

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)

07. The Book of the Sevens (07. Sattakanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

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PaliVerse

4. The Collection of the Numerical Discourses

07. The Book of the Sevens

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

The Collection of the Numerical Discourses

The Book of the Sevens

The First Fifty

1. The Chapter on Wealth

1. The First Discourse on What is Dear

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 seven qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which seven? Here, monks, a monk is desirous of material gain, desirous of honour, desirous of not being despised, shameless, without moral fear, has evil desires, and has wrong view. Monks, a monk possessed of these seven qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, a monk possessed of seven qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which seven? Here, monks, a monk is not desirous of material gain, not desirous of honour, not desirous of not being despised, has shame, has moral fear, has few wishes, and has right view. Monks, a monk possessed of these seven qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The first.

2. The Second Discourse on What is Dear

2. "Monks, a monk possessed of seven qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which seven? Here, monks, a monk is desirous of material gain, desirous of honour, desirous of not being despised, shameless, without moral fear, envious, and stingy. Monks, a monk possessed of these seven qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, a monk possessed of seven qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which seven? Here, monks, a monk is not desirous of material gain, not desirous of honour, not desirous of not being despised,

has shame, has moral fear, is without envy, and is without stinginess. Monks, a monk possessed of these seven qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The second.

3. The Discourse on Powers in Brief

3. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park... etc. "There are, monks, these seven powers. What are the seven? The power of faith, the power of energy, the power of shame, the power of moral fear, the power of mindfulness, the power of concentration, the power of wisdom. These, monks, are the seven powers."

"The power of faith and energy, shame and moral fear as power;
The power of mindfulness and concentration, wisdom indeed is the seventh power;
A monk strong with these, the wise one lives happily;

"He should wisely investigate the teaching, he sees the meaning through wisdom;
Like the extinguishing of a lamp, there is deliverance of the mind." The third.

4. The Discourse on Powers in Detail

4. "There are, monks, these seven powers. What are the seven? The power of faith, the power of energy, the power of shame, the power of moral fear, the power of mindfulness, the power of concentration, the power of wisdom.

"And what, monks, is the power of faith? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is called, monks, the power of faith.

"And what, monks, is the power of energy? Here, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. This is called, monks, the power of energy.

"And what, monks, is the power of shame? Here, monks, a noble disciple has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, he is ashamed of the attainment of evil unwholesome mental states. This is called, monks, the power of shame.

"And what, monks, is the power of moral fear? Here, monks, a noble disciple has moral fear, he fears bodily misconduct, verbal misconduct, mental misconduct, he fears the attainment of evil unwholesome mental states. This is called, monks, the power of moral fear.

"And what, monks, is the power of mindfulness? Here, monks, a noble disciple is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. This is called, monks, the power of mindfulness.

"And what, monks, is the power of concentration? Here, monks, a noble disciple, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. This is called, monks, the power of concentration.

"And what, monks, is the power of wisdom? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is called, monks, the power of wisdom. These, monks, are the seven powers."

"The power of faith and energy, shame and moral fear as power;
The power of mindfulness and concentration, wisdom indeed is the seventh power;
A monk strong with these, the wise one lives happily.

"He should wisely investigate the teaching, he sees the meaning through wisdom;
Like the extinguishing of a lamp, there is deliverance of the mind."The fourth.

5. The Discourse on Wealth in Brief

5. "There are, monks, these seven treasures. What are the seven? The treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom. These, monks, are the seven treasures."

"The treasure of faith, the treasure of morality, shame and moral fear as treasure;
The treasure of learning and generosity, wisdom indeed is the seventh treasure.

"Whoever has these treasures, whether woman or man;
They call him 'not poor', his life is not in vain.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching."The fifth.

6. The Discourse on Wealth in Detail

6. "There are, monks, these seven treasures. What are the seven? The treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom.

"And what, monks, is the treasure of faith? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, etc. the Enlightened One, the Blessed One.' This is called, monks, the treasure of faith.

"And what, monks, is the treasure of morality? Here, monks, a noble disciple abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, monks, the treasure of morality.

"And what, monks, is the treasure of shame? Here, monks, a noble disciple has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, he is ashamed of the attainment of evil unwholesome mental states. This is called, monks, the treasure of shame.

"And what, monks, is the treasure of moral fear? Here, monks, a noble disciple has moral fear, he fears bodily misconduct, verbal misconduct, mental misconduct, he fears the attainment of evil unwholesome mental states. This is called, monks, the treasure of moral fear.

"And what, monks, is the treasure of learning? Here, monks, a noble disciple is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure. Such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. This is called, monks, the treasure of learning.

"And what, monks, is the treasure of generosity? Here, monks, a noble disciple dwells 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. This is called, monks, the treasure of generosity.

"And what, monks, is the treasure of wisdom? Here, monks, a noble disciple is wise, etc. leading rightly to the complete elimination of suffering. This is called, monks, the treasure of wisdom. These, monks, are the seven treasures."

"The treasure of faith, the treasure of morality, shame and moral fear as treasure;
The treasure of learning and generosity, wisdom indeed is the seventh treasure.

"Whoever has these treasures, whether woman or man;
They call him 'not poor', his life is not in vain.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching." The sixth.

7. The Discourse on Ugga

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

"Wonderful, venerable sir, marvellous, venerable sir! How wealthy is this Migāra of Rohaṇa, venerable sir, how great in riches, how great in possessions!" "But how wealthy, Ugga, is Migāra of Rohaṇa, how great in riches, how great in possessions?" "A hundred hundred thousand in gold, venerable sir, what then to say of silver!" "There is indeed, Ugga, that wealth, I do not say 'there is not'. But that wealth, Ugga, is common to fire, water, kings, thieves, and unloved heirs. There are, Ugga, these seven treasures not common to fire, water, kings, thieves, and unloved heirs. What are the seven? The treasure of faith, the treasure of morality, the treasure of shame,

the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom. These, Uggā, are the seven treasures not common to fire, water, kings, thieves, and unloved heirs.

"The treasure of faith, the treasure of morality, shame and moral fear as treasure;
The treasure of learning and generosity, wisdom indeed is the seventh treasure.

"Whoever has these treasures, whether woman or man;
He is indeed wealthy in the world, invincible among gods and humans.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching." The seventh.

8. The Discourse on Mental Fetters

8. "There are, monks, these seven mental fetters. What are the seven? The mental fetter of friendliness, the mental fetter of aversion, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of conceit, the mental fetter of lust for existence, the mental fetter of ignorance. These, monks, are the seven mental fetters." The eighth.

9. The Discourse on Abandoning

9. "Monks, the holy life is lived for the abandoning and eradication of seven mental fetters. Which seven? The holy life is lived for the abandoning and eradication of the mental fetter of friendliness, of the mental fetter of aversion, etc. of the mental fetter of wrong view... of the mental fetter of sceptical doubt... of the mental fetter of conceit... of the mental fetter of lust for existence... the holy life is lived for the abandoning and eradication of the mental fetter of ignorance. For the abandoning and eradication of these seven mental fetters, monks, the holy life is lived. And when, monks, for a monk the mental fetter of friendliness has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. The mental fetter of aversion, etc. the mental fetter of wrong view... the mental fetter of sceptical doubt... the mental fetter of conceit... the mental fetter of lust for existence... the mental fetter of ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This is called, monks, a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering." The ninth.

10. The Discourse on Stinginess

10. "There are, monks, these seven mental fetters. What are the seven? The mental fetter of friendliness, the mental fetter of aversion, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of conceit, the mental fetter of envy, the mental fetter of stinginess. These, monks, are the seven mental fetters." The tenth.

The Wealth Chapter is the first.

Its summary:

Two on dear, power, wealth, in brief and in detail;
Ugga and mental fetter, abandoning, and with stinginess.

2. The Chapter on Underlying Tendencies

1. The First Discourse on Underlying Tendencies

11. "Monks, there are these seven underlying tendencies. Which seven? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance. These, monks, are the seven underlying tendencies." The first.

2. The Second Discourse on Underlying Tendencies

12. "Monks, the holy life is lived for the abandoning and eradication of seven underlying tendencies. Which seven? The holy life is lived for the abandoning and eradication of the underlying tendency to sensual lust, of the underlying tendency to aversion, etc. of the underlying tendency to wrong view... of the underlying tendency to sceptical doubt... of the underlying tendency to conceit... of the underlying tendency to lust for existence... the holy life is lived for the abandoning and eradication of the underlying tendency to ignorance. For the abandoning and eradication of these seven underlying tendencies, monks, the holy life is lived.

"And when, monks, for a monk the underlying tendency to sensual lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. The underlying tendency to aversion, etc. the underlying tendency to wrong view... the underlying tendency to sceptical doubt... the underlying tendency to conceit... the underlying tendency to lust for existence... the underlying tendency to ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This is called, monks, a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering." The second.

3. The Discourse on the Family

13. "Monks, a family possessed of seven factors is unsuitable to approach if not approached, and unsuitable to sit close to if approached. Which seven? They do not rise up in respect with an agreeable manner, they do not pay respect with an agreeable manner, they do not give a seat with an agreeable manner, they conceal what they have, even if there is much they give little, even if there is superior they give coarse, they give inattentively, not attentively. Monks, a family possessed of these seven factors is unsuitable to approach if not approached, and unsuitable to sit close to if approached.

"Monks, a family possessed of seven factors is suitable to approach if not approached, and suitable to sit close to if approached. Which seven? They rise up in respect with an agreeable manner, they pay respect with an agreeable manner, they

give a seat with an agreeable manner, they do not conceal what they have, even if there is much they give much, even if there is superior they give superior, they give attentively, not inattentively. Monks, a family possessed of these seven factors is suitable to approach if not approached, and suitable to sit close to if approached." The third.

4. The Person Discourse

14. "Monks, there are these seven persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which seven? One liberated in both ways, one liberated by wisdom, a body-witness, one attained to right view, one liberated by faith, a follower of the Teaching, a faith-follower. These, monks, are the seven persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The fourth.

5. The Discourse on the Water Simile

15. "Monks, there are these seven persons like water existing and found in the world. Which seven? Here, monks, a certain person once submerged remains submerged; here again, monks, a certain person having emerged, sinks down; here again, monks, a certain person having emerged, remains standing; here again, monks, a certain person having emerged, sees with insight and looks around; here again, monks, a certain person having emerged, crosses over; here again, monks, a certain person having emerged, has gained a foothold; here again, monks, a certain person having emerged, has crossed over, gone beyond, the brahmin stands on dry ground.

And how, monks, is a person once submerged one who remains submerged? Here, monks, a certain person is endowed with exclusively dark unwholesome mental states. Thus, monks, a person once submerged remains submerged.

And how, monks, does a person having emerged sink down? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' That faith of his neither remains nor grows, it only diminishes; that shame of his, etc. that moral fear of his, that energy of his, that wisdom of his neither remains nor grows, it only diminishes. Thus, monks, a person having emerged sinks down.

And how, monks, does a person having emerged remain standing? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' That faith of his neither diminishes nor grows, it remains stable. That shame of his, etc. that moral fear of his, that energy of his, that wisdom of his neither diminishes nor grows, it remains stable. Thus, monks, a person having emerged remains standing.

And how, monks, does a person, having emerged, see with insight and survey? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Thus, monks, a person, having emerged, sees with insight and

surveys.

And how, monks, does a person, having emerged, swim across? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. Thus, monks, a person, having emerged, swims across.

And how, monks, does a person, having emerged, gain a foothold? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' He, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Thus, monks, a person, having emerged, gains a foothold.

And how, monks, does a person, having emerged, become one who has crossed over, gone beyond, the brahmin stands on dry ground? Here, monks, a certain person emerges: 'Good is faith in wholesome mental states, good is shame, etc. good is moral fear, good is energy, good is wisdom in wholesome mental states.' He, through the elimination of the mental corruptions, realises for himself, with direct knowledge, in this very life, the liberation of mind and liberation by wisdom that are free from mental corruptions, and, having entered upon them, he dwells in them. Thus, monks, a person, having emerged, becomes one who has crossed over, gone beyond, the brahmin stands on dry ground.

These, monks, are the seven persons like water existing and found in the world. The fifth.

6. The Discourse on Observing Impermanence

16. "Monks, there are these seven persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which seven? Here, monks, a certain person dwells observing impermanence in all activities, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. This, monks, is the first person worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.

"Furthermore, monks, here a certain person dwells observing impermanence in all activities, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. For him, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life. This, monks, is the second person worthy of offerings, etc. an unsurpassed field of merit for the world.

"Furthermore, monks, here a certain person dwells observing impermanence in all activities, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval, etc. becomes an attainer of final nibbāna after the interval, etc. becomes an attainer of final nibbāna without exertion, etc. becomes an attainer of final nibbāna through exertion, etc. becomes an upstream-goer heading toward the Akaniṭṭha realm. This, monks, is the seventh person worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. These, monks, are the seven persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The sixth.

7. The Discourse on Observing Suffering

17. "Monks, there are these seven persons worthy of offerings, etc. an unsurpassed field of merit for the world. Which seven? Here, monks, a certain person dwells observing suffering in all activities, etc. The seventh.

8. The Discourse on Observing Non-self

18. He dwells observing non-self in all phenomena, etc. The eighth.

9. The Discourse on Nibbāna

19. He dwells observing happiness in Nibbāna, perceiving happiness, experiencing happiness, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. This, monks, is the first person worthy of offerings, etc. a field of merit for the world.

"Furthermore, monks, here a certain person dwells observing happiness in Nibbāna, perceiving happiness, experiencing happiness, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. For him, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life. This, monks, is the second person worthy of offerings, etc. an unsurpassed field of merit for the world.

