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' But those gods who control what is created by others, dear Moggallāna, who are endowed with unwavering confidence in the Buddha, endowed with unwavering confidence in the Teaching, endowed with unwavering confidence in the Community, endowed with morality pleasing to the noble ones - they have such knowledge - 'Stream-enterers are no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

Then the Venerable Mahāmoggallāna, having delighted in and given thanks for what Tissa the Brahmā had said - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, he appeared in Jeta's Grove. The fourth.

5. The Discourse on What is Conducive to True Knowledge

35. "Monks, there are these six mental states conducive to true knowledge. Which six? Perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion, perception of cessation - these, monks, are the six mental states conducive to true knowledge." The fifth.

6. The Discourse on the Sources of Contention

36. "There are, monks, these six sources of contention. What are the six? Here, monks, a monk is prone to wrath and bears grudges. Monks, 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. Monks, a monk who dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, 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, monks, should perceive such a source of contention internally or externally. There you, monks, should strive for the abandoning of that very evil source of contention. If you, monks, should not perceive

such a source of contention internally or externally, there you, monks, 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.

"Furthermore, monks, a monk is one who depreciates another's worth and is spiteful. Etc. He is envious and stingy. He is fraudulent and deceitful. He has evil desires and has wrong view. He is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. Monks, 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. Monks, a monk who dwells disrespectful towards the Teacher, not deferential, towards the Teaching, etc. 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, monks, should perceive such a source of contention internally or externally. There you, monks, should strive for the abandoning of that very evil source of contention. If you, monks, should not perceive such a source of contention internally or externally. There you, monks, 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, monks, are the six sources of contention." The sixth.

7. The Discourse on the Six-Factored Gift

37. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the female lay follower Nandamātā of Veḷukaṇḍaka was establishing an offering possessed of six factors to the community of monks headed by Sāriputta and Moggallāna. The Blessed One saw with the divine eye, which is pure and surpasses the human, the female lay follower Nandamātā of Veḷukaṇḍaka establishing an offering possessed of six factors to the community of monks headed by Sāriputta and Moggallāna. Having seen, he addressed the monks - "This, monks, female lay follower Nandamātā of Veḷukaṇḍaka is establishing an offering possessed of six factors to the community of monks headed by Sāriputta and Moggallāna."

"And how, monks, is an offering possessed of six factors? Here, monks, there are three factors of the donor, and three factors of the recipients. What are the three factors of the donor? Here, monks, the donor is glad even before giving, while giving he makes the mind confident, and having given he is delighted. These are the three factors of the donor.

"What are the three factors of the recipients? Here, monks, the recipients are either without lust or are practising for the removal of lust, are either without hate or are practising for the removal of hate, are either without delusion or are practising for the

removal of delusion. These are the three factors of the recipients. Thus there are three factors of the donor, and three factors of the recipients. Thus, monks, an offering is possessed of six factors.

"For an offering thus possessed of six factors, monks, it is not easy to take the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

Just as, monks, in the great ocean it is not easy to take the measure of water: 'So many gallons of water' or 'so many hundreds of gallons of water' or 'so many thousands of gallons of water' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. Just so, monks, for an offering thus possessed of six factors, it is not easy to take the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit."

"Even before giving one is glad, while giving one should make the mind confident;
Having given one is delighted, this is the accomplishment of sacrifice.

"Those without lust, without hate, without delusion, without mental corruptions;
The accomplished field of sacrifice, the restrained practitioners of the holy life.

"Having washed oneself, having given with one's own hands;
This sacrifice is of great fruit for oneself and for others.

"Having thus sacrificed, the wise one, faithful, with a liberated mind;
The wise one is reborn in a world of happiness, free from affliction." The seventh.

8. The Discourse on the Self-Doer

38. Then a certain brahmin 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, that brahmin said this to the Blessed One - "Indeed, Master Gotama, I hold such a doctrine and view: 'There is no action by oneself, there is no action by others.'""I, brahmin, have never seen or heard of one who holds such a doctrine and view. How indeed could one who himself goes forward, who himself goes back, say thus - 'There is no action by oneself, there is no action by others'!

"What do you think, brahmin, is there an element of instigation?" "Yes, sir." "When there is an element of instigation, are beings who instigate discerned?" "Yes, sir." "That, brahmin, when there is an element of instigation, beings who instigate are

discerned - this is the action by oneself of beings, this is the action by others.

"What do you think, brahmin, is there an element of persistence? Etc. Is there an element of exertion? Is there an element of strength? Is there an element of steadfastness? Is there an element of endeavour?" "Yes, sir." "When there is an element of endeavour, are beings who endeavour discerned?" "Yes, sir." "That, brahmin, when there is an element of endeavour, beings who endeavour are discerned - this is the action by oneself of beings, this is the action by others.

"I, brahmin, have never seen or heard of one who holds such a doctrine and view. How indeed could one who himself goes forward, who himself goes back, say thus - 'There is no action by oneself, there is no action by others.'"

"Excellent, Master Gotama! Etc. From this day forth, I have gone for refuge for life." The eighth.

9. The Discourse on Causation

39. "There are, monks, these three sources for the arising of actions. What three? Greed is a source for the arising of actions, hate is a source for the arising of actions, delusion is a source for the arising of actions. Not from greed, monks, does non-greed arise; rather, monks, from greed only greed arises. Not from hate, monks, does non-hate arise; rather, monks, from hate only hate arises. Not from delusion, monks, does non-delusion arise; rather, monks, from delusion only delusion arises. Not by action born of greed, by action born of hate, by action born of delusion, monks, are gods discerned, are human beings discerned, or whatever other fortunate destinations there are. Rather, monks, by action born of greed, by action born of hate, by action born of delusion, hell is discerned, the animal realm is discerned, the sphere of ghosts is discerned, or whatever other unfortunate realms there are. These, monks, are the three sources for the arising of actions.

"There are, monks, these three sources for the arising of actions. What three? Non-greed is a source for the arising of actions, non-hate is a source for the arising of actions, non-delusion is a source for the arising of actions. Not from non-greed, monks, does greed arise; rather, monks, from non-greed only non-greed arises. Not from non-hate, monks, does hate arise; rather, monks, from non-hate only non-hate arises. Not from non-delusion, monks, does delusion arise; rather, monks, from non-delusion only non-delusion arises. Not by action born of non-greed, by action born of non-hate, by action born of non-delusion, monks, is hell discerned, is the animal realm discerned, is the sphere of ghosts discerned, or whatever other unfortunate realms there are. Rather, monks, by action born of non-greed, by action born of non-hate, by action born of non-delusion, gods are discerned, human beings are discerned, or whatever other fortunate destinations there are. These, monks, are the three sources for the arising of actions." The ninth.

10. The Discourse on Kimila

40. Thus have I heard - On one occasion the Blessed One was dwelling at Kimilā in the Nicula grove. Then the Venerable Kimila approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Kimila said this to the Blessed One - "What now, venerable sir, is the cause, what is the condition, whereby when the Truth-finder has attained

final Nibbāna the Good Teaching does not last long?" "Here, Kimila, when the Truth-finder has attained final Nibbāna, monks, nuns, male lay followers, and female lay followers dwell disrespectful and not deferential towards the Teacher, dwell disrespectful and not deferential towards the Teaching, dwell disrespectful and not deferential towards the Community, dwell disrespectful and not deferential towards the training, dwell disrespectful and not deferential towards diligence, dwell disrespectful and not deferential towards hospitality. This, Kimila, is the cause, this is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching does not last long."

"But what, venerable sir, is the cause, what is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long?" "Here, Kimila, when the Truth-finder has attained final Nibbāna, monks, nuns, male lay followers, and female lay followers dwell respectful and deferential towards the Teacher, dwell respectful and deferential towards the Teaching, dwell respectful and deferential towards the Community, dwell respectful and deferential towards the training, dwell respectful and deferential towards diligence, dwell respectful and deferential towards hospitality. This, Kimila, is the cause, this is the condition, whereby when the Truth-finder has attained final Nibbāna the Good Teaching lasts long." The tenth.

11. The Discourse on the Log of Wood

41. Thus have I heard - On one occasion the Venerable Sāriputta was dwelling at Rājagaha on the Vulture's Peak mountain. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, descending from the Vulture's Peak mountain together with several monks, saw in a certain region a great log of wood. Having seen, he addressed the monks - "Do you see, friends, that great log of wood?" "Yes, friend."

"If he wishes, friends, a monk possessing supernormal power, having attained mastery of mind, could resolve upon that log of wood as only earth. What is the reason for this? There is, friends, in that log of wood the solid element, in dependence on which a monk possessing supernormal power, having attained mastery of mind, could resolve upon that log of wood as only earth. If he wishes, friends, a monk possessing supernormal power, having attained mastery of mind, could resolve upon that log of wood as only water, etc. could resolve upon it as only fire, could resolve upon it as only air, could resolve upon it as only beautiful, could resolve upon it as only ugly. What is the reason for this? There is, friends, in that log of wood the ugly element, in dependence on which a monk possessing supernormal power, having attained mastery of mind, could resolve upon that log of wood as only ugly." The eleventh.

12. The Discourse on Nāgita

42. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Icchānaṅgala. There the Blessed One stayed at Icchānaṅgala in the Icchānaṅgala forest thicket. The brahmin householders of Icchānaṅgala heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Icchānaṅgala and is staying at

Īcchānaṅgala in the Īcchānaṅgala forest thicket. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, etc. the Enlightened One, the Blessed One.' He, this world with its gods, etc. Good indeed is the seeing of such Worthy Ones." Then the brahmin householders of Īcchānaṅgala, after that night had passed, taking abundant solid and soft food, approached the Īcchānaṅgala forest thicket; having approached, they stood outside the door-porch, making loud sounds and great sounds.

Now at that time the Venerable Nāgita was the Blessed One's attendant. Then the Blessed One addressed the Venerable Nāgita - "Who are these, Nāgita, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "These, venerable sir, are the brahmin householders of Īcchānaṅgala, having taken abundant solid and soft food, standing outside the door-porch, for the Blessed One himself and for the Community of monks." "Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment, of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise."

"Let the Blessed One now consent, venerable sir; let the Fortunate One consent; now is the time for the Blessed One to consent, venerable sir. Wherever the Blessed One will now go, inclined towards that will be the brahmins and householders, townspeople and country-folk. Just as, venerable sir, when the sky rains with large drops, the waters flow according to the slope; just so, venerable sir, wherever the Blessed One will now go, inclined towards that will be the brahmins and householders, townspeople and country-folk. What is the reason for this? For such, venerable sir, is the Blessed One's morality and wisdom."

"Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment, of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise.

"Here I, Nāgita, see a monk dwelling near a village, sitting concentrated. It occurs to me thus, Nāgita - 'Now a monastery attendant or a novice will attend upon this venerable one and will disturb him from that concentration.' Therefore I, Nāgita, am not delighted with that monk's dwelling near a village. But here I, Nāgita, see a forest-dwelling monk sitting in the forest, nodding off. It occurs to me thus, Nāgita - 'Now this venerable one, having dispelled this weariness of drowsiness, will attend only to the perception of forest in unity.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a forest-dwelling monk seated in the forest unconcentrated. It occurs to me thus, Nāgita - 'Now this venerable one will either concentrate an unconcentrated mind, or will protect a concentrated mind.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a forest-dwelling monk seated in the forest concentrated. It occurs to me thus, Nāgita - 'Now this venerable one will either liberate an unliberated mind, or will protect a liberated mind.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a monk dwelling near a village, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He, desiring that material gain, honour and fame, neglects seclusion, neglects remote forest and woodland lodgings; having gone to villages, market towns and royal cities, he takes up residence. Therefore I, Nāgita, am not delighted with that monk's dwelling near a village.

"But here I, Nāgita, see a forest-dwelling monk, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He, having dismissed that material gain, honour and fame, does not neglect seclusion, does not neglect remote forest and woodland lodgings. Therefore I, Nāgita, am delighted with that monk's forest dwelling. At the time when I, Nāgita, travelling on the highway, see no one in front or behind, at that time, Nāgita, I am comfortable, even for the act of defecation and urination." The twelfth.

The Deities Chapter is the fourth.

Its summary:

Trainees, two on non-decline, Moggallāna, conducive to true knowledge;
Contention, giving, self-doer, source, Kimila, log of wood, and Nāgita.

5. The Chapter on Dhammika

1. The Discourse on the Elephant

43. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, he addressed the Venerable Ānanda - "Come, Ānanda, let us approach the Eastern Park, the mansion of Migāra's mother, for the day residence." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One.