"Furthermore, monks, here a certain person dwells observing happiness in Nibbāna, perceiving happiness, experiencing happiness, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval, etc. becomes an attainer of final nibbāna after the interval, etc. becomes an attainer of final nibbāna without exertion, etc. becomes an attainer of final nibbāna through exertion, etc. becomes an upstream-goer heading toward the Akaniṭṭha realm. This, monks, is the seventh person worthy of offerings, etc. an unsurpassed field of merit for the world. These, monks, are the seven persons worthy of offerings, etc. an unsurpassed field of merit for the world." The ninth.

10. The Discourse on the Ways for Being 'Beyond the Count of Decades'

20. "There are, monks, these seven ways for being 'beyond the count of decades' . What seven? Here, monks, a monk has a keen desire for undertaking the training and does not lose his fondness for undertaking the training in the future; he has a keen desire to attend to the Teaching and does not lose his fondness for attending to the Teaching in the future; he has a keen desire to remove vain wishes and does not lose his fondness for removing vain wishes in the future; he has a keen desire for seclusion and does not lose his fondness for seclusion in the future; he has a keen desire to arouse energy and does not lose his fondness for arousing energy in the future; he has a keen desire for mindfulness and prudence, and does not lose his fondness for mindfulness and prudence in the future; he has a keen desire to penetrate by view and does not lose his fondness for penetrating by view in the future. These, monks, are the seven ways for being 'beyond the count of decades'." The tenth.

The Chapter on Underlying Tendencies is the second.

Its summary:

Two underlying tendencies, family, person, water simile;
Impermanent, suffering, and non-self, Nibbāna, and the ways for being
'beyond the count of decades'.

3. The Chapter on the Vajji Seven

1. The Discourse on Sārandada

21. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Sārandada shrine. Then several Licchavis approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those Licchavis seated to one side, the Blessed One said this - "I will teach you, Licchavis, seven conditions preventing decline. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those Licchavis assented to the Blessed One. The Blessed One said this -

"And what, Licchavis, are the seven conditions preventing decline? As long as, Licchavis, the Vajjis will assemble frequently and have frequent assemblies; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, the Vajjis will assemble in unity, will rise in unity, will perform their Vajji duties in unity; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, the Vajjis will not establish what has not been established, will not abolish what has been established, will proceed having undertaken the ancient Vajji principles as they were established; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, the Vajjis will honour, will respect, will revere, will venerate those who are the Vajji elders among the Vajjis, and will think them worth listening to; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, the Vajjis will not forcibly abduct and make to dwell with them

women and girls of good families; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, the Vajjis will honour, will respect, will revere, will venerate those Vajji shrines of the Vajjis, both inner and outer, and will not neglect the righteous offerings that were formerly given and formerly made to them; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, righteous protection, shelter, and guard will be well arranged for the Worthy Ones among the Vajjis - 'How might Worthy Ones who have not come, come to the realm, and Worthy Ones who have come dwell comfortably in the realm'; only growth is to be expected for the Vajjis, Licchavis, not decline.

"As long as, Licchavis, these seven conditions preventing decline will remain among the Vajjis, and as long as the Vajjis will be seen practising these seven conditions preventing decline; only growth is to be expected for the Vajjis, Licchavis, not decline." The first.

2. The Discourse on Vassakāra

22. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time King Ajātasattu Vedehiputta of Magadha wished to march against the Vajjis. He speaks thus: "I shall cut off these Vajjis, so mighty and powerful, I shall destroy the Vajjis, I shall bring calamity and disaster upon them."

Then King Ajātasattu Vedehiputta of Magadha addressed Vassakāra the brahmin, the chief minister of Magadha - "Come, brahmin, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet, and ask about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'King Ajātasattu Vedehiputta of Magadha, venerable sir, pays respect with his head at the Blessed One's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'King Ajātasattu Vedehiputta of Magadha, venerable sir, wishes to march against the Vajjis. He speaks thus: "I shall cut off these Vajjis, so mighty and powerful, I shall destroy the Vajjis, I shall bring calamity and disaster upon them."' As the Blessed One answers you, having learnt that well, report it to me. For Truth-finders do not speak falsely."

"Yes, sir," the brahmin Vassakāra, the chief minister of Magadha, having assented to King Ajātasattu Vedehiputta of Magadha, 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 Vassakāra, the chief minister of Magadha, said this to the Blessed One - "King Ajātasattu Vedehiputta of Magadha, Master Gotama, pays respect with his head at Master Gotama's feet, and asks about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. King Ajātasattu Vedehiputta of Magadha, Master Gotama, wishes to march against the Vajjis. He speaks thus: 'I shall cut off these Vajjis, so mighty and powerful, I shall destroy the Vajjis, I shall bring calamity and disaster upon them.'"

Now at that time the Venerable Ānanda was standing behind the Blessed One, fanning the Blessed One. Then the Blessed One addressed the Venerable Ānanda - "What have you heard, Ānanda - 'The Vajjis assemble frequently and have frequent assemblies'?" "I have heard this, venerable sir - 'The Vajjis assemble frequently and have frequent assemblies.'" "As long as, Ānanda, the Vajjis will assemble frequently and have frequent assemblies; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'The Vajjis assemble in unity, rise in unity, and perform their Vajji duties in unity'?" "I have heard this, venerable sir - 'The Vajjis assemble in unity, rise in unity, and perform their Vajji duties in unity.'" "As long as, Ānanda, the Vajjis will assemble in unity, will rise in unity, will perform their Vajji duties in unity; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'The Vajjis do not establish what has not been established, do not abolish what has been established, and proceed having undertaken the ancient Vajji principles as they were established'?" "I have heard this, venerable sir - 'The Vajjis do not establish what has not been established, do not abolish what has been established, and proceed having undertaken the ancient Vajji principles as they were established.'" "As long as, Ānanda, the Vajjis will not establish what has not been established, will not abolish what has been established, will proceed having undertaken the ancient Vajji principles as they were established; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'The Vajjis honour, respect, revere, and venerate those who are the Vajji elders among the Vajjis, and think them worth listening to'?" "I have heard this, venerable sir - 'The Vajjis honour, respect, revere, and venerate those who are the Vajji elders among the Vajjis, and think them worth listening to.'" "As long as, Ānanda, the Vajjis will honour, will respect, will revere, will venerate those who are the Vajji elders among the Vajjis, and will think them worth listening to; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'The Vajjis do not forcibly abduct and make to dwell with them women and girls of good families'?" "I have heard this, venerable sir - 'The Vajjis do not forcibly abduct and make to dwell with them women and girls of good families.'" "As long as, Ānanda, the Vajjis will not forcibly abduct and make to dwell with them women and girls of good families; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'The Vajjis honour, respect, revere, and venerate those Vajji shrines of the Vajjis, both inner and outer, and do not neglect the righteous offerings that were formerly given and formerly made to them'?" "I have heard this, venerable sir - 'The Vajjis honour, respect, revere, and venerate those Vajji shrines of the Vajjis, both inner and outer, and do not neglect the righteous offerings that were formerly given and formerly made to them.'" "As long as, Ānanda, the Vajjis will honour, will respect, will revere, will venerate those Vajji shrines of the Vajjis, both inner and outer, and will not neglect the righteous offerings that were formerly given and formerly made to them; only growth is to be expected for the Vajjis, Ānanda, not decline.

"What have you heard, Ānanda - 'Righteous protection, shelter, and guard is well

arranged for the Worthy Ones among the Vajjis - so that Worthy Ones who have not come might come to the realm, and Worthy Ones who have come might dwell comfortably in the realm'?" "I have heard this, venerable sir - 'Righteous protection, shelter, and guard will be well arranged for the Worthy Ones among the Vajjis - so that Worthy Ones who have not come might come to the realm, and Worthy Ones who have come might dwell comfortably in the realm.'" "As long as, Ānanda, righteous protection, shelter, and guard will be well arranged for the Worthy Ones among the Vajjis - 'How might Worthy Ones who have not come, come to the realm, and Worthy Ones who have come dwell comfortably in the realm'; only growth is to be expected for the Vajjis, Ānanda, not decline."

Then the Blessed One addressed the brahmin Vassakāra, the chief minister of Magadha - "On one occasion, brahmin, I was dwelling at Vesālī in the Sārandaśrī shrine. There, brahmin, I taught the Vajjis these seven conditions preventing decline. As long as, brahmin, these seven conditions preventing decline will remain among the Vajjis, and as long as the Vajjis will be seen practising these seven conditions preventing decline; only growth is to be expected for the Vajjis, brahmin, not decline."

"Even with one condition preventing decline, Master Gotama, only growth is to be expected for the Vajjis who are endowed with it, not decline; what then to say of seven conditions preventing decline! The Vajjis cannot be overcome, Master Gotama, by King Ajātasattu Vedehiputta of Magadha, that is to say, by war, except by persuasion or except by breaking their alliance. Well then, Master Gotama, we will now go. We have much to do, we have many duties." "Now do as you think fit, brahmin." Then the brahmin Vassakāra, the chief minister of Magadha, having delighted in and given thanks for what the Blessed One had said, rose from his seat and departed. The second.

3. The First Discourse on the Seven

23. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. There the Blessed One addressed the monks - "I will teach you, monks, seven conditions preventing 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 what, monks, are the seven conditions preventing decline? As long as, monks, the monks will assemble frequently and have frequent assemblies; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will assemble in unity, will rise in unity, will perform their Community duties in unity; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will not establish what has not been established, will not abolish what has been established, will proceed having accepted the training rules as they were established; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will honour, will respect, will revere, will venerate those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, and will think them worth listening to; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will not come under the control of arisen craving that leads to rebirth; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will have longing for forest lodgings; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will individually establish mindfulness - 'How might well-behaved fellow monks who have not come, come, and well-behaved fellow monks who have come, dwell comfortably'; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, these seven conditions preventing decline will remain among the monks, and as long as the monks will be seen practising these seven conditions preventing decline; only growth is to be expected for the monks, monks, not decline." The third.

4. The Second Discourse on the Seven

24. "I will teach you, monks, seven conditions preventing decline. Listen to that, pay close attention, etc. And what, monks, are the seven conditions preventing decline?

As long as, monks, the monks will not be delighting in activity, not devoted to activity, not engaged in delight in activity; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will not be delighting in useless talk, etc. will not be delighting in sleep, will not be delighting in company, will not have evil desires, not come under the control of evil desires, will not have evil friends, not have evil companions, not be inclined towards evil, will not stop midway with a trifling specific attainment; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, these seven conditions preventing decline will remain among the monks, and as long as the monks will be seen practising these seven conditions preventing decline; only growth is to be expected for the monks, monks, not decline." The fourth.

5. The Third Discourse on the Seven

25. "I will teach you, monks, seven conditions preventing decline. Listen to that, pay close attention, etc. And what, monks, are the seven conditions preventing decline?

As long as, monks, the monks will have faith; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will have shame, etc. will have moral fear... will be very learned... will be putting forth strenuous energy... will be mindful... will be wise; only growth is to be expected for the monks, monks, not decline." As long as, monks,

these seven conditions preventing decline will remain among the monks, and as long as the monks will be seen practising these seven conditions preventing decline; only growth is to be expected for the monks, monks, not decline." The fifth.

6. The Discourse on the Factors of Enlightenment

26. "I will teach you, monks, seven conditions preventing decline. Listen to that, pay close attention, etc. And what, monks, are the seven conditions preventing decline? As long as, monks, the monks will develop the enlightenment factor of mindfulness; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will develop the enlightenment factor of investigation of phenomena, etc. will develop the enlightenment factor of energy... will develop the enlightenment factor of rapture... will develop the enlightenment factor of tranquillity... will develop the enlightenment factor of concentration... will develop the enlightenment factor of equanimity; only growth is to be expected for the monks, monks, not decline. "As long as, monks, these seven conditions preventing decline will remain among the monks, and as long as the monks will be seen practising these seven conditions preventing decline; only growth is to be expected for the monks, monks, not decline." The sixth.

7. The Discourse on Perception

27. "I will teach you, monks, seven conditions preventing decline. Listen to that, pay close attention, etc. And what, monks, are the seven conditions preventing decline? As long as, monks, the monks will develop the perception of impermanence; only growth is to be expected for the monks, monks, not decline.

"As long as, monks, the monks will develop the perception of non-self, etc. will develop the perception of foulness... will develop the perception of danger... will develop the perception of abandoning... will develop the perception of dispassion... will develop the perception of cessation; only growth is to be expected for the monks, monks, not decline. "As long as, monks, these seven conditions preventing decline will remain among the monks, and as long as the monks will be seen practising these seven conditions preventing decline; only growth is to be expected for the monks, monks, not decline." The seventh.

8. The First Discourse on Decline

28. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvathī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks, there are these seven things that lead to the decline of a monk who is a learner. Which seven? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, not guarding the doors of the sense faculties, immoderation in eating, and there are Community duties in the Community; there a trainee monk considers thus - 'There are indeed in the Community elder monks of long standing, long gone forth, bearing the burden, they will become known by that' - he himself commits to exertion in them. These, monks, are the seven things that lead to the decline of a monk who is a learner.

"Monks, there are these seven things that lead to the non-decline of a monk who is a learner. Which seven? 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, moderation in eating, and there are Community duties in the Community; there a trainee monk considers thus - 'There are indeed in the Community elder monks of long standing, long gone forth, bearing the burden, they will become known by that' - he himself does not commit to exertion in them. These, monks, are the seven things that lead to the non-decline of a monk who is a learner." The eighth.

9. The Second Discourse on Decline

29. "Monks, there are these seven qualities that lead to the decline of a lay follower. Which seven? He neglects seeing monks, he is negligent about hearing the Good Teaching, he does not train in higher morality, he becomes one with much distrust, he hears the Teaching with a censuring mind towards monks - whether elders, juniors, or those of middle standing - seeking faults, he seeks one worthy of offerings outside of here, and there he gives priority. These, monks, are the seven qualities that lead to the decline of a lay follower.