Then the Blessed One, together with the Venerable Ānanda, approached the Eastern Park, the mansion of Migāra's mother. Then the Blessed One, in the evening, having emerged from seclusion, addressed the Venerable Ānanda - "Come, Ānanda, let us approach the Eastern Porch to bathe our limbs." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. Then the Blessed One, together with the Venerable Ānanda, approached the Eastern Porch to bathe his limbs. Having bathed his limbs at the Eastern Porch, having come out, he stood wearing a single robe, drying his limbs.

Now at that time an elephant of King Pasenadi of Kosala named Seta was coming out from the Eastern Porch with great musical instruments being struck and played. So much so that people, having seen it, said thus - "Handsome indeed, sir, is the king's elephant; good-looking indeed, sir, is the king's elephant; pleasing indeed, sir, is the king's elephant; well-endowed with body indeed, sir, is the king's elephant!" When this was said, the Venerable Udāyī said this to the Blessed One - "Is it only when people see an elephant that is great, huge, and well-endowed with body that they say thus - 'An elephant indeed, sir, an elephant!' - or do people also say thus when they see anything else that is great, huge, and well-endowed with body - 'An elephant indeed, sir, an elephant'?" "Indeed, Udāyī, when people see an elephant that is great, huge, and well-endowed with body, they say thus - 'An elephant indeed, sir, an elephant!' Also a horse, Udāyī, that is great, huge, etc. Also a bull, Udāyī, that is great, huge, etc. Also a serpent, Udāyī, that is great, huge, etc. Also a tree, Udāyī, that is great, huge, etc. Also a human being, Udāyī, that is great, huge, and well-endowed with body - when people see such, they say thus - 'An elephant indeed, sir, an elephant!' But, Udāyī, whoever in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, commits no offence by body, by speech, by mind - him I call 'an elephant'."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - But, Udāyī, whoever in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, does not commit an offence by body, by speech, by mind, him I call 'an elephant.'" And I, venerable sir, give thanks for this well spoken by the Blessed One with these verses -

"The Enlightened by himself who has become a human being, self-tamed,
concentrated;
Dwelling on the Brahma path, delighting in the peace of mind.

"Him whom human beings pay homage to, who has gone beyond all
phenomena;
Even the gods pay homage to him, thus I have heard from the Worthy One.

"One who has gone beyond all mental fetters, who has come from the forest to
the forestless;
Delighting in renunciation from sensual pleasures, freed like gold from rock.

"The elephant outshone all, the Himalayas and other rocky mountains;
Of all those bearing the name of elephant, he of true name is unsurpassed.

"I will explain the elephant to you, for he does not commit an offence;
Meekness and non-violence, these two are the feet of the elephant.

"Austere asceticism and the holy life, these are the other feet of the elephant;
The great elephant with faith as his trunk, with equanimity as his white tusks.

"Mindfulness is the neck, wisdom is the head, investigation is reflection on the
Teaching;
The Teaching is the belly's warmth, seclusion is his tail.

"He is a meditator, delighting in the in-breath, internally well concentrated;
Going, the elephant is concentrated, standing, the elephant is concentrated.

"Lying down, the elephant is concentrated, even sitting he is concentrated;
Everywhere restrained is the elephant, this is the accomplishment of the elephant.

"He consumes blameless things, blameworthy things he does not consume;
Having obtained food and clothing, he avoids storage.

"Having cut off all mental fetters, subtle and gross, all bondage;
Wherever he goes, he goes without longing.

"Just as a white lotus born in water grows;
It is not tainted by water, fragrant and delightful.

"Just so, well-born in the world, the Buddha dwells in the world;
He is not tainted by the world, as a lotus by water.

"Like a great fire blazing, without fuel it is calmed;
When the activities are stilled, he is called 'quenched'.

"This simile is a conveyer of meaning, taught by the wise;
The great elephants will understand, the elephant taught by an elephant.

"Without lust, without hate, without delusion, without mental corruptions;
Abandoning the body, the elephant will attain final nibbāna, without mental corruptions." The first.

2. The Discourse on Migasālā

44. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the female lay follower Migasālā; having approached, he sat down on the prepared seat. Then the female lay follower Migasālā approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the female lay follower Migasālā said this to the Venerable Ānanda -

"How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life? My father, venerable sir, Purāṇa, was a practitioner of the holy life, living far from, abstaining from sexual intercourse, which is a village practice. He died and was declared by the Blessed One to be a once-returner, reborn in the Tusita realm. My uncle, venerable sir, Isidatta, was not a practitioner of the holy life, but was content with his own wife. He too died and was declared by the Blessed One to have attained once-returning, reborn in the Tusita realm. How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner

of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life?" "Thus indeed, sister, this has been declared by the Blessed One."

Then the Venerable Ānanda, having received almsfood at the dwelling of the female lay follower Migasālā, rose from his seat and departed. Then the Venerable Ānanda, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, approached the dwelling of the female lay follower Migasālā; having approached, I sat down on the prepared seat. Then, venerable sir, the female lay follower Migasālā approached me; having approached, he paid respect to me and sat down to one side. Seated to one side, venerable sir, the female lay follower Migasālā said this to me - 'How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life? My father, venerable sir, Purāṇa, was a practitioner of the holy life, living far from, abstaining from sexual intercourse, which is a village practice. He died and was declared by the Blessed One to have attained once-returning, reborn in the Tusita realm. My uncle, venerable sir, Isidatta, was not a practitioner of the holy life, but was content with his own wife. He too died and was declared by the Blessed One to have attained once-returning, reborn in the Tusita realm. How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life?' When this was said, I, venerable sir, said this to the female lay follower Migasālā - 'Thus indeed, sister, this has been declared by the Blessed One.'"

"And who, Ānanda, is the female lay follower Migasālā, foolish, inexperienced, a mere woman with a woman's perception, and who are those with knowledge of the higher and lower faculties of persons? There are, Ānanda, these six persons existing and found in the world.

"Which six? Here, Ānanda, a certain person is gentle and pleasant to live with, and his fellow monks in the holy life delight in living together with him. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person is gentle and pleasant to live with, and his fellow monks in the holy life delight in living together with him. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge - 'This one has the same

qualities, that one has the same qualities; why is one of them inferior and one superior?' That indeed, Ānanda, is for their harm and suffering for a long time.

"Therein, Ānanda, that person who is gentle and pleasant to live with, whose fellow monks in the holy life delight in living together with him, for whom what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and who obtains temporary liberation - This person, Ānanda, is more excellent and more sublime than that former person. What is the reason for this? The stream of the Teaching carries this person along, Ānanda; who could know that difference except for the Truth-finder! Therefore, Ānanda, do not be ones who measure by measure regarding persons; do not take the measure of persons. One who takes the measure of persons is injured, Ānanda. Either I, Ānanda, should take the measure of persons, or one who is like me.

"But here, Ānanda, a certain person has overcome wrath and conceit, yet from time to time states of greed arise in him. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person has overcome wrath and conceit, yet from time to time states of greed arise in him. For him, what should be done by hearing has been done, etc. not one going to decline.

"Therein, Ānanda, those who measure by measure judge, etc. or one who is like me.

"Here, Ānanda, a certain person has overcome wrath and conceit, yet from time to time verbal activities arise in him. For him, what should be done by hearing has not been done, etc. and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person has attained wrath and conceit, and from time to time verbal activities arise in him. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge - 'This one has just these qualities, that one too has just these qualities. Why is one of them inferior and one superior?' That indeed, Ānanda, is for their harm and suffering for a long time.

"Therein, Ānanda, as to that person who has attained wrath and conceit, and from time to time verbal activities arise in him, for him what should be heard has been heard, what should be done through great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. This person, Ānanda, is more excellent and more sublime than that former person. What is the reason for this? The stream of the Teaching, Ānanda, carries this person along.

Who could know that difference except the Truth-finder! Therefore, Ānanda, do not be ones who measure by measure regarding persons; do not take the measure of persons. One who takes the measure of persons is injured, Ānanda. Either I, Ānanda, should take the measure of persons, or one who is like me.

"And who is the female lay follower Migasālā - foolish, inexperienced, a mere woman with a woman's perception - and who are those with knowledge of the higher and lower faculties of persons! These, Ānanda, are the six persons existing and found in the world.

"If, Ānanda, Isidatta had been endowed with such morality as Purāṇa was endowed with, then Purāṇa would not have known even Isidatta's destination. And if, Ānanda, Purāṇa had been endowed with such wisdom as Isidatta was endowed with, then Isidatta would not have known even Purāṇa's destination. Thus, Ānanda, these two persons were each deficient in one factor." The second.

3. The Discourse on Debt

45. "Is poverty, monks, suffering in the world for one enjoying sensual pleasures?" "Yes, venerable sir." "And when, monks, a poor, penniless, destitute person takes a loan, is taking a loan also, monks, suffering in the world for one enjoying sensual pleasures?" "Yes, venerable sir." "And when, monks, a poor, penniless, destitute person having taken a loan promises interest, is interest also, monks, painful in the world for one enjoying sensual pleasures?" "Yes, venerable sir." "And when, monks, a poor, penniless, destitute person having promised interest does not give the interest when due, they also accuse him; is accusation also, monks, painful in the world for one enjoying sensual pleasures?" "Yes, venerable sir." "And when, monks, a poor, penniless, destitute person being accused does not give, they also pursue him; is pursuit also, monks, painful in the world for one enjoying sensual pleasures?" "Yes, venerable sir." "And when, monks, a poor, penniless, destitute person being pursued does not give, they also bind him; is bondage also, monks, suffering in the world for one enjoying sensual pleasures?" "Yes, venerable sir."

"Thus indeed, monks, poverty is suffering in the world for one enjoying sensual pleasures, taking a loan is suffering in the world for one enjoying sensual pleasures, interest is painful in the world for one enjoying sensual pleasures, accusation is painful in the world for one enjoying sensual pleasures, pursuit is painful in the world for one enjoying sensual pleasures, bondage is suffering in the world for one enjoying sensual pleasures; just so, monks, whoever has no faith in wholesome mental states, has no shame in wholesome mental states, has no moral fear in wholesome mental states, has no energy in wholesome mental states, has no wisdom in wholesome mental states - this one is called, monks, in the Noble One's discipline, poor, penniless, destitute.

"That one, monks, who is poor, penniless, destitute, when faith is absent in wholesome mental states, when shame is absent in wholesome mental states, when moral fear is absent in wholesome mental states, when energy is absent in wholesome mental states, when wisdom is absent in wholesome mental states, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. This I call his taking a loan.

"He, for the purpose of concealing that bodily misconduct, directs an evil wish. He wishes 'May they not know me,' he thinks 'May they not know me,' he speaks words 'May they not know me,' he exerts himself bodily 'May they not know me.' He, for the purpose of concealing that verbal misconduct, etc. He, for the purpose of concealing that mental misconduct, etc. he exerts himself bodily 'May they not know me.' This I call his interest.

"Well-behaved fellow monks in the holy life say this about him - 'This venerable one acts thus, conducts himself thus.' This I call his accusation.

Evil unwholesome thoughts accompanied by remorse occur to him when he has gone to the forest or gone to the root of a tree or gone to an empty house. This I call his being pursued.

That poor, penniless, destitute person, monks, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is bound in the bondage of hell or in the bondage of the animal realm. I do not, monks, perceive any other single bondage so cruel, so bitter, so obstructive to the achievement of the unsurpassed freedom from bondage as this, monks, the bondage of hell or the bondage of the animal realm.

Poverty is suffering in the world, and taking on debt is said to be so;
A poor man, having taken on debt, while enjoying, suffers.

Then they pursue him, and he undergoes bondage;
For this bondage is suffering, for those longing for sensual gains.

Just so in the Noble One's discipline, one in whom faith is not found;
Shameless, without moral fear, one who increases evil deeds.

Having done bodily misconduct, and verbal misconducts;
Having done mental misconduct, he wishes 'May they not know me.'

He creeps along by body, by speech, or by mind;
Increasing evil deeds, here and there again and again.

That evil-doer, imprudent, knowing his own wrong-doing;
A poor man, having taken on debt, while enjoying, suffers.

Then painful mental thoughts pursue him;
Whether in a village or in the wilderness, for whom remorse has arisen.

That evil-doer, imprudent, knowing his own wrong-doing;
Having gone to one or another realm, or even in hell is bound.

For this bondage is suffering, from which the wise one is freed;
With wealth righteously acquired, giving, making the mind confident.

A winning throw in both respects, for the faithful householder;
For welfare and benefit in this present life, and for happiness in the future;
Thus for householders, generosity and merit increase.