"Monks, there are these seven qualities that lead to the non-decline of a lay follower. Which seven? He does not neglect seeing monks, he is not negligent about hearing the Good Teaching, he trains in higher morality, he becomes one with much confidence, he hears the Teaching without a censuring mind towards monks - whether elders, juniors, or those of middle standing - not seeking faults, he does not seek one worthy of offerings outside of here, and here he gives priority. These, monks, are the seven qualities that lead to the non-decline of a lay follower." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"A lay follower who neglects seeing those with developed selves;
And hearing the noble teachings, does not train in higher morality.

"And distrust towards monks grows more and more;
With a censuring mind, he wishes to hear the Good Teaching.

"And he seeks another worthy of offerings outside of here;
A lay follower who gives priority there.

"These seven qualities leading to decline, well-expounded;
A lay follower practising them falls away from the Good Teaching.

"A lay follower who does not neglect seeing those with developed selves;
And hearing the noble teachings, and trains in higher morality.

"And his confidence in monks grows more and more;
Without a censuring mind, he wishes to hear the Good Teaching.

"He does not seek another worthy of offerings outside of here;
A lay follower who gives priority right here.

"These seven qualities preventing decline, well-expounded;
A lay follower practising them does not fall away from the Good Teaching."The ninth.

10. The Discourse on Failure

30. "There are, monks, these seven failures of a lay follower... etc. There are, monks, these seven accomplishments of a lay follower... etc. The tenth.

11. The Discourse on Ruin

31. "Monks, there are these seven things leading to a lay follower's decline... etc. Monks, there are these seven things leading to a lay follower's prosperity. Which seven? He does not neglect seeing monks, he is not negligent about hearing the Good Teaching, he trains in higher morality, he becomes one with much confidence, he hears the Teaching without a censuring mind towards monks - whether elders, juniors, or those of middle standing - not seeking faults, he does not seek one worthy of offerings outside of here, and here he gives priority. These, monks, are the seven things leading to a lay follower's prosperity.

"A lay follower who neglects seeing those with developed selves;
And hearing the noble teachings, does not train in higher morality.

"And distrust towards monks grows more and more;
With a censuring mind, he wishes to hear the Good Teaching.

"And he seeks another worthy of offerings outside of here;
A lay follower who gives priority there.

"These seven qualities leading to decline, well-expounded;
A lay follower practising them falls away from the Good Teaching.

"A lay follower who does not neglect seeing those with developed selves;
And hearing the noble teachings, and trains in higher morality.

"And his confidence in monks grows more and more;
Without a censuring mind, he wishes to hear the Good Teaching.

"He does not seek another worthy of offerings outside of here;
A lay follower who gives priority right here.

"These seven qualities preventing decline, well-expounded;
A lay follower practising them does not fall away from the Good Teaching."The eleventh.

The Vajjian Sevens Chapter is the third.

Its summary:

Sārandada and Vassakāra, three sets of seven, monks;
Enlightenment, perception, two on decline, failure and degeneration.

4. The Chapter on Deities

1. The Discourse on Respect for Diligence

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 seven things, venerable sir, that lead to the non-decline of a monk. Which seven? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for concentration, respect for diligence, respect for hospitality. These, venerable sir, are the seven 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 seven things, venerable sir, that lead to the non-decline of a monk. Which seven? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for concentration, respect for diligence, respect for hospitality - these, venerable sir, are the seven 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;
Respecting concentration, ardent, with keen respect for the training.

A monk respecting diligence, respecting hospitality;
Is incapable of decline, he is near to Nibbāna itself." The first.

2. The Discourse on Respect for Shame

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 seven things, venerable sir, that lead to the non-decline of a monk. Which seven? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for concentration, respect for shame, respect for moral fear. These, venerable sir, are the seven 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;

Respecting concentration, ardent, with keen respect for the training.

Accomplished in shame and moral fear, deferential, respectful;
Is incapable of decline, he is near to Nibbāna itself." The second.

3. The First Discourse on Being Easy to Admonish

34. "This night, monks, a certain deity, etc. said this to me - 'There are these seven things, venerable sir, that lead to the non-decline of a monk. Which seven? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for concentration, being easy to admonish, good friendship. These, venerable sir, are the seven 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;
Respecting concentration, ardent, with keen respect for the training.

"With good friends, easy to admonish, deferential, respectful;
Is incapable of decline, he is near to Nibbāna itself." The third.

4. The Second Discourse on Being Easy to Admonish

35. "This night, monks, a certain deity, when the night was far advanced, with surpassing beauty, etc. 'There are these seven things, venerable sir, that lead to the non-decline of a monk. Which seven? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, respect for concentration, being easy to admonish, good friendship. These, venerable sir, are the seven 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."

When this was said, the Venerable Sāriputta said this to the Blessed One - "I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus. Here, venerable sir, a monk himself is respectful towards the Teacher and speaks in praise of respect for the Teacher. And those other monks who are not respectful towards the Teacher, he encourages them to respect for the Teacher. And those other monks who are respectful towards the Teacher, he speaks their praise - factual, true, at the right time. He himself is respectful towards the Teaching, etc. is respectful towards the Community, is respectful towards the training, is respectful towards concentration, is easy to admonish, has good friends and speaks in praise of good friendship. And those other monks who do not have good friends, he encourages them to good friendship. And those other monks who have good friends, he speaks their praise - factual, true, at the right time. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief. Here, Sāriputta, a monk himself is respectful towards the Teacher and speaks in praise of respect for the Teacher. And those other monks who are not respectful towards the Teacher, he encourages them to respect

for the Teacher. And those other monks who are respectful towards the Teacher, he speaks their praise - factual, true, at the right time. He himself is respectful towards the Teaching, etc. is respectful towards the Community, is respectful towards the training, is respectful towards concentration, is easy to admonish, has good friends and speaks in praise of good friendship. And those other monks who do not have good friends, he encourages them to good friendship. And those other monks who have good friends, he speaks their praise - factual, true, at the right time. This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail." The fourth.

5. The First Discourse on a Friend

36. "Monks, a friend possessed of seven factors should be associated with. Which seven? He gives what is hard to give, he does what is hard to do, he endures what is hard to endure, he reveals his secrets to him, he conceals his secrets, he does not abandon him in misfortunes, he does not despise him when he is ruined. Monks, a friend possessed of these seven factors should be associated with."

"A friend gives what is hard to give, and also does what is hard to do;
And also he endures harsh words, and things hard to endure.

"He tells him his secrets, he conceals his secrets;
He does not abandon him in misfortunes, he does not despise him when he is ruined.

"In whomever these states are found here in a person;
Such a friend should be kept company with by one desiring friendship." The fifth.

6. The Second Discourse on a Friend

37. "Monks, a monk possessed of seven qualities as a friend should be associated with, should be kept company with, should be attended upon, even if being driven away. Which seven? He is dear, agreeable, respected, esteemed, a speaker, willing to do what others bid, a maker of profound talk, and he does not urge towards an impossibility. Monks, a monk possessed of these seven qualities as a friend should be associated with, should be kept company with, should be attended upon, even if being driven away."

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, not one who urges towards an impossibility.

"In whomever these states are found here in a person;
That friend, by one desiring friendship, out of compassion for one's welfare;
Even if being driven away, such a one should be kept company with." The sixth.

7. The First Discourse on Analytical Knowledges

38. "Monks, endowed with seven qualities, a monk can soon realise for himself, with direct knowledge, the four analytical knowledges, and, having entered upon them, can dwell in them. With which seven? Here, monks, a monk understands as it really

is: 'This is my mental sluggishness'; or he understands as it really is an internally contracted mind as 'my mind is internally contracted'; or he understands as it really is an externally distracted mind as 'my mind is externally distracted'; for him feelings arise as known, continue as known, pass away as known; perceptions arise as known, continue as known, pass away as known; applied thoughts arise as known, continue as known, pass away as known; and regarding phenomena that are suitable and unsuitable, inferior and superior, having counterparts of dark and bright, the sign is rightly grasped by him, well attended to, well considered, thoroughly understood with wisdom. Monks, endowed with these seven qualities, a monk can soon realise for himself, with direct knowledge, the four analytical knowledges, and, having entered upon them, can dwell in them." The seventh.

8. The Second Discourse on Analytical Knowledges

39. "Monks, endowed with seven qualities, Sāriputta realised for himself, with direct knowledge, the four analytical knowledges, and, having entered upon them, he dwells in them. With which seven? Here, monks, Sāriputta understands as it really is: 'This is my mental sluggishness'; or he understands as it really is an internally contracted mind as 'my mind is internally contracted'; or he understands as it really is an externally distracted mind as 'my mind is externally distracted'; for him feelings arise as known, continue as known, pass away as known; perceptions arise as known... etc. applied thoughts arise as known, continue as known, pass away as known; and regarding phenomena that are suitable and unsuitable, inferior and superior, having counterparts of dark and bright, the sign is rightly grasped by him, well attended to, well considered, thoroughly understood with wisdom. Monks, endowed with these seven qualities, Sāriputta realised for himself, with direct knowledge, the four analytical knowledges, and, having entered upon them, he dwells in them." The eighth.

9. The First Discourse on Control

40. "Monks, a monk possessed of seven qualities wields mastery over the mind, and the monk is not subject to the mastery of the mind. Which seven? Here, monks, a monk is skilled in concentration, skilled in attainment of concentration, skilled in duration of concentration, skilled in emergence from concentration, skilled in the excellence of concentration, skilled in the resort of concentration, skilled in resolution of concentration. Monks, a monk possessed of these seven qualities wields mastery over the mind, and the monk is not subject to the mastery of the mind." The ninth.

10. The Second Discourse on Control

41. "Monks, Sāriputta, possessed of seven qualities, wields mastery over the mind, and Sāriputta is not subject to the mastery of the mind. Which seven? Here, monks, Sāriputta is skilled in concentration, skilled in attainment of concentration, skilled in duration of concentration, skilled in emergence from concentration, skilled in the excellence of concentration, skilled in the resort of concentration, skilled in resolution of concentration. Monks, Sāriputta, possessed of these seven qualities, wields mastery over the mind, and Sāriputta is not subject to the mastery of the mind." The tenth.

11. The First Discourse on Being Beyond the Count of Decades

42. Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Then this occurred to the Venerable Sāriputta: "It is still very early to walk for almsfood in Sāvattthī. What if I were to approach the park of the heterodox wandering ascetics?" Then the Venerable Sāriputta approached the park of the heterodox wandering ascetics; having approached, he exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, he sat down to one side. Now at that time, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - "Friends, anyone at all who lives the complete and pure holy life for twelve years is fit to be called a monk 'beyond the count of decades'."

Then the Venerable Sāriputta neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, he rose from his seat and departed - "I shall understand the meaning of this statement in the presence of the Blessed One." Then the Venerable Sāriputta, having walked for almsfood in Sāvattthī, 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 Sāriputta said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Sāvattthī for almsfood. Then, venerable sir, this occurred to me: 'It is still very early to walk for almsfood in Sāvattthī. What if I were to approach the park of the heterodox wandering ascetics?' Then, venerable sir, I approached the park of the heterodox wandering ascetics; having approached, I exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, I sat down to one side. Now at that time, venerable sir, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - 'Friends, anyone at all who lives the complete and pure holy life for twelve years is fit to be called a monk "beyond the count of decades".' Then, venerable sir, I neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, I rose from my seat and departed - 'I shall understand the meaning of this in the presence of the Blessed One.' Venerable sir, is it possible, in this Teaching and discipline, to designate a monk as 'beyond the count of decades' merely by the counting of years?"

"Sāriputta, it is indeed not possible, in this Teaching and discipline, to designate a monk as 'beyond the count of decades' merely by the counting of years. There are, Sāriputta, these seven ways for being 'beyond the count of decades' that I have realised for myself with direct knowledge and proclaimed them.

"What seven? Here, Sāriputta, a monk has a keen desire for undertaking the training and does not lose his fondness for undertaking the training in the future; he has a keen desire to attend to the Teaching and does not lose his fondness for attending to the Teaching in the future; he has a keen desire to remove vain wishes and does not lose his fondness for removing vain wishes in the future; he has a keen desire for seclusion and does not lose his fondness for seclusion in the future; he has a keen desire to arouse energy and does not lose his fondness for arousing energy in the future; he has a keen desire for mindfulness and prudence, and does not lose his

fondness for mindfulness and prudence in the future; he has a keen desire to penetrate by view and does not lose his fondness for penetrating by view in the future. These, Sāriputta, are the seven ways for being 'beyond the count of decades' that I have realised for myself with direct knowledge and proclaimed them. Sāriputta, a monk who possesses these seven ways for being 'beyond the count of decades', even if he lives the complete and pure holy life for twelve years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for twenty-four years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for thirty-six years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for forty-eight years, he is fit to be called a monk 'beyond the count of decades'." The eleventh.

12. The Second Discourse on Being Beyond the Count of Decades

43. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Kosambī for almsfood. Then this occurred to the Venerable Ānanda: "It is still very early to walk for almsfood in Kosambī. What if I were to approach the park of the heterodox wandering ascetics?" Then the Venerable Ānanda approached the park of the heterodox wandering ascetics; having approached, he exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, he sat down to one side.

Now at that time, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - "Friends, anyone at all who lives the complete and pure holy life for twelve years is fit to be called a monk 'beyond the count of decades'."

Then the Venerable Ānanda neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, he rose from his seat and departed - "I shall understand the meaning of this statement in the presence of the Blessed One." Then the Venerable Ānanda, having walked for almsfood in Kosambī, 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, entered Kosambī for almsfood. Then, venerable sir, this occurred to me: 'It is still very early to walk for almsfood in Kosambī. What if I were to approach the park of the heterodox wandering ascetics?' Etc. I exchanged friendly greetings with them. Having concluded the pleasant and memorable talk, I sat down to one side.