Just so in the Noble One's discipline, one in whom faith is established;
With a sense of shame and moral fear, wise, restrained in morality.

This one in the Noble One's discipline is called 'one who lives happily';
Having obtained spiritual happiness, he establishes equanimity.

Having abandoned the five mental hindrances, constantly putting forth
strenuous energy;
Having attained the meditative absorptions, unified, prudent, mindful.

"Having thus known as it really is, at the elimination of all fetters;
Altogether by non-clinging, the mind becomes rightly liberated.

"For one rightly liberated, if there is knowledge for such a one;
'Unshakable is my liberation' - at the elimination of the fetters of existence.

"This indeed is the supreme knowledge, this is the unsurpassed happiness;
Sorrowless, stainless, secure, this is the highest freedom from debt." The third.

4. The Discourse on Mahācunda

46. Thus have I heard - On one occasion the Venerable Mahācunda was dwelling among the Cetis at Sahajāti. There the Venerable Mahācunda addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Mahācunda. The Venerable Mahācunda said this -

"Here, friends, monks devoted to the Teaching disparage meditator monks - 'These ones say "We are meditators, we are meditators," and they meditate, they brood, they ponder, they muse. What do these ones meditate on, why do these ones meditate, how do these ones meditate?' Therein neither the monks devoted to the Teaching are pleased, nor are the meditator monks pleased, and they are not practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans.

"But here, friends, meditator monks disparage monks devoted to the Teaching - 'These ones say "We are devoted to the Teaching, we are devoted to the Teaching," yet they are agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties. What are these ones devoted to the Teaching, why are these ones devoted to the Teaching, how are these ones devoted to the Teaching?' Therein neither the meditator monks are pleased, nor are the monks devoted to the Teaching pleased, and they are not practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans.

"But here, friends, monks devoted to the Teaching praise only monks devoted to the Teaching, they do not praise meditator monks. Therein neither the monks devoted to the Teaching are pleased, nor are the meditator monks pleased, and they are not practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans.

"But here, friends, meditator monks praise only meditator monks, they do not praise monks devoted to the Teaching. Therein neither the meditator monks are pleased, nor are the monks devoted to the Teaching pleased, and they are not practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans.

"Therefore, friends, you should train thus - 'Being devoted to the Teaching, we will praise meditator monks.' Thus indeed, friends, should you train. What is the reason for this? Wonderful indeed, friends, are these persons, rare in the world, who having touched the Deathless element with the body, dwell. Therefore, friends, you should train thus - 'Being meditators, we will praise monks devoted to the Teaching.' Thus indeed, friends, should you train. What is the reason for this? Wonderful indeed, friends, are these persons, rare in the world, who see the profound passage of meaning, having pierced through with wisdom." The fourth.

5. The First Discourse on Visible Here and Now

47. Then the wandering ascetic Moliyasīvaka approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Moliyasīvaka said this to the Blessed One - "'The Teaching is visible here and now, the Teaching is visible here and now', venerable sir, is said. In what way, venerable sir, is the Teaching visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"Well then, Sīvaka, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, Sīvaka, when there is greed internally, do you understand 'there is greed internally in me', or when there is no greed internally, do you understand 'there is no greed internally in me'?" "Yes, venerable sir." "That you, Sīvaka, when there is greed internally, understand 'there is greed internally in me', or when there is no greed internally, understand 'there is no greed internally in me' - in this way too, Sīvaka, the Teaching is visible here and now, etc.

"What do you think, Sīvaka, when there is hate internally, etc. when there is delusion internally, etc. when there is a state of greed internally, etc. when there is a state of hate internally, etc. when there is a state of delusion internally, do you understand 'there is a state of delusion internally in me', or when there is no state of delusion internally, do you understand 'there is no state of delusion internally in me'?" "Yes, venerable sir." "That you, Sīvaka, when there is a state of delusion internally, understand 'there is a state of delusion internally in me', or when there is no state of delusion internally, understand 'there is no state of delusion internally in me' - thus, Sīvaka, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise."

"Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The Second Discourse on Visible Here and Now

48. Then a certain brahmin 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, that brahmin said this to the Blessed One - "'The Teaching is visible here and now, the Teaching is visible here and now', Master Gotama, is said. In what way, Master Gotama, is the Teaching visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"Well then, 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, when there is lust internally, do you understand 'there is lust internally in me', or when there is no lust internally, do you understand 'there is no lust internally in me'?" "Yes, sir." "That you, brahmin, when there is lust internally, understand 'there is lust internally in me', or when there is no lust internally, understand 'there is no lust internally in me' - in this way too, brahmin, the Teaching is visible here and now. Etc.

"What do you think, brahmin, when there is hate internally, etc. when there is delusion internally, etc. when there is bodily corruption internally, etc. when there is verbal corruption internally, etc. when there is mental corruption internally, do you understand 'there is mental corruption internally in me', or when there is no mental corruption internally, do you understand 'there is no mental corruption internally in me'?" "Yes, sir." "That you, brahmin, when there is mental corruption internally, understand 'there is mental corruption internally in me', or when there is no mental corruption internally, understand 'there is no mental corruption internally in me' - thus, brahmin, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise."

"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The sixth.

7. The Discourse on Khema

49. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Khema and the Venerable Sumana were dwelling at Sāvattṥī in the Blind Men's Grove. Then the Venerable Khema and the Venerable Sumana 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 Khema said this to the Blessed One -

"Venerable sir, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - he does not think thus - 'There is one superior to me,' or 'There is one equal to me,' or 'There is one inferior to me.'" This the Venerable Khema said. The Teacher was approving. Then the Venerable Khema, thinking "The Teacher approves of me," rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Venerable Sumana, soon after the Venerable Khema had departed, said this to the Blessed One - "Venerable sir, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - he does not think thus - 'There is no one superior to me,' or 'There is no one equal to me,' or 'There is no one inferior to me.'" This the Venerable Sumana said. The Teacher was approving. Then the Venerable Sumana, thinking "The Teacher approves of me," rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Blessed One, when the Venerable Khema and the Venerable Sumana had recently departed, addressed the monks - "Thus indeed, monks, sons of good family declare the final liberating knowledge. The meaning has been stated, and oneself has not been brought forward. And yet here some foolish men, laughing as it were, methinks, declare the final liberating knowledge. They afterwards fall into vexation."

"Not among the superior, not among the inferior, not among equals are they led by conceit;
Birth is eliminated, the holy life has been lived, they live free from mental fetters." The seventh.