Now at that time, venerable sir, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - 'Friends, anyone at all who lives the complete and pure holy life for twelve years is fit to be called a monk "beyond the count of decades"'. Then, venerable sir, I neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without

protesting against, I rose from my seat and departed - 'I shall understand the meaning of this statement in the presence of the Blessed One.' Venerable sir, is it possible, in this Teaching and discipline, to designate a monk as 'beyond the count of decades' merely by the counting of years?"

"Ānanda, it is indeed not possible, in this Teaching and discipline, to designate a monk as 'beyond the count of decades' merely by the counting of years. There are, Ānanda, these seven ways for being 'beyond the count of decades' that I have realised for myself with direct knowledge and proclaimed them.

"What seven? Here, Ānanda, a monk has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise. These, Ānanda, are the seven ways for being 'beyond the count of decades' that I have realised for myself with direct knowledge and proclaimed them. Ānanda, a monk who possesses these seven ways for being 'beyond the count of decades', even if he lives the complete and pure holy life for twelve years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for twenty-four years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for thirty-six years, he is fit to be called a monk 'beyond the count of decades'; even if he lives the complete and pure holy life for forty-eight years, he is fit to be called a monk 'beyond the count of decades'." The twelfth.

The Chapter on Deities is the fourth.

Its summary:

Diligence and shame, two on easy to admonish, two on friends;
Two on analytical knowledges, two on dwelling, two on ways for being 'beyond the count of decades'.

5. The Chapter on the Great Sacrifice

1. The Discourse on the Seven Stations of Consciousness

44. "There are, monks, these seven stations of consciousness. Which are the seven? There are, monks, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness.

"There are, monks, beings different in body and identical in perception, just as the gods of Brahmā's retinue who are first reborn. This is the second station of consciousness.

"There are, monks, beings identical in body and different in perception, just as the radiant gods. This is the third station of consciousness.

"There are, monks, beings identical in body and identical in perception, just as the gods of streaming radiance. This is the fourth station of consciousness.

"There are, monks, beings who, with the complete transcendence of perceptions of form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of

infinite space. This is the fifth station of consciousness.

"There are, monks, beings who, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' have reached the plane of infinite consciousness. This is the sixth station of consciousness.

"There are, monks, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the seventh station of consciousness. These, monks, are the seven stations of consciousness." The first.

2. The Discourse on the Requisites of Concentration

45. "Monks, there are these seven accessories of concentration. Which seven? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness. That, monks, unified focus of mind which is equipped with these seven factors - this is called, monks, noble right concentration with its proximate cause and also with its accessories." The second.

3. The First Discourse on Fire

46. "Monks, there are these seven fires. Which seven? The fire of lust, the fire of hate, the fire of delusion, the fire worthy of offerings, the householder's fire, the fire worthy of gifts, the wood fire - these, monks, are the seven fires." The third.

4. The Second Discourse on Fire

47. Now at that time a great sacrifice had been set aside for the brahmin Uggatasaṁvāsa. Five hundred bulls had been brought to the sacrificial post for the sacrifice, five hundred bullocks had been brought to the sacrificial post for the sacrifice, five hundred heifers had been brought to the sacrificial post for the sacrifice, five hundred goats had been brought to the sacrificial post for the sacrifice, five hundred rams had been brought to the sacrificial post for the sacrifice. Then the brahmin Uggatasaṁvāsa 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 Uggatasaṁvāsa said this to the Blessed One -

"I have heard this, Master Gotama, that the taking up of fire and the raising of the sacrificial post is of great fruit and great benefit." "I too have heard this, brahmin, that the taking up of fire and the raising of the sacrificial post is of great fruit and great benefit." For the second time the brahmin Uggatasaṁvāsa... etc. For the third time the brahmin Uggatasaṁvāsa said this to the Blessed One - "I have heard this, Master Gotama, that the taking up of fire and the raising of the sacrificial post is of great fruit and great benefit." "I too have heard this, brahmin, that the taking up of fire and the raising of the sacrificial post is of great fruit and great benefit." "This, Master Gotama, agrees between Master Gotama and us, that is to say, in every respect."

When this was said, the Venerable Ānanda said this to the brahmin Uggatasaṁvāsa - "Indeed, brahmin, Truth-finders should not be asked thus - 'I have heard this, Master Gotama, that the taking up of fire and the raising of the sacrificial post is of great fruit and great benefit.' Thus, brahmin, Truth-finders should be asked - 'I, venerable sir, wish to take up fire, I wish to raise the sacrificial post. Let the Blessed One exhort

me, venerable sir. Let the Blessed One instruct me, venerable sir, in what would be for my welfare and happiness for a long time."

Then the brahmin Uggatasarīra said this to the Blessed One - "I, Master Gotama, wish to take up fire, I wish to raise the sacrificial post. Let Master Gotama exhort me. Let Master Gotama instruct me in what would be for my welfare and happiness for a long time."

"Brahmin, one taking up fire and raising the sacrificial post, even before the sacrifice, raises three knives that are unwholesome, with painful consequences, with painful results. What three? The bodily knife, the verbal knife, the mental knife. Brahmin, one taking up fire and raising the sacrificial post, even before the sacrifice, produces such a thought - 'Let this many bulls be slaughtered for the sacrifice, let this many bullocks be slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice.' He, thinking 'I am making merit,' makes demerit; thinking 'I am doing what is wholesome,' does what is unwholesome; thinking 'I am seeking the path to a fortunate destination,' seeks the path to an unfortunate destination. Brahmin, one taking up fire and raising the sacrificial post, even before the sacrifice, raises this first mental knife that is unwholesome, with painful consequences, with painful results.

"Furthermore, brahmin, one kindling the fire, raising up the sacrificial post, even before the sacrifice speaks thus - 'Let this many bulls be slaughtered for the sacrifice, let this many bullocks be slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice.' He, thinking 'I am making merit,' makes demerit; thinking 'I am doing what is wholesome,' does what is unwholesome; thinking 'I am seeking the path to a fortunate destination,' seeks the path to an unfortunate destination. Brahmin, one kindling the fire, raising up the sacrificial post, even before the sacrifice raises up this second verbal knife, unwholesome, with painful consequences, with painful results.

"Furthermore, brahmin, one kindling the fire, raising up the sacrificial post, even before the sacrifice himself first undertakes to slaughter bulls for the sacrifice, himself first undertakes to slaughter bullocks for the sacrifice, himself first undertakes to slaughter heifers for the sacrifice, himself first undertakes to slaughter goats for the sacrifice, himself first undertakes to slaughter rams for the sacrifice. He, thinking 'I am making merit,' makes demerit; thinking 'I am doing what is wholesome,' does what is unwholesome; thinking 'I am seeking the path to a fortunate destination,' seeks the path to an unfortunate destination. Brahmin, one kindling the fire, raising up the sacrificial post, even before the sacrifice raises up this third bodily knife, unwholesome, with painful consequences, with painful results. Brahmin, one kindling the fire, raising up the sacrificial post, even before the sacrifice raises up these three knives, unwholesome, with painful consequences, with painful results.

"These three fires, brahmin, are to be abandoned, to be avoided, not to be cultivated. Which three? The fire of lust, the fire of hate, the fire of delusion.

"And why, brahmin, is this fire of lust to be abandoned, to be avoided, not to be cultivated? One who is lustful, brahmin, overcome by lust, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Therefore this fire of lust is to be abandoned, to be avoided, not to be cultivated.

"And why, brahmin, is this fire of hate to be abandoned, to be avoided, not to be cultivated? One who is hateful, brahmin, overcome by hate, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Therefore this fire of hate is to be abandoned, to be avoided, not to be cultivated.

"And why, brahmin, is this fire of delusion to be abandoned, to be avoided, not to be cultivated? One who is deluded, brahmin, overcome by delusion, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Therefore this fire of delusion is to be abandoned, to be avoided, not to be cultivated. These three fires, brahmin, are to be abandoned, to be avoided, not to be cultivated.

"Three fires, brahmin, having honoured, having respected, having revered, having venerated, should be rightly maintained in happiness. Which three? The fire worthy of offerings, the householder's fire, the fire worthy of gifts.

"And which, brahmin, is the fire worthy of offerings? Here, brahmin, whoever are your mother or father, this is called, brahmin, the fire worthy of offerings. What is the reason for this? From them, brahmin, one has come forth, has arisen; therefore this fire worthy of offerings, having honoured, having respected, having revered, having venerated, should be rightly maintained in happiness.

"And what, brahmin, is the householder's fire? Here, brahmin, those who are one's sons or wives or slaves or servants or labourers, this is called, brahmin, the householder's fire. Therefore this householder's fire should be honoured, respected, revered, venerated, and rightly maintained with happiness.

"And what, brahmin, is the fire worthy of gifts? Here, brahmin, those ascetics and brahmins who abstain from other doctrines, who are established in patience and meekness, who tame themselves alone, who calm themselves alone, who bring themselves alone to final quenching, this is called, brahmin, the fire worthy of gifts. Therefore this fire worthy of gifts should be honoured, respected, revered, venerated, and rightly maintained with happiness. These, brahmin, are the three fires that should be honoured, respected, revered, venerated, and rightly maintained with happiness.

"But this wood fire, brahmin, should be kindled from time to time, should be looked upon with indifference from time to time, should be extinguished from time to time, should be put aside from time to time."

When this was said, the brahmin Uggatasarīra said this to the Blessed One -
"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. I, Master Gotama, release five hundred bulls, I give them life; I release five hundred bullocks, I give them life; I release five hundred heifers, I give them life; I release five hundred goats, I give them life; I release five hundred rams, I give them life. Let them eat green grass, let them drink cool water, and let a cool breeze blow upon them."
The fourth.

5. The First Discourse on Perception

48. "Monks, these seven perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal.

Which are the seven? Perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering. These, monks, are the seven perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The fifth.

6. The Second Discourse on Perception

49. "Monks, these seven perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal. Which are the seven? Perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering. These, monks, are the seven perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal.

"Perception of foulness, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal.' Thus indeed this was said. Dependent on what was this said? For a monk, monks, dwelling frequently with a mind accustomed to the perception of foulness, the mind draws back from engaging in sexual intercourse, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established. Just as, monks, a cock's feather or a strip of sinew thrown into a fire draws back, shrinks back, turns away, does not extend. Just so, monks, for a monk dwelling frequently with a mind accustomed to the perception of foulness, the mind draws back from engaging in sexual intercourse, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established.

If, monks, for a monk dwelling frequently with a mind accustomed to the perception of foulness, the mind flows towards engaging in sexual intercourse and non-loathsomeness becomes established; this should be known by that monk, monks: 'The perception of foulness has not been developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of foulness, the mind draws back from engaging in sexual intercourse, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established; this should be known by that monk, monks: 'The perception of foulness has been well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'Perception of foulness, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

""Perception 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.' Thus indeed this was said. Dependent on what was this said? For a monk, monks, dwelling frequently with a mind accustomed to the perception of death, the mind draws back from attachment to life, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established. Just as, monks, a cock's feather or a strip of sinew thrown into a fire draws back, shrinks back, turns away, does not extend. Just so, monks, for a monk dwelling frequently with a mind accustomed to the perception of death, the mind draws back from attachment to life, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established.

If, monks, for a monk dwelling frequently with a mind accustomed to the perception of death, the mind flows towards attachment to life and non-loathsomeness becomes established; this should be known by that monk, monks: 'The perception of death has not been developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of death, the mind draws back from attachment to life, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established; this should be known by that monk, monks: 'The perception of death has been well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'Perception 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' - thus what was said, this was said dependent on that.

""Perception of repulsiveness in food, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal.' Thus indeed this was said. Dependent on what was this said? For a monk, monks, dwelling frequently with a mind accustomed to the perception of repulsiveness in food, the mind draws back from craving for flavour, etc. either

equanimity or loathsomeness becomes established. Just as, monks, a cock's feather or a strip of sinew thrown into a fire draws back, shrinks back, turns away, does not extend. Just so, monks, for a monk dwelling frequently with a mind accustomed to the perception of repulsiveness in food, the mind draws back from craving for flavour, etc. either equanimity or loathsomeness becomes established.

"If, monks, for a monk dwelling frequently with a mind accustomed to the perception of repulsiveness in food, the mind flows towards craving for flavour and non-loathsomeness becomes established; this should be known by that monk, monks:

'The perception of repulsiveness in food is not developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of repulsiveness in food, the mind draws back from craving for flavour, etc. equanimity or loathsomeness becomes established; this should be known by that monk, monks:

'The perception of repulsiveness in food is well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'The perception of repulsiveness in food, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

"The perception of discontent with the whole world, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus indeed this was said. Dependent on what was this said? For a monk dwelling frequently with a mind accustomed to the perception of discontent with the whole world, monks, the mind draws back from the world's manifold attractions, etc. Just as, monks, etc. it draws back, shrinks away, turns away, does not extend. Just so, monks, for a monk dwelling frequently with a mind accustomed to the perception of discontent with the whole world, the mind draws back from the world's manifold attractions, shrinks away, turns away, does not extend; equanimity or loathsomeness becomes established.

"If, monks, for a monk dwelling frequently with a mind accustomed to the perception of discontent with the whole world, the mind flows towards the world's manifold attractions and non-loathsomeness becomes established; this should be known by that monk, monks: 'The perception of discontent with the whole world is not developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of discontent with the whole world, the mind draws back from the world's manifold attractions, etc. equanimity or loathsomeness becomes established; this should be known by that monk, monks: 'The perception of discontent with the whole world is well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'The perception of discontent with the whole world, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

"The perception of impermanence, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus indeed this was said. Dependent on what was this said? For a monk dwelling frequently with a mind accustomed to the perception of impermanence, monks, the mind draws back from material gain, honour, and fame, etc. either equanimity or loathsomeness becomes established. Just as, monks, a cock's feather or a strip of sinew thrown into a fire draws back, shrinks away, turns away, does not extend. Just so, monks, for a monk dwelling frequently with a mind accustomed to the perception of impermanence, the mind draws back from material gain, honour, and fame, etc. either equanimity or loathsomeness becomes established.