8. The Discourse on Restraint of the Faculties

50. "When sense restraint is absent, monks, for one failing in sense restraint, morality has its proximate cause destroyed; when morality is absent, for one failing in morality, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, monks, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark does not go to fulfilment, its softwood does not go to fulfilment, its heartwood does not go to fulfilment. Just so, monks, when sense restraint is absent, for one failing in sense restraint, morality has its proximate cause destroyed... etc. knowledge and vision of liberation.

"When sense restraint is present, monks, for one accomplished in sense restraint, morality is accomplished in its proximate cause; when morality is present, for one accomplished in morality, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, monks, a tree accomplished with branches and leaves. Its outer bark goes to

fulfilment, its inner bark goes to fulfilment, its softwood goes to fulfilment, its heartwood goes to fulfilment. Just so, monks, when sense restraint is present, for one accomplished in sense restraint, morality is accomplished in its proximate cause... etc. knowledge and vision of liberation." The eighth.

9. The Discourse on Ānanda

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

"In what way, friend Sāriputta, does a monk hear the Teaching not heard before, and the teachings heard by him do not go to decline, and those teachings previously experienced by the mind occur to him, and he cognises what was not cognised?" "The Venerable Ānanda is very learned. Let it occur to the Venerable Ānanda himself." "Then, friend Sāriputta, listen, pay close attention; I will speak." "Yes, friend," the Venerable Sāriputta assented to the Venerable Ānanda. The Venerable Ānanda said this -

"Here, friend Sāriputta, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He expounds the Teaching in detail to others as he has heard it, as he has learned it; he recites the Teaching in detail to others as he has heard it, as he has learned it; he recites the Teaching in detail as he has heard it, as he has learned it; he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. In whatever residence elder monks dwell who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, in that residence he enters the rains retreat. Approaching them from time to time, he questions and inquires - 'How is this, venerable sir? What is the meaning of this?' They open up what is not opened up for that venerable one, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. To this extent, friend Sāriputta, a monk hears the Teaching not heard before, and the teachings heard by him do not go to decline, and those teachings previously experienced by the mind occur to him, and he cognises what was not cognised."

"Wonderful, friend, marvellous, friend, how well spoken is this by the Venerable Ānanda. And we remember the Venerable Ānanda as endowed with these six qualities. For the Venerable Ānanda learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. The Venerable Ānanda expounds the Teaching in detail to others as he has heard it, as he has learned it; the Venerable Ānanda recites the Teaching in detail to others as he has heard it, as he has learned it; the Venerable Ānanda recites the Teaching in detail as he has heard it, as he has learned it; the Venerable Ānanda reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. The Venerable Ānanda, in whatever residence elder monks dwell who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, in that residence enters the rains retreat. The Venerable

Ānanda, approaching them from time to time, questions and inquires - 'How is this, venerable sir? What is the meaning of this?' They open up what is not opened up for the Venerable Ānanda, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt." The ninth.

10. The Discourse on the Warrior Caste

52. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One -

"Warriors, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?" "Warriors, brahmin, have wealth as their intention, wisdom as their exploration, power as their foundation, earth as their adherence, sovereignty as their final goal."

"And brahmins, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?" "Brahmins, brahmin, have wealth as their intention, wisdom as their exploration, sacred hymns as their foundation, sacrifice as their adherence, the Brahma world as their final goal."

"And householders, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?"

"Householders, brahmin, have wealth as their intention, wisdom as their exploration, craft as their foundation, work as their adherence, completed work as their final goal."

"And women, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?" "Women, brahmin, have a man as their intention, adornment as their exploration, a son as their foundation, being without a co-wife as their adherence, sovereignty as their final goal."

"And thieves, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?" "Thieves, brahmin, have taking as their intention, thickets as their exploration, weapons as their foundation, darkness as their adherence, not being seen as their final goal."

"And ascetics, Master Gotama, what is their intention, what is their exploration, what is their foundation, what is their adherence, what is their final goal?" "Ascetics, brahmin, have patience and meekness as their intention, wisdom as their exploration, morality as their foundation, nothingness as their adherence, Nibbāna as their final goal."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! Master Gotama knows the intention, the exploration, the foundation, the adherence, and the final goal of warriors. Master Gotama knows of brahmins, etc. Master Gotama knows of householders... Master Gotama knows of women... Master Gotama knows of thieves... Master Gotama knows the intention, the exploration, the foundation, the adherence,

and the final goal of ascetics. Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The tenth.

11. The Diligence Discourse

53. Then a certain brahmin 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, that brahmin said this to the Blessed One -

"Is there indeed, Master Gotama, one thing which, when developed and cultivated, can secure both kinds of good - the good pertaining to the present life and the good pertaining to the future life?" "There is indeed, brahmin, one thing which, when developed and cultivated, can secure both kinds of good - the good pertaining to the present life and the good pertaining to the future life."

"But which, Master Gotama, one thing which, when developed and cultivated, can secure both kinds of good - the good pertaining to the present life and the good pertaining to the future life?" "Diligence, brahmin, is that one principle that, when developed and cultivated, having taken hold of both benefits, remains - the good pertaining to the present life and the good pertaining to the future life."

"Just as, brahmin, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint; the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness. Just so, brahmin, diligence is that one principle that, when developed and cultivated, having taken hold of both benefits, remains - the good pertaining to the present life and the good pertaining to the future life."

"Just as, brahmin, whatever rafters there are of a pinnacle building, all of them go to the pinnacle, slope towards the pinnacle, converge at the pinnacle, the pinnacle is declared the foremost among them; just so, brahmin, etc."

"Just as, brahmin, a reaper of reeds, having reaped the reeds, grasping them at the top, shakes them down, shakes them out, and beats them; just so, brahmin, etc."

"Just as, brahmin, when a bunch of mangoes is cut from its stalk, all the mangoes connected to the stalk follow along with it; just so, brahmin, etc."

"Just as, brahmin, whatever petty kings there are, all of them become followers of a wheel-turning monarch, the wheel-turning monarch is declared the foremost among them; just so, brahmin, etc."

"Just as, brahmin, whatever radiance there is of the stars, all of it is not worth a sixteenth fraction of the radiance of the moon, the radiance of the moon is declared the foremost among them. Just so, brahmin, diligence is that one principle that, when developed and cultivated, having taken hold of both benefits, remains - both the benefit pertaining to the present life and the benefit pertaining to the future life."