"If, monks, for a monk dwelling frequently with a mind accustomed to the perception of impermanence, the mind flows towards material gain, honour, and fame and non-loathsomeness becomes established; this should be known by that monk, monks: 'The perception of impermanence is not developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of impermanence, the mind draws back from material gain, honour, and fame, shrinks away, turns away, does not extend; equanimity or loathsomeness becomes established; this should be known by that monk, monks: 'The perception of impermanence is well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'The perception of impermanence, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

"Perception of suffering in what is impermanent, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus indeed this was said. Dependent on what was this said? For a monk dwelling frequently with a mind accustomed to the perception of suffering in what is impermanent, a sharp perception of fear is present regarding sloth, idleness, laxity, heedlessness, non-pursuit, and non-reviewing, just as, monks, towards a murderer with drawn sword.

"If, monks, for a monk dwelling frequently with a mind accustomed to the perception of suffering in what is impermanent, a sharp perception of fear is not present regarding sloth, idleness, laxity, heedlessness, non-pursuit, and non-reviewing, just as, monks, towards a murderer with drawn sword. This should be known by that monk, monks: 'The perception of suffering in what is impermanent is not developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there. But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of suffering in what is impermanent, a sharp perception of fear is present regarding sloth, idleness, laxity, heedlessness, non-pursuit, and non-reviewing, just as, monks, towards a murderer with drawn sword. This should be known by that monk, monks: 'The perception of suffering in what is impermanent is well developed by me; there is a distinction between my earlier condition and my present one. I have

attained the power of meditative development.' Thus he is fully aware there. 'Perception of suffering in what is impermanent, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

"'Perception of non-self in what is suffering, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus indeed this was said. Dependent on what was this said? For a monk dwelling frequently with a mind accustomed to the perception of non-self in what is suffering, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated.

"If, monks, for a monk dwelling frequently with a mind accustomed to the perception of non-self in what is suffering, the mind does not become free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated. This should be known by that monk, monks: 'The perception of non-self in what is suffering is not developed by me; there is no distinction between my earlier condition and my present one. I have not attained the power of meditative development.' Thus he is fully aware there.

"But if, monks, for a monk dwelling frequently with a mind accustomed to the perception of non-self in what is suffering, the mind becomes free from I-making, mine-making, and conceit in regard to this conscious body and externally in regard to all signs, having transcended discrimination, peaceful, well liberated. This should be known by that monk, monks: 'The perception of non-self in what is suffering is well developed by me; there is a distinction between my earlier condition and my present one. I have attained the power of meditative development.' Thus he is fully aware there. 'Perception of non-self in what is suffering, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal' - thus what was said, this was said dependent on that.

"These, monks, are the seven perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The sixth.

7. The Discourse on Sexual Intercourse

50. 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 - "Does Master Gotama also claim to be one leading the holy life?" "Whatever, brahmin, one speaking rightly would say - 'He lives the holy life that is unbroken, without gaps, spotless, unblemished, complete and pure' - that, brahmin, one speaking rightly would say of me - 'For I, brahmin, live the holy life that is unbroken, without gaps, spotless, unblemished, complete and pure.'" "But what, Master Gotama, is a break, a gap, a spot, a blemish in the holy life?"

"Here, brahmin, a certain ascetic or brahmin, while claiming to be rightly leading the holy life, does not indeed engage in sexual intercourse with a woman; but he consents to being rubbed, massaged, bathed and shampooed by a woman. He enjoys it, desires it, and finds satisfaction on account of it. This too, brahmin, is a break, a gap, a spot, a blemish in the holy life. This one is called, brahmin, one who lives the holy life impurely, bound by the bondage of sexual intercourse; he is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is not released from suffering, I say.

"Furthermore, brahmin, here a certain ascetic or brahmin, while claiming to be rightly leading the holy life, does not indeed engage in sexual intercourse with a woman, nor does he consent to being rubbed, massaged, bathed and shampooed by a woman; but he jokes, plays and sports with a woman, etc. nor does he joke, play and sport with a woman; but he gazes upon and looks at a woman's eye with his own eye, etc. nor does he gaze upon and look at a woman's eye with his own eye; but he hears the sound of a woman through a wall or through a rampart, whether laughing, speaking, singing or crying, etc. nor does he hear the sound of a woman through a wall or through a rampart, whether laughing, speaking, singing or crying; but he recollects those former laughing, talking and playing together with a woman, etc. nor does he recollect those former laughing, talking and playing together with a woman; but he sees a householder or a householder's son endowed and furnished with the five types of sensual pleasure, indulging himself, etc. nor does he see a householder or a householder's son endowed and furnished with the five types of sensual pleasure, indulging himself; but he lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' He enjoys it, desires it, and finds satisfaction on account of it. This too, brahmin, is a break, a gap, a spot, a blemish in the holy life. This one is called, brahmin, one who lives the holy life impurely, bound by the bondage of sexual intercourse; he is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is not released from suffering, I say.

"As long as I, brahmin, regarded any one of these seven bondages of sexual intercourse as not abandoned in myself, I did not acknowledge, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment.

"But when I, brahmin, did not regard any one of these seven bondages of sexual intercourse as not abandoned in myself, then I acknowledged, brahmin, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. 'And knowledge and vision arose in me: "Unshakable is my liberation, this is the last birth, there is now no more rebirth."'"

When this was said, the brahmin Jāṇussoṇi said this to the Blessed One - "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 seventh.

8. The Discourse on Bondage

51. "I will teach you, monks, an exposition of the Teaching on union and separation. Listen to that, etc. And what, monks, is that exposition of the Teaching on union and separation?

"A woman, monks, internally attends to the femininity faculty -feminine behaviour, feminine deportment, feminine manner, feminine desire, feminine voice, feminine adornment. She finds pleasure in that, she delights in that. She, having found pleasure in that, delighting in that, externally attends to the masculinity faculty - masculine behaviour, masculine deportment, masculine manner, masculine desire, masculine voice, masculine adornment. She finds pleasure in that, she delights in that. She, having found pleasure in that, delighting in that, wishes for external union. And whatever happiness and pleasure arises for her by reason of union, that too she wishes for. Beings, monks, delighting in femininity, have gone to union with men. Thus, monks, a woman does not go beyond femininity.

"A man, monks, internally attends to the masculinity faculty -masculine behaviour, masculine deportment, masculine manner, masculine desire, masculine voice, masculine adornment. He finds pleasure in that, he delights in that. He, having found pleasure in that, delighting in that, externally attends to the femininity faculty - feminine behaviour, feminine deportment, feminine manner, feminine desire, feminine voice, feminine adornment. He finds pleasure in that, he delights in that. He, having found pleasure in that, delighting in that, wishes for external union. And whatever happiness and pleasure arises for him by reason of union, that too he wishes for. Beings, monks, delighting in masculinity, have gone to union with women. Thus, monks, a man does not go beyond masculinity. Thus, monks, there is union.

"And how, monks, is there separation? A woman, monks, does not internally attend to the femininity faculty - feminine behaviour, feminine deportment, feminine manner, feminine desire, feminine voice, feminine adornment. She does not find pleasure in that, she does not delight in that. She, not having found pleasure in that, not delighting in that, does not externally attend to the masculinity faculty - masculine behaviour, masculine deportment, masculine manner, masculine desire, masculine voice, masculine adornment. She does not find pleasure in that, she does not delight in that. She, not having found pleasure in that, not delighting in that, does not wish for external union. And whatever happiness and pleasure arises for her by reason of union, that too she does not wish for. Beings, monks, not delighting in femininity, have gone to separation from men. Thus, monks, a woman goes beyond femininity.

"A man, monks, does not attend to the masculinity faculty internally -masculine behaviour, masculine deportment, masculine manner, masculine desire, masculine voice, masculine adornment. He does not find pleasure there, he does not delight there. He, not finding pleasure there, not delighting there, does not attend to the femininity faculty externally - feminine behaviour, feminine deportment, feminine manner, feminine desire, feminine voice, feminine adornment. He does not find pleasure there, does not delight there. He, not finding pleasure there, not delighting there, does not wish for union externally. And whatever happiness and pleasure arises due to union, that too he does not wish for. Beings, monks, not delighting in masculinity, have gone to separation from women. Thus, monks, a man goes beyond masculinity. Thus, monks, there is separation. This, monks, is the exposition of the Teaching on union and separation." The eighth.

9. The Discourse on Giving Rich in Result

52. On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond. Then several lay followers of Campā approached the Venerable Sāriputta; having approached, they paid respect to the Venerable Sāriputta and sat down to one side. Seated to one side, the lay followers of Campā said this to the Venerable Sāriputta - "It has been a long time, venerable sir, since we have heard a talk on the Teaching in the presence of the Blessed One. It would be good, venerable sir, if we could receive a talk on the Teaching in the presence of the Blessed One for hearing." "Well then, friends, you should come on the uposatha day, perhaps you might receive a talk on the Teaching in the presence of the Blessed One for hearing." "Yes, venerable sir," the lay followers of Campā, having replied to the Venerable Sāriputta, rose from their seats, paid respect to the Venerable Sāriputta, circumambulated him keeping him on their right, and departed.

Then the lay followers of Campā on the uposatha day approached the Venerable Sāriputta; having approached, they paid respect to the Venerable Sāriputta and stood to one side. Then the Venerable Sāriputta together with those lay followers of Campā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One -

"Could it be, venerable sir, that for a certain person here the same gift given is not of great fruit, not of great benefit; but could it be, venerable sir, that for a certain person here the same gift given is of great fruit, of great benefit?" "It could be, Sāriputta, that for a certain person here the same gift given is not of great fruit, not of great benefit; but it could be, Sāriputta, that for a certain person here the same gift given is of great fruit, of great benefit." "What, venerable sir, is the cause, what is the condition, whereby for a certain person here the same gift given is not of great fruit, not of great benefit; what, venerable sir, is the cause, what is the condition, whereby for a certain person here the same gift given is of great fruit, of great benefit?"

"Here, Sāriputta, a certain person gives a gift with expectation, gives a gift with mind bound to the result, gives a gift expecting storage, gives a gift thinking 'I will enjoy this after death.' He gives that gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. What do you think, Sāriputta, would a certain person here give such a gift?" "Yes, venerable sir."

"In that case, Sāriputta, he who gives a gift with expectation, gives a gift with mind bound to the result, gives a gift expecting storage, gives a gift thinking 'I will enjoy this after death.' He, having given that gift, upon the body's collapse at death, is reborn in the company of the gods ruled by the four great kings. He, having exhausted that action, that supernormal power, that fame, that sovereignty, is one who returns, one who comes back to this state of being.

"Here again, Sāriputta, a certain person does not indeed give a gift with expectation, does not give a gift with mind bound to the result, does not give a gift expecting storage, does not give a gift thinking 'I will enjoy this after death'; but rather gives a gift thinking 'giving is good', etc. nor does he give a gift thinking 'giving is good'; but

rather gives a gift thinking 'this was given before, done before by my father and grandfather, I should not let the ancient family lineage decline', etc. nor does he give a gift thinking 'this was given before, done before by my father and grandfather, I should not let the ancient family lineage decline'; but rather gives a gift thinking 'I cook, these do not cook, it is not proper for me who cooks not to give a gift to those who do not cook', etc. nor does he give a gift thinking 'I cook, these do not cook, it is not proper for me who cooks not to give a gift to those who do not cook'; but rather gives a gift thinking 'just as those ancient sages had those great sacrifices, as follows - of Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu, so will this sharing of gifts be for me', etc. nor does he give a gift thinking 'just as those ancient sages had those great sacrifices, as follows - of Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu, so will this sharing of gifts be for me'; but rather gives a gift thinking 'when I give this gift, my mind becomes clear, pleasure and happiness arise', etc. nor does he give a gift thinking 'when I give this gift, my mind becomes clear, pleasure and happiness arise'; but rather gives a gift as an ornament and accessory for the mind. He gives that gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. What do you think, Sāriputta, would a certain person here give such a gift?" "Yes, venerable sir."

"In this case, Sāriputta, one who does not indeed give a gift with expectation; does not give a gift with a mind bound to the result; does not give a gift looking for storage; does not give a gift thinking 'I will enjoy this after death'; nor does he give a gift thinking 'giving is good'; nor does he give a gift thinking 'this was given before, done before by my father and grandfather, I should not let the ancient family lineage decline'; nor does he give a gift thinking 'I cook, these do not cook, it is not proper for me who cooks not to give a gift to those who do not cook'; nor does he give a gift thinking 'just as those ancient sages had those great sacrifices, as follows - of Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu, so will this sharing of gifts be for me'; nor does he give a gift thinking 'when I give this gift, my mind becomes clear, pleasure and happiness arise'; but rather gives a gift as an ornament and accessory for the mind. He, having given that gift, upon the body's collapse at death, is reborn in the company of the gods of Brahmā's company. He, having exhausted that action, that supernormal power, that fame, that sovereignty, becomes a non-returner, one who does not come back to this state of being. This, Sāriputta, is the cause, this is the condition, whereby for some person here the same kind of gift given is not of great fruit, not of great benefit. But this, Sāriputta, is the cause, this is the condition, whereby for some person here the same kind of gift given is of great fruit and great benefit." The ninth.

10. The Discourse on Nanda's Mother

53. Thus have I heard - On one occasion the Venerable Sāriputta and the Venerable Mahāmoggallāna were wandering on a journey in the Southern Hills together with a large Community of monks. Now at that time the female lay follower Nandamātā of Veḷukaṇḍaka, having risen towards the break of dawn, was reciting the Pārāyana with her voice.

Now at that time the great king Vessavaṇa was going from the northern direction to the southern direction on some business. The great king Vessavaṇa heard the female lay follower Nandamātā reciting the Pārāyana with her voice, and having heard, he stood waiting for the end of the talk.

Then the female lay follower Nandamātā, having recited the Pārāyana with her voice, remained silent. Then the great king Vessavaṇa, having understood that the female lay follower Nandamātā's talk had ended, gave thanks - "Good, sister, good, sister!" "But who is this, dear one?" "I am your brother, sister, Vessavaṇa, the great king." "Good, dear one, then let this exposition of the Teaching that I have recited be a gift of hospitality for you." "Good, sister, let this indeed be a gift of hospitality for me. Tomorrow the Community of monks headed by Sāriputta and Moggallāna, who have not yet had their morning meal, will come to Veḷukaṇḍaka; having served that Community of monks, you should dedicate the offering to me. This indeed will be a gift of hospitality for me."

Then the female lay follower Nandamātā, after that night had passed, had superior solid and soft food prepared at her own dwelling. Then the Community of monks headed by Sāriputta and Moggallāna, who had not yet had their morning meal, arrived at Veḷukaṇḍaka. Then the female lay follower Nandamātā addressed a certain man - "Come, my good man, having gone to the monastery, announce the time to the Community of monks - 'It is time, venerable sirs, the meal is ready at the dwelling of the mistress Nandamātā.'" "Yes, lady," that man, having assented to the female lay follower Nandamātā, having gone to the monastery, announced the time to the Community of monks - "It is time, venerable sirs, the meal is ready at the dwelling of the mistress Nandamātā." Then the Community of monks headed by Sāriputta and Moggallāna, having dressed in the earlier period of the day, taking their bowls and robes, approached the dwelling of the female lay follower Nandamātā; having approached, he sat down on the prepared seat. Then the female lay follower Nandamātā with her own hand satisfied and served the Community of monks headed by Sāriputta and Moggallāna with superior solid and soft food.

Then the female lay follower Nandamātā, when the Venerable Sāriputta had finished eating and had removed his hand from the bowl, sat down to one side. To the female lay follower Nandamātā seated to one side, the Venerable Sāriputta said this - "But who, Nandamātā, announced to you the arrival of the Community of monks?"

"Here I, venerable sir, having risen towards the break of dawn, having recited the Pārāyana with my voice, remained silent. Then, venerable sir, the great king Vessavaṇa, having understood that my talk had ended, gave thanks - 'Good, sister, good, sister!' 'But who is this, dear one?' 'I am your brother, sister, Vessavaṇa, the great king.' 'Good, dear one, then let this exposition of the Teaching that I have recited be a gift of hospitality for you.' 'Good, sister, let this indeed be a gift of hospitality for me. Tomorrow the Community of monks headed by Sāriputta and Moggallāna, who have not yet had their morning meal, will come to Veḷukaṇḍaka; having served that Community of monks, you should dedicate the offering to me. This indeed will be a gift of hospitality for me.' Whatever merit and great merit there is in this gift, venerable sir, may that be for the happiness of the great king Vessavaṇa."

"Wonderful, Nandamātā, marvellous, Nandamātā! Inasmuch as you will converse face to face with the Great King Vessavaṇa, a young god of such great supernormal power, of such great influence."

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. Here, venerable sir, I had an only son named Nanda, dear and agreeable. The kings, having found some pretext, forcibly deprived him of life. But when that boy was being seized or was seized, was being killed or was killed, was being slain or was slain, I do not know of any alteration of my mind." "Wonderful, Nandamātā, marvellous, Nandamātā! Inasmuch as you will purify even the arising of consciousness."

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. Here, venerable sir, my husband, having died, was reborn in a certain realm of demons. He revealed himself to me in that very former individual existence. But I do not know of any alteration of my mind on that account." "Wonderful, Nandamātā, marvellous, Nandamātā! Inasmuch as you will purify even the arising of consciousness."

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. Since I, venerable sir, was brought as a young woman to my husband when he was still young, I do not know of having transgressed against my husband even in thought, how much less with the body!" "Wonderful, Nandamātā, marvellous, Nandamātā! Inasmuch as you will purify even the arising of consciousness."

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. Since I, venerable sir, acknowledged myself as a female lay follower, I do not know of having intentionally transgressed any training rule." "Wonderful, Nandamātā, marvellous, Nandamātā!"

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. Here I, venerable sir, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, I enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of seclusion. With the fading away of rapture, I dwell equanimous, mindful and fully aware, and I experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I enter and dwell in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, I enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity." "Wonderful, Nandamātā, marvellous, Nandamātā!"

"This is not, venerable sir, my only wonderful and marvellous quality. There is another wonderful and marvellous quality of mine. These five lower mental fetters, venerable sir, that have been taught by the Blessed One, I do not regard any of them as not

abandoned in myself." "Wonderful, Nandamātā, marvellous, Nandamātā!"

Then the Venerable Sāriputta, having instructed, encouraged, inspired, and gladdened the female lay follower Nandamātā with a talk on the Teaching, rose from his seat and departed. The tenth.

The Great Sacrifice Chapter is the fifth.

Its summary:

Presence and requisite two, fires and perception and two further;
Sexual intercourse, bondage, giving, with Nandamātā these are ten.

The First Fifty is complete.

6. The Chapter on the Undeclared

1. The Discourse on the Undeclared

54. 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 - "What, venerable sir, is the cause, what is the condition, whereby for an instructed noble disciple sceptical doubt does not arise regarding undeclared matters?"

"Through the cessation of view, monk, for an instructed noble disciple sceptical doubt does not arise regarding undeclared matters. 'The Truth-finder exists after death,' monk, this is a wrong view; 'The Truth-finder does not exist after death,' monk, this is a wrong view; 'The Truth-finder both exists and does not exist after death,' monk, this is a wrong view; 'The Truth-finder neither exists nor does not exist after death,' monk, this is a wrong view. An ignorant worldling, monk, does not understand view, does not understand the origin of view, does not understand the cessation of view, does not understand the practice leading to the cessation of view. That view of his increases; he is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is not released from suffering, I say.

"But an instructed noble disciple, monk, understands view, understands the origin of view, understands the cessation of view, understands the practice leading to the cessation of view. That view of his ceases; he is released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is released from suffering, I say. Thus knowing, monk, an instructed noble disciple thus seeing does not declare 'The Truth-finder exists after death'; does not declare 'The Truth-finder does not exist after death'; does not declare 'The Truth-finder both exists and does not exist after death'; does not declare 'The Truth-finder neither exists nor does not exist after death'. Thus knowing, monk, an instructed noble disciple thus seeing is thus one who does not declare regarding undeclared matters. Thus knowing, monk, an instructed noble disciple thus seeing does not tremble, does not shake, does not quiver, does not experience terror regarding undeclared matters.

"The Truth-finder exists after death,' monk, this pertains to craving, etc. this pertains to perception, etc. this is imagining, etc. this is obsessed, etc. this pertains to clinging, etc. 'The Truth-finder exists after death,' monk, this is regret; 'The Truth-finder does not exist after death,' monk, this is regret; 'The Truth-finder both exists and does not exist after death,' monk, this is regret; 'The Truth-finder neither exists nor does not exist after death,' monk, this is regret. An ignorant worldling, monk, does not understand regret, does not understand the origin of regret, does not understand the cessation of regret, does not understand the practice leading to the cessation of regret. That regret of his increases; he is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is not released from suffering, I say.

"But, monk, a learned noble disciple understands remorse, understands the origin of remorse, understands the cessation of remorse, understands the practice leading to the cessation of remorse. That remorse of his ceases, he is released from birth, etc. from suffering, I say. Thus knowing, monk, a learned noble disciple thus seeing does not declare 'the Truth-finder exists after death', etc. does not declare 'The Truth-finder neither exists nor does not exist after death'. Thus knowing, monk, an instructed noble disciple thus seeing is thus one who does not declare regarding undeclared matters. Thus knowing, monk, an instructed noble disciple thus seeing does not tremble, does not shake, does not quiver, does not experience terror regarding undeclared matters. This, monk, is the cause, this is the condition, whereby for a learned noble disciple sceptical doubt does not arise regarding undeclared matters." The first.

2. The Discourse on a Person's Destination

55. "And, monks, I will teach the seven destinations of a person and final nibbāna without grasping. 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 what, monks, are the seven destinations of a person?

"Here, monks, a monk is practicing thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. But that state has not been completely realised by him in every way; his underlying tendency to conceit has not been completely abandoned, his underlying tendency to lust for existence has not been completely abandoned, his underlying tendency to ignorance has not been completely abandoned. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. But that state has not been completely realised by him in every way; his underlying tendency to conceit has not been completely abandoned, his underlying tendency to lust for existence has not been completely abandoned, his underlying tendency to ignorance

has not been completely abandoned. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. But that state has not been completely realised by him in every way; his underlying tendency to conceit has not been completely abandoned, his underlying tendency to lust for existence has not been completely abandoned, his underlying tendency to ignorance has not been completely abandoned. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen and having flown up would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. he, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. he, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen and having flown up, without reaching the ground, would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. he, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna after the interval. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up, having touched the ground, would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna after the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna without exertion. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon a small heap of grass or a small heap of sticks. It might produce fire there, might produce smoke there, and having produced fire and having produced smoke, having consumed that very small heap of grass or heap of sticks, being without fuel, would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna without exertion.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna through exertion. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon an extensive heap of grass or an extensive heap of sticks. It might produce fire there, might

produce smoke there, and having produced fire and having produced smoke, having consumed that very extensive heap of grass or heap of sticks, being without fuel, would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna through exertion.

"Here again, monks, a monk is practicing thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. But that state has not been completely realised by him in every way; his underlying tendency to conceit has not been completely abandoned, his underlying tendency to lust for existence has not been completely abandoned, his underlying tendency to ignorance has not been completely abandoned. He, with the utter elimination of the five lower mental fetters, becomes an upstream-goer heading toward the Akaniṭṭha realm. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon a great heap of grass or a great heap of sticks. It might produce fire there, might produce smoke there, and having produced fire and having produced smoke, having consumed that very great heap of grass or heap of sticks, it might burn the shrubs, might burn the grove, and having burnt the shrubs and having burnt the grove, having come to the edge of green vegetation, or the edge of a path, or the edge of a rock, or the edge of water, or a delightful piece of land, being without fuel, would be extinguished. Just so, monks, a monk is practicing thus - 'It would not be, and it would not be mine, etc. He, with the utter elimination of the five lower mental fetters, becomes an upstream-goer heading toward the Akaniṭṭha realm. These, monks, are the seven destinations of persons.

"And what, monks, is final nibbāna without clinging? Here, monks, a monk is practising thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. And that state has been entirely realised by him, his underlying tendency to conceit has been entirely abandoned, his underlying tendency to lust for existence has been entirely abandoned, his underlying tendency to ignorance has been entirely abandoned. He, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. This is called, monks, final nibbāna without clinging. These, monks, are the seven destinations of a person and final nibbāna without clinging." The second.

3. The Discourse on Tissa the Brahmā

56. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then two deities, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Vulture's Peak, approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, one deity said this to the Blessed One - "These nuns, venerable sir, are liberated." Another deity said this to the Blessed One - "These nuns, venerable sir, are well liberated without residue of clinging." This is what those deities said. The Teacher was approving. Then those deities, thinking

"The Teacher approves," 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, two deities, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Vulture's Peak, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, one deity said this to me - 'These nuns, venerable sir, are liberated.' Another deity said this to me - 'These nuns, venerable sir, are well liberated without residue of clinging.' This, monks, is what those deities said. Having said this, having paid respect to me, having circumambulated me keeping me on their right, they disappeared right there."

Now at that time the Venerable Mahāmogallāna was seated not far from the Blessed One. Then this occurred to the Venerable Mahāmogallāna: "Which gods have such knowledge - 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging'?" 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 Mahāmogallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Vulture's Peak mountain, appeared in that Brahma world. Tissa the Brahmā saw the Venerable Mahāmogallāna coming from afar. Having seen, he said this to the Venerable Mahāmogallāna - "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 Mahāmogallāna sat down on the prepared seat. Tissa the Brahmā too, having paid respect to the Venerable Mahāmogallāna, sat down to one side. To Tissa the Brahmā seated to one side, the Venerable Mahāmogallāna said this: "Which gods, Tissa, have such knowledge - 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging'?" "The gods of Brahmā's company, dear Moggallāna, have such knowledge - 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

"Do all the gods of Brahmā's company, Tissa, have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging'?" "Not all the gods of Brahmā's company, dear Moggallāna, have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

Those gods of Brahmā's company, dear Moggallāna, who are content with Brahmā's life span, content with Brahmā's beauty, content with Brahmā's happiness, content with Brahmā's fame, content with Brahmā's authority, they do not understand as it really is the further escape. They do not have such knowledge: 'One with residue of clinging is one with residue of clinging, or one without residue of clinging is one without residue of clinging.' But those gods of Brahmā's company, dear Moggallāna, who are not content with Brahmā's life span, not content with Brahmā's beauty, not content with Brahmā's happiness, not content with Brahmā's fame, not content with

Brahmā's authority, they understand as it really is the further escape. They have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

Here, dear Moggallāna, a monk is liberated in both ways. Those gods know him thus: 'This venerable one is liberated in both ways. As long as his body remains, deities and humans will see him. After the collapse of the body, deities and humans will not see him.' In this way too, dear Moggallāna, those gods have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

Here again, dear Moggallāna, a monk is liberated by wisdom. Those gods know him thus: 'This venerable one is liberated by wisdom. As long as his body remains, deities and humans will see him. After the collapse of the body, deities and humans will not see him.' In this way too, dear Moggallāna, those gods have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

Here again, dear Moggallāna, a monk is a body-witness. Those gods know him thus: 'This venerable one is a body-witness. Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties might realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it.' In this way too, dear Moggallāna, those gods have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

"Here again, dear Moggallāna, a monk is one attained to right view, etc. is liberated by faith, etc. is a follower of the Teaching. Those gods know him thus: 'This venerable one is a follower of the Teaching. Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties might realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it.' In this way too, dear Moggallāna, those gods have such knowledge: 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'"

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, appeared on the Vulture's Peak mountain. Then the Venerable Mahāmoggallāna 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 Mahāmoggallāna reported to the Blessed One all the friendly conversation he had with Tissa the Brahmā.

"But Tissa the Brahmā, Moggallāna, did not teach you the seventh person, the one who dwells in the signless." "This is the time, Blessed One; this is the time, Fortunate One! That the Blessed One would teach the seventh person, the one who dwells in the signless. Having heard from the Blessed One, the monks will remember it." "Well then, Moggallāna, listen, pay close attention; I will speak." "Yes, venerable sir," the

Venerable Mahāmoggallāna assented to the Blessed One. The Blessed One said this -

"Here, Moggallāna, a monk, through inattention to all signs, enters and dwells in the signless concentration of mind. Those gods know him thus: 'This venerable one, through inattention to all signs, enters and dwells in the signless concentration of mind. Perhaps this venerable one, resorting to suitable lodgings, associating with good friends, and balancing the faculties might realise for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, might dwell in it.' Thus, Moggallāna, those gods have the knowledge - 'One with residue of clinging is with residue of clinging, or one without residue of clinging is without residue of clinging.'" The third.

4. The Discourse on Sīha the General

57. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the general Sīha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the general Sīha said this to the Blessed One - "Is it possible, venerable sir, to declare a fruit of giving visible here and now?"

"Well then, Sīha, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, Sīha, here there are two men - one man is faithless, stingy, miserly, abusive; one man has faith, is a master of giving, delighting in continuous giving. What do you think, Sīha, whom would the Worthy Ones first have compassion for, showing compassion - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?"

"That man, venerable sir, who is faithless, stingy, miserly, abusive - why would the Worthy Ones first have compassion for him! But that man, venerable sir, who has faith, is a master of giving, delighting in continuous giving - him indeed the Worthy Ones would first have compassion for, showing compassion."

"What do you think, Sīha, whom would the Worthy Ones first approach, approaching - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man, venerable sir, who is faithless, stingy, miserly, abusive - why would the Worthy Ones first approach him! But that man, venerable sir, who has faith, is a master of giving, delighting in continuous giving - him indeed the Worthy Ones would first approach, approaching."

"What do you think, Sīha, from whom would the Worthy Ones first accept, accepting - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man, venerable sir, who is faithless, stingy, miserly, abusive - why would the Worthy Ones first accept from him! But that man, venerable sir, who has faith, is a master of giving, delighting in continuous giving - from him indeed the Worthy Ones would first accept, accepting."

"What do you think, Sīha, to whom would the Worthy Ones first expound the Teaching, teaching - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man,

venerable sir, who is faithless, stingy, miserly, abusive - why would the Worthy Ones first expound the Teaching to him! But that man, venerable sir, who has faith, is a master of giving, delighting in continuous giving - to him indeed the Worthy Ones would first expound the Teaching, teaching."

"What do you think, Sīha, for whom would a good reputation arise -that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man, venerable sir, who is faithless, stingy, miserly, abusive - why would a good reputation arise for him! But that man, venerable sir, who has faith, is a master of giving, delighting in continuous giving - for him indeed a good reputation would arise."

"What do you think, Sīha, who would approach whatever assembly - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - would approach confident, unabashed - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man, venerable sir, who is faithless, stingy, miserly, abusive - how would he approach whatever assembly, whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - approach confident, unabashed! But that man, venerable sir, who has faith, a master of giving, delighting in giving again and again - he would approach whatever assembly, whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - would approach confident, unabashed."

"What do you think, Sīha, who would, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world - that man who is faithless, stingy, miserly, abusive, or that man who has faith, is a master of giving, delighting in continuous giving?" "That man, venerable sir, who is faithless, stingy, miserly, abusive - how would he, upon the body's collapse at death, be reborn in a fortunate realm, in a heavenly world! But that man, venerable sir, who has faith, a master of giving, delighting in giving again and again - he, upon the body's collapse at death, would be reborn in a fortunate realm, in a heavenly world."

"These fruits of giving visible here and now, venerable sir, that have been declared by the Blessed One, I do not go by faith in the Blessed One in this matter. I too know these. I, venerable sir, am a donor, a master of giving; Worthy Ones first have compassion for me when having compassion. I, venerable sir, am a donor, a master of giving; Worthy Ones first approach me when approaching. I, venerable sir, am a donor, a master of giving; Worthy Ones first accept from me when accepting. I, venerable sir, am a donor, a master of giving; Worthy Ones first expound the Teaching to me when teaching. I, venerable sir, am a donor, a master of giving; a good reputation has arisen for me - 'The general Sīha is a donor, a doer, an attendant of the Community.' I, venerable sir, am a donor, a master of giving; whatever assembly I approach, whether an assembly of warriors, etc. whether an assembly of ascetics - I approach confident, unabashed. These fruits of giving visible here and now, venerable sir, that have been declared by the Blessed One, I do not go by faith in the Blessed One in this matter. I too know these. But that which the Blessed One says to me, venerable sir - 'A donor, Sīha, a master of giving, upon the body's

collapse at death, is reborn in a fortunate realm, in a heavenly world.' This I do not know; but in this matter I go by faith in the Blessed One." "So it is, Sīha; so it is, Sīha! A donor, Sīha, a master of giving, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world." The fourth.

5. The Discourse on What Need Not Be Guarded

58. "There are, monks, these four things the Truth-finder need not guard against, and he is blameless in three respects. What are the four things the Truth-finder need not guard against? The Truth-finder, monks, is of pure bodily conduct; there is no bodily misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' The Truth-finder, monks, is of pure verbal conduct; there is no verbal misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' The Truth-finder, monks, is of pure mental conduct; there is no mental misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' The Truth-finder, monks, is of pure livelihood; there is no wrong livelihood of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' These are the four things the Truth-finder need not guard against.

"In which three respects is he blameless? The Truth-finder, monks, is one whose teaching is well proclaimed. That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason, saying: 'Thus you are not one whose teaching is well proclaimed.' I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"Monks, I have well laid down for my disciples the practice leading to Nibbāna. Practicing thus, my disciples, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason, saying: 'Thus, you have not well laid down for your disciples the practice leading to Nibbāna. Practicing thus, your disciples, with the elimination of the mental corruptions, etc. having realised, having attained, dwell therein.' I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"Many hundreds indeed of my assembly of disciples, monks, with the elimination of the mental corruptions, etc. having realised, having attained, dwell. That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason, saying: 'Thus indeed your assembly of disciples is not many hundreds who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence. He is blameless on these three grounds.

"These, monks, are the four things the Truth-finder need not guard against, and he is blameless on these three grounds." The fifth.

6. The Discourse on Kimila

59. 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 concentration, 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 concentration, 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 sixth.

7. The Discourse on Seven Qualities

60. "Monks, a monk endowed with seven qualities can in no long time, through the elimination of the mental corruptions, ... realise, ... and, having entered upon them, he can dwell in them. With which seven? Here, monks, a monk has faith, is moral, is very learned, is in seclusion, is putting forth strenuous energy, is mindful, is wise. Monks, a monk endowed with these seven qualities can in no long time, through the elimination of the mental corruptions, ... realise, ... and, having entered upon them, he can dwell in them." The seventh.

8. The Discourse on Nodding Off

61. Thus have I heard - On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time the Venerable Mahāmoggallāna was sitting nodding off in the village of Kallavāḷaputta among the Magadhans. The Blessed One saw with the divine eye, which is pure and surpasses the human, the Venerable Mahāmoggallāna sitting nodding off in the village of Kallavāḷaputta among the Magadhans. Having seen - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Bhesakaḷā Grove in the Deer Park at Suṃsumāragira among

the Bhaggas, he appeared before the Venerable Mahāmoggallāna in the village of Kallavāḷaputta among the Magadhans. The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Mahāmoggallāna -

"Are you nodding off, Moggallāna, are you nodding off, Moggallāna?" "Yes, venerable sir." "Therefore, Moggallāna, whatever perception you are dwelling in when that torpor comes upon you, do not attend to that perception, do not pursue that perception. There is the possibility, Moggallāna, that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, should reflect upon, examine, and mentally contemplate the Teaching as you have heard it, as you have learned it. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, should recite the Teaching in detail as you have heard it, as you have learned it. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, should pull both your ear-lobes and rub your limbs with your hands. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, having risen from your seat, having rubbed your eyes with water, should look around in all directions, should look up at the constellations and stars. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, should attend to the perception of light, should determine the perception of day - as by day so by night, as by night so by day. Thus with an open mind, unobstructed, you should develop a mind of luminosity. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, perceiving what is behind and before, should determine upon walking meditation with faculties turned inward, with mind not going outward. There is the possibility that for you dwelling thus, that torpor would be abandoned."

"If for you dwelling thus that torpor is not abandoned, then you, Moggallāna, should lie down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. And when awakened, Moggallāna, you should quickly rise up - 'I will not dwell devoted to the pleasure of sleeping, the pleasure of lying on my side, the pleasure of torpor.' Thus indeed, Moggallāna, should you train."

"Therefore, Moggallāna, you should train thus - 'I will not approach families with pride held high.' Thus indeed, Moggallāna, should you train. If, Moggallāna, a monk approaches families with pride held high, there are indeed, Moggallāna, duties and tasks to be done in families. Because of which people do not pay attention to a monk who has come, there the monk thinks thus - 'Who indeed has now caused division against me in this family? These people seem dispassionate towards me.' Thus for

him there is dejection due to no gain; for one dejected there is restlessness; for one restless there is non-restraint; for one unrestrained the mind is far from concentration.

"Therefore, Moggallāna, you should train thus - 'I will not engage in quarrelsome speech.' Thus indeed, Moggallāna, should you train. When there is quarrelsome speech, Moggallāna, abundance of talk is to be expected; when there is abundance of talk there is restlessness; for one restless there is non-restraint; for one unrestrained the mind is far from concentration. I, Moggallāna, do not praise association with everyone. Nor, however, Moggallāna, do I not praise association with everyone. I, Moggallāna, do not praise association with householders and those gone forth. But whatever lodgings are with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat - I praise association with such lodgings."

When this was said, the Venerable Mahāmoggallāna said this to the Blessed One - "Briefly, venerable sir, in what way is a monk liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost of gods and humans?"

"Here, Moggallāna, a monk has heard - 'All phenomena are not fit for adherence'; and thus, Moggallāna, a monk has heard - 'All phenomena are not fit for adherence.' He directly knows all phenomena; having directly known all phenomena, he fully understands all phenomena. Having fully understood all phenomena, whatever feeling he feels - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - He dwells observing impermanence in those feelings, dwells observing dispassion, dwells observing cessation, dwells observing relinquishment. Dwelling observing impermanence in those feelings, dwelling observing dispassion, dwelling observing cessation, dwelling observing relinquishment, he does not cling to anything in the world; not clinging, he is not agitated; not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' Briefly, Moggallāna, it is in this way that a monk is liberated through the complete elimination of craving, one who has reached the ultimate goal, the ultimate security from bondage, the ultimate holy life, and the ultimate consummation, and who is foremost among gods and humans." The eighth.

9. The Discourse on Friendliness

62. "Do not, monks, be afraid of merits. This, monks, is a designation for happiness, namely merits. I directly know indeed, monks, that for merits performed over a long time, for a long time I experienced a desirable, lovely, agreeable result. For seven years I developed a mind of friendliness. Having developed a mind of friendliness for seven years, for seven cosmic cycles of universe-contraction and expansion I did not come back again to this world. When the world was contracting, monks, I was one who reached the Radiant realm; when the world was expanding, I was reborn in an empty Brahma-mansion.

"There indeed, monks, I was Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power. Thirty-six times indeed, monks, I

was Sakka, the lord of the gods; many hundreds of times I was a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures. I had, monks, these seven treasures, as follows - the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure as the seventh. And I had, monks, more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwelt having conquered this earth bounded by the ocean, without rod, without sword, by righteousness."

"See the result of merits, for those seeking happiness from wholesome deeds;
Having developed a mind of friendliness, for seven years, monks;
For seven cosmic cycles of universe-contraction and expansion, I did not come back again to this world.

"When the world was contracting, I was one who reached the Radiant realm;
When the world was expanding, I was one who reached an empty Brahma realm.

"Seven times I was the Great Brahmā, the Wielder of Power then;
Thirty-six times as lord of the gods, I exercised divine kingship.

"I was a wheel-turning king, lord of the Indian subcontinent;
A warrior anointed on the head, I was the overlord of humans.

"Without rod, without sword, having conquered this earth;
By non-violent action, righteously I governed it.

"Having exercised kingship by righteousness, in this circle of the earth;
I was born in a family of great wealth, great possessions, rich.

"Endowed with all desirable things, and with the seven treasures;
The Buddhas are benefactors in the world, by them this was well taught.

"This is the cause of greatness, the earth does not fail me;
With abundant wealth and provisions, a king becomes majestic.

"He becomes one possessing supernormal power, glorious, lord of the Jambu realm;
Who, having heard, would not be pleased, even one of dark birth?

"Therefore by one who loves oneself, by one aspiring to greatness;
The Good Teaching should be revered, remembering the Buddhas' instruction." The ninth.

10. The Discourse on a Wife

63. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Now at that time at the dwelling of the householder Anāthapiṇḍika, people were making loud sounds and great sounds.

Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"Why, householder, are people at your dwelling making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "This, venerable sir, is Sujātā, my daughter-in-law, brought from a wealthy family. She does not heed her mother-in-law, does not heed her father-in-law, does not heed her husband, and she does not honour, respect, revere, or venerate even the Blessed One."