"This, brahmin, is that one principle that, when developed and cultivated, having taken hold of both benefits, remains - the good pertaining to the present life and the good pertaining to the future life."

"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The eleventh.

12. The Discourse on the Righteous

54. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time the Venerable Dhammika was a resident in the native land, in all seven residences in the native land. There the Venerable Dhammika reviled, abused, harassed, pricked, and irritated visiting monks with speech. And those visiting monks, being reviled, being abused, being harassed, being pricked, being irritated with speech by the Venerable Dhammika, departed, did not remain, and abandoned the residence.

Then this occurred to the lay followers of the native land - "We have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. And yet visiting monks depart, do not remain, and abandon the residence. What now is the cause, what is the condition, whereby visiting monks depart, do not remain, and abandon the residence?" Then this occurred to the lay followers of the native land - "This Venerable Dhammika reviles, abuses, harasses, pricks, and irritates visiting monks with speech. And those visiting monks, being reviled, being abused, being harassed, being pricked, being irritated with speech by the Venerable Dhammika, departed, did not remain, and abandoned the residence. What if we were to expel the Venerable Dhammika."

Then the lay followers of the native land approached the Venerable Dhammika; having approached, they said this to the Venerable Dhammika - "Let the Venerable Dhammika depart from this residence, venerable sir; enough of your dwelling here." Then the Venerable Dhammika went from that residence to another residence. There too the Venerable Dhammika reviled, abused, harassed, pricked, and irritated visiting monks with speech. And those visiting monks, being reviled, being abused, being harassed, being pricked, being irritated with speech by the Venerable Dhammika, departed, did not remain, and abandoned the residence.

Then this occurred to the lay followers of the native land - "We have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. And yet visiting monks depart, do not remain, and abandon the residence. What now is the cause, what is the condition, whereby visiting monks depart, do not remain, and abandon the residence?" Then this occurred to the lay followers of the native land - "This Venerable Dhammika reviles, abuses, harasses, pricks, and irritates visiting monks with speech. And those visiting monks, being reviled, being abused, being harassed, being pricked, being irritated with speech by the Venerable Dhammika, departed, did not remain, and abandoned the residence. What if we were to expel the Venerable Dhammika."

Then the lay followers of the native land approached the Venerable Dhammika; having approached, they said this to the Venerable Dhammika - "Let the Venerable Dhammika depart from this residence too, venerable sir; enough of your dwelling here." Then the Venerable Dhammika went from that residence too to another residence. There too the Venerable Dhammika reviled, abused, harassed, pricked, and irritated visiting monks with speech. And those visiting monks, being reviled,

being abused, being harassed, being pricked, being irritated with speech by the Venerable Dhammika, departed, did not remain, and abandoned the residence.

Then this occurred to the lay followers of the native land - "We have attended upon the Community of monks with the requisites of robes, almsfood, lodging and medicine for the sick. And yet visiting monks depart, do not remain, and abandon the residence. What now is the cause, what is the condition, whereby visiting monks depart, do not remain, and abandon the residence?" Then this occurred to the lay followers of the native land - "This Venerable Dhammika reviles visiting monks, etc. What if we were to banish the Venerable Dhammika from all seven residences in Jātibhūmi." Then the lay followers of the native land approached the Venerable Dhammika; having approached, they said this to the Venerable Dhammika - "Let the Venerable Dhammika depart, venerable sir, from all seven residences in Jātibhūmi." Then this occurred to the Venerable Dhammika - "I have been banished by the lay followers of Jātibhūmaka from all seven residences in Jātibhūmi. Where now shall I go?" Then this occurred to the Venerable Dhammika - "What if I were to approach the Blessed One?"

Then the Venerable Dhammika, taking his bowl and robe, set out towards Rājagaha. Gradually he arrived at Rājagaha, at the Vulture's Peak mountain, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Dhammika seated to one side, the Blessed One said this - "Well now, from where are you coming, brahmin Dhammika?" "I have been banished, venerable sir, by the lay followers of Jātibhūmaka from all seven residences in Jātibhūmi." "Enough, brahmin Dhammika, what is there for you in this? When they banish you from here and there, you, banished from here and there, come to my presence.

"Once in the past, brahmin Dhammika, seafaring merchants, having taken a shore-sighting bird, plunged into the ocean by boat. When the boat was out of sight of the shore, they released the shore-sighting bird. It goes to the eastern direction, goes to the western direction, goes to the northern direction, goes to the southern direction, goes above, goes to the intermediate directions. If it sees the shore all around, it goes just there. But if it does not see the shore all around, it returns to that very boat. Just so, brahmin Dhammika, when they banish you from here and there, you, banished from here and there, come to my presence.

"Once in the past, brahmin Dhammika, there was a king of banyan trees belonging to King Korabya named Suppatiṭṭha, with five branches, with cool shade, delightful. Now, brahmin Dhammika, the spread of the king of banyan trees Suppatiṭṭha was twelve yojanas, and five yojanas for the spreading of the roots. Now, brahmin Dhammika, the fruits of the king of banyan trees Suppatiṭṭha were so large; just like a pot holding an āḷhaka measure. Thus its fruits were sweet; just like pure bee's honey without defect. Now, brahmin Dhammika, of the king of banyan trees Suppatiṭṭha, one branch the king enjoyed together with the women's quarters, one branch the army enjoyed, one branch the townspeople and country folk enjoyed, one branch the ascetics and brahmins enjoyed, one branch the deer enjoyed. Now, brahmin Dhammika, of the king of banyan trees Suppatiṭṭha, no one guarded the fruits, and they did not harm each other's fruits.

"Then, brahmin Dhammika, a certain man, having eaten as much as he liked of the fruits of the king banyan tree Suppatitṭha, broke off a branch and departed. Then, brahmin Dhammika, this occurred to the deity dwelling in the king banyan tree Suppatitṭha - 'Wonderful indeed, friend, marvellous indeed, friend! How evil is this man, that indeed having eaten as much as he liked of the fruits of the king banyan tree Suppatitṭha, he broke off a branch and departed. What if the king banyan tree Suppatitṭha were not to give fruit in the future.' Then, brahmin Dhammika, the king banyan tree Suppatitṭha did not give fruit in the future.