Then the Blessed One addressed Sujātā, the daughter-in-law - "Come, Sujātā!" "Yes, venerable sir," Sujātā, the daughter-in-law, having replied to the Blessed One, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Sujātā, the daughter-in-law, seated to one side, the Blessed One said this -

"There are, Sujātā, these seven kinds of wives for a man. Which are the seven? One like a murderer, one like a thief, one like a mistress, one like a mother, one like a sister, one like a friend, one like a slave. These, Sujātā, are the seven kinds of wives for a man. Which of them are you?" "I, venerable sir, do not understand in detail the meaning of what the Blessed One has spoken in brief. It would be good, venerable sir, if the Blessed One would expound to me the Teaching in such a way that I might understand in detail the meaning of what the Blessed One has spoken in brief." "Well then, Sujātā, listen, pay close attention; I will speak." "Yes, venerable sir," Sujātā, the daughter-in-law, assented to the Blessed One. The Blessed One said this -

"With corrupted mind, not compassionate for his welfare,
Lustful towards others, she despises her husband;
Eager for the murder of him who was bought with wealth,
Whatever wife of a man is of such a kind;
She is called 'a murderous wife'.

"Whatever wealth the husband gains for the woman,
Undertaking craft, trade, and farming;
She wishes to take away even a little of his,
Whatever wife of a man is of such a kind;
She is called 'a thieving wife'.

"Unwilling to work, lazy, gluttonous,
Harsh and fierce, speaking ill words;
She dominates over the industrious one,
Whatever wife of a man is of such a kind;
She is called 'a mistress wife'.

"She who is always compassionate for his welfare,
Guards her husband as a mother guards her son;
She protects the wealth accumulated by him,
Whatever wife of a man is of such a kind;
She is called 'a motherly wife'.

"Just as a younger sister towards an elder sister,
She is respectful towards her own husband;
Modest, obedient to her husband's authority,
Whatever wife of a man is of such a kind; she is called 'a sisterly wife'.

"She who here, having seen her husband, rejoices,
Like a friend seeing a friend come after a long time;
Of good family, virtuous, devoted to her husband,
Whatever wife of a man is of such a kind;
She is called 'a friendly wife'.

"Without anger, peaceful, though threatened with beating and punishment,
With uncorrupted mind, she endures her husband;
Without wrath, obedient to her husband's authority,
Whatever wife of a man is of such a kind;
She is called 'a slave wife'.

"Whatever wife here is called a murderer,
And she who is called 'a thief' and 'a mistress';
Immoral in nature, harsh, disrespectful,
Upon the body's collapse, they go to hell.

"Whatever wife here is called mother, sister, and friend,
And she who is called 'a slave' and 'a wife';
Established in morality, restrained for a long time,
Upon the body's collapse, they go to a fortunate destination."

"These, Sujātā, are the seven wives of a man. Which of them are you?" "From this day forth, venerable sir, may the Blessed One remember me as a wife like a slave to my husband." The tenth.

11. The Discourse on the Prone to Wrath

64. "Monks, these seven things, pleasing to foes and making foes, come upon one prone to wrath, whether woman or man. Which seven? Here, monks, a foe wishes thus for his foe - 'Oh, may this one be ugly!' What is the reason for this? A foe, monks, does not rejoice in his foe's beauty. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, even though he is well-bathed, well-anointed, with hair and beard trimmed, wearing white garments; yet he is ugly, being overcome by wrath. This, monks, is the first thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe - 'Oh, may this one sleep in suffering!' What is the reason for this? A foe, monks, does not rejoice in his foe's comfortable sleeping. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, even though he sleeps on a divan spread with a woollen carpet, spread with a coverlet embroidered with flowers, with an excellent covering of antelope hide, with a canopy above, with red pillows on both ends; yet he sleeps only in suffering, being overcome by wrath. This, monks, is the second thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe -'Oh, may this one not have much benefit!' What is the reason for this? A foe, monks, does not rejoice in his foe's having much benefit. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, having taken what is harmful, imagines 'benefit has been taken by me,' and having taken what is beneficial, imagines 'harm has been taken by me.' These things, taken as mutually opposed, lead for a long time to harm and suffering for one overcome by wrath. This, monks, is the third thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe -'Oh, may this one not be wealthy!' What is the reason for this? A foe, monks, does not rejoice in his foe's being wealthy. For a person prone to wrath, monks, overcome by wrath, afflicted by wrath, whatever wealth he has acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, even that the kings cause to enter the royal treasury, for one overcome by wrath. This, monks, is the fourth thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe -'Oh, may this one not be glorious!' What is the reason for this? A foe, monks, does not rejoice in his foe's glory. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, whatever glory he has attained through diligence, from that too he falls, overcome by wrath. This, monks, is the fifth quality pleasing to foes and making foes that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe -'Oh, may this one not have friends!' What is the reason for this? A foe, monks, does not rejoice in his foe's having friends. A person prone to wrath, monks, overcome by wrath, afflicted by wrath, whatever friends and colleagues, relatives and blood-relations he has, they too avoid from afar one overcome by wrath. This, monks, is the sixth quality pleasing to foes and making foes that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe -'Oh, may this one, upon the body's collapse at death, be reborn in a realm of misery, an unfortunate realm, a nether world, in hell!' What is the reason for this? A foe, monks, does not rejoice in his foe's going to a fortunate world. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, by speech, etc. upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell, overcome by wrath. This, monks, is the seventh quality pleasing to foes and making foes that comes upon one prone to wrath, whether woman or man. These, monks, are the seven qualities pleasing to foes and making foes that come upon one prone to wrath, whether woman or man."

"One prone to wrath becomes ugly, and also he sleeps in suffering;
And then, having grasped benefit, he incurs harm.

"Then by body and by speech, having committed murder, one prone to wrath;
A man overcome by wrath undergoes loss of wealth.

"Intoxicated by the intoxication of wrath, he undergoes disgrace;
Relatives, friends and companions avoid one prone to wrath.

"Wrath is a producer of harm, wrath is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is angry does not know benefit, one who is angry does not see the
Teaching;
Then there is deep darkness, when wrath overcomes a man.

"Whatever an angry one destroys, as if easy though difficult;
Afterwards, when wrath has departed, he is tormented as if burnt by fire.

"He displays dejection, like fire displays smoke;
When wrath arises, by which people become angry.

"He has no shame, no moral fear, no respect for speech;
For one overcome by wrath, there is no refuge whatsoever.

"Actions that cause remorse, which are far from the teachings;
Those I will announce, listen to that according to truth.

"For an angry one kills his father, an angry one kills his mother;
For an angry one kills a brahmin, an angry one kills a worldling.

"By which mother a man is nurtured, he looks upon this world;
Even that peaceful one who gives life, an angry worldling kills.

"For those beings are like oneself, for the self is supremely dear;
An angry one kills many selves, infatuated with various forms.

"With a sword one kills oneself, the infatuated eat poison;
Having bound with a rope they die, even in mountain caves.

"Actions that destroy growth, and those that cause self-destruction;
Doing these they do not understand, ruin is born from wrath.

"Thus this snare of death in the form of wrath, dwelling in the cave;
One should cut that off by self-control, by wisdom, energy and view.

"Just as a wise one would cut off this unwholesome;
So too one should train in the teachings, may there be no dejection for us.

"Free from wrath, free from distress, free from greed, without zeal;
Tamed, having abandoned wrath, the taintless ones attain final Nibbāna."The
eleventh.

The Undeclared Chapter is the sixth.

Its summary:

7. The Great Chapter

1. The Discourse on Shame and Moral Fear

65. "Monks, when shame and moral fear is absent, for one failing in shame and moral fear, sense restraint has its proximate cause destroyed; when sense restraint is absent, 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, its softwood, and its heartwood do not go to fulfilment. Just so, monks, when shame and moral fear is absent, for one failing in shame and moral fear, sense restraint has its proximate cause destroyed; when sense restraint is absent, 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.

"Monks, when shame and moral fear is present, for one accomplished in shame and moral fear, sense restraint is accomplished in its proximate cause; when sense restraint is present, 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, its softwood, and its heartwood go to fulfilment. Just so, monks, when shame and moral fear is present, for one accomplished in shame and moral fear, is accomplished in its proximate cause, etc. knowledge and vision of liberation." The first.

2. The Discourse on the Seven Suns

66. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in Ambapālī's grove. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Impermanent, monks, are activities; inconstant, monks, are activities; without comfort, monks, are activities. This is enough, monks, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated.

"Sineru, monks, the king of mountains, is eighty-four thousand yojanas in length, eighty-four thousand yojanas in breadth, eighty-four thousand yojanas plunged into the great ocean, eighty-four thousand yojanas risen above the great ocean. There comes a time, monks, when at some time after a very long period has passed, for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years, the rain god does not rain. When the rain god does not rain, monks, whatever seed-plants and growing plants, medicinal herbs, grasses, and forest trees, they dry up, wither away, and cease to exist. Thus impermanent, monks, are activities; thus inconstant, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a second sun appears. With the appearance of the second sun, monks, whatever rivulets and small pools, they dry up, wither away, and cease to exist. Thus impermanent, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a third sun appears. With the appearance of the third sun, monks, whatever great rivers, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, they dry up, wither away, and cease to exist. Thus impermanent, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a fourth sun appears. With the appearance of the fourth sun, monks, those great lakes from which these great rivers flow, as follows - Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇḍāla, Chaddanta, Mandākinī, they dry up, wither away, and cease to exist. Thus impermanent, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a fifth sun appears. With the appearance of the fifth sun, monks, the waters in the great ocean recede one hundred yojanas, the waters in the great ocean recede two hundred yojanas, three hundred yojanas, four hundred yojanas, five hundred yojanas, six hundred yojanas, seven hundred yojanas the waters in the great ocean recede; the water in the great ocean stands at seven palm-tree depths, at six palm-tree depths, at five palm-tree depths, at four palm-tree depths, at three palm-tree depths, at two palm-tree depths, at one palm-tree depth the water in the great ocean stands; the water in the great ocean stands at seven man-heights, at six man-heights, at five man-heights, at four man-heights, at three man-heights, at two man-heights, at one man-height, at half a man-height, at waist-depth, at knee-depth, at ankle-depth the water in the great ocean stands. Just as, monks, in the autumn season, when the sky

rains with large drops, here and there waters stand in cow's hoofprints; just so, monks, here and there ankle-deep waters stand in the great ocean. With the appearance of the fifth sun, monks, there is not even a finger-joint's depth of water in the great ocean. Thus impermanent, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a sixth sun appears. With the appearance of the sixth sun, monks, this great earth and Sineru, the king of mountains, smoke, fume, and smoulder. Just as, monks, a potter's kiln when first plastered smokes, fumes, and smoulders; just so, monks, with the appearance of the sixth sun, this great earth and Sineru, the king of mountains, smoke, fume, and smoulder. Thus impermanent, monks, are activities, etc. enough to become liberated.

"There comes a time, monks, when at some time after a very long period has passed, a seventh sun appears. With the appearance of the seventh sun, monks, this great earth and Sineru, the king of mountains, blaze up, burn, and become one mass of flame. And as this great earth and Sineru, the king of mountains, are burning and blazing, monks, the flame, thrown by the wind, goes even as far as the Brahma world. As Sineru, the king of mountains, monks, is burning, blazing, and being destroyed, overcome by the great mass of heat, peaks of one hundred yojanas crumble, peaks of two hundred yojanas, of three hundred yojanas, of four hundred yojanas, of five hundred yojanas crumble. And of this great earth and Sineru, the king of mountains, monks, as they are burning and blazing, neither ashes appear nor soot. Just as, monks, when ghee or oil is burning and blazing, neither ashes appear nor soot; just so, monks, of this great earth and Sineru, the king of mountains, as they are burning and blazing, neither ashes appear nor soot. Thus impermanent, monks, are activities; thus unstable, monks, are activities; thus without comfort, monks, are activities. This is enough, monks, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated.

"Therein, monks, who would believe, who would have faith - 'This earth and Sineru, the king of mountains, will burn and be destroyed, will cease to exist' - except for those who have seen the truth?

"Once upon a time, monks, there was a teacher named Sunetta, a founder of a sect, free from lust towards sensual pleasures. And, monks, the teacher Sunetta had many hundreds of disciples. The teacher Sunetta, monks, expounded the Teaching to his disciples for companionship with the Brahma world. Now those, monks, who, when the teacher Sunetta was expounding the Teaching for companionship with the Brahma world, understood the teaching in every way, upon the body's collapse at death, were reborn in a fortunate realm, in the Brahma world. Those who did not understand the teaching in every way, upon the body's collapse at death, some were reborn in the company of the gods who control what is created by others, some were reborn in the company of the gods who delight in creation, some were reborn in the company of the Tusita gods, some were reborn in the company of the Yāma gods, some were reborn in the company of the Thirty-three gods, some were reborn in the company of the gods ruled by the four great kings, some were reborn in the company of wealthy warriors, some were reborn in the company of wealthy brahmins, some were reborn in the company of wealthy householders.

Then, monks, this occurred to the teacher Sunetta - 'It is not proper for me that I should have the same destination as my disciples in the future life. What if I were to develop friendliness further?'

Then, monks, the teacher Sunetta developed a mind of friendliness for seven years. Having developed a mind of friendliness for seven years, for seven cosmic cycles of universe-contraction and expansion he did not come back again to this world. When the world was contracting, monks, he was one who reached the Radiant realm. When the world was expanding, he was reborn in an empty Brahma-mansion. There indeed, monks, he was Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power. Thirty-six times indeed, monks, he was Sakka, the lord of the gods. Many hundreds of times he was a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures. And he had more than a thousand sons, brave, heroic in form, crushers of enemy armies. He dwelt having conquered this earth bounded by the ocean, without rod, without sword, by righteousness. Yet indeed, monks, the teacher Sunetta, being so long-lived, so long-lasting, was not released - 'From birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he was not released from suffering', I