"Then, brahmin Dhammika, King Korabya approached Sakka, the lord of the gods; having approached, he said this to Sakka, the lord of the gods - 'May you know, sir, the king banyan tree Suppatitṭha is not giving fruit.' Then, brahmin Dhammika, Sakka, the lord of the gods, performed such a feat of supernormal power that a severe wind and rain came and overturned the king banyan tree Suppatitṭha and uprooted it. Then, brahmin Dhammika, the deity dwelling in the king banyan tree Suppatitṭha, afflicted, unhappy, with tearful face, weeping, stood to one side.

"Then, brahmin Dhammika, Sakka, the lord of the gods, approached the deity dwelling in the king banyan tree Suppatitṭha; having approached, he said this to the deity dwelling in the king banyan tree Suppatitṭha - 'Why are you, deity, afflicted, unhappy, with tearful face, weeping, standing to one side?' 'Because, sir, a severe wind and rain came and overturned my dwelling and uprooted it.' 'But was it while you were abiding in the nature of a tree that a severe wind and rain came and overturned your dwelling and uprooted it?' 'But how, sir, does a tree abide in the nature of a tree?' 'Here, deity, those desiring roots take the roots of the tree, those desiring bark take the bark, those desiring leaves take the leaves, those desiring flowers take the flowers, those desiring fruits take the fruits. And because of that, displeasure or non-delight should not be made by the deity. Thus, deity, a tree abides in the nature of a tree.' 'Indeed, sir, while I was not abiding in the nature of a tree, a severe wind and rain came and overturned my dwelling and uprooted it.' 'If you, deity, were to abide in the nature of a tree, your dwelling would be as before.' 'I will abide, sir, in the nature of a tree; let my dwelling be as before.'"

"Then, brahmin Dhammika, Sakka, the lord of the gods, performed such a feat of supernormal power that a severe wind and rain came and raised up the king banyan tree Suppatitṭha, and the roots became whole again. Just so, brahmin Dhammika, was it while you were abiding in the nature of an ascetic that the lay followers of the native land expelled you from all seven residences in the native land?" "But how, venerable sir, does an ascetic abide in the nature of an ascetic?" "Here, brahmin Dhammika, an ascetic does not revile back one who reviles, does not irritate back one who irritates, does not quarrel back with one who quarrels. Thus, brahmin Dhammika, an ascetic abides in the nature of an ascetic." "Indeed, venerable sir, while I was not abiding in the nature of an ascetic, the lay followers of the native land expelled me from all seven residences in the native land."

"Once upon a time, brahmin Dhammika, there was a teacher named Sunetta, a founder of a sect, free from lust towards sensual pleasures. And, brahmin Dhammika, the teacher Sunetta had many hundreds of disciples. The teacher Sunetta expounded the Teaching to his disciples for companionship with the Brahma world. But those, brahmin Dhammika, who did not place confidence in their minds when the teacher

Sunetta was expounding the Teaching for companionship with the Brahma world, upon the body's collapse at death, were reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But those, brahmin Dhammika, who placed confidence in their minds when the teacher Sunetta was expounding the Teaching for companionship with the Brahma world, upon the body's collapse at death, were reborn in a fortunate realm, in a heavenly world.

"Once in the past, brahmin Dhammika, there was a teacher named Mūgapakkha... etc. there was a teacher named Aranemi... there was a teacher named Kuddālaka... there was a teacher named Hatthipāla... there was a teacher named Jotipāla, a founder of a sect, free from lust for sensual pleasures. The teacher Jotipāla, brahmin Dhammika, had many hundreds of disciples. The teacher Jotipāla expounded the Teaching for companionship with the Brahma world to his disciples. But those, brahmin Dhammika, whose minds were not gladdened when the teacher Jotipāla was expounding the Teaching for companionship with the Brahma world, upon the body's collapse at death, were reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But those, brahmin Dhammika, whose minds were gladdened when the teacher Jotipāla was expounding the Teaching for companionship with the Brahma world, upon the body's collapse at death, were reborn in a fortunate realm, in a heavenly world.

"What do you think, brahmin Dhammika, whoever with a corrupted mind should revile and abuse these six teachers, founders of sects, free from lust for sensual pleasures, with retinues of many hundreds, together with their communities of disciples, would he generate much demerit?" "Yes, venerable sir." "Whoever, brahmin Dhammika, with a corrupted mind should revile and abuse these six teachers, founders of sects, free from lust for sensual pleasures, with retinues of many hundreds, together with their communities of disciples, he would generate much demerit. Whoever with a corrupted mind reviles and abuses a single person accomplished in right view, this one generates more demerit than that. What is the reason for this? I do not, brahmin Dhammika, speak of such forbearance outside of this as among one's fellows in the holy life. Therefore, brahmin Dhammika, you should train thus - 'Our minds will not be corrupted towards our fellows in the holy life.'" Thus indeed, brahmin Dhammika, should you train.

"Sunetta and Mūgapakkha, and Aranemi the brahmin;
Kuddālaka was a teacher, and Hatthipāla the young man.

"And Jotipāla, Govinda, was chaplain to seven kings;
Non-violent in the past, six famous teachers.

"Free from the odour of defilement, intent on compassion, gone beyond the
fetter of sensuality;
Having removed sensual lust, they were reborn in the Brahma world.

"They had disciples, many hundreds too;
Free from the odour of defilement, intent on compassion, gone beyond the
fetter of sensuality;
Having removed sensual lust, they were reborn in the Brahma world.

"Those sages who are outsiders, free from lust, concentrated;
Whoever with corrupted mental intention, a person abuses;
Such a person generates much demerit.

"Whoever, with a corrupted mind and thought, abuses a monk accomplished in
right view, a disciple of the Buddha;
Whoever with corrupted mental intention, a person abuses;
This man generates far more demerit than that.

"One should not offend one of good disposition, one who has abandoned the
standpoint for views;
This person is called the seventh of the noble Community.

"Not free from lust regarding sensual pleasures, whose five faculties are soft;
Faith and mindfulness and energy, serenity and insight.

"Having assaulted such a monk, one is first injured oneself;
Having injured oneself, afterwards one injures another.

"But whoever protects oneself, for him the external is protected;
Therefore the wise one should always protect oneself, uninjured."The twelfth.

The Righteous Chapter is the fifth.

Its summary:

Elephant, Deer, Sāla Hall, Debt, Cunda, two on Visible Here and Now, two;
Khema, Faculties, Ānanda, Warriors, with Diligence, and Dhammika.

The First Fifty is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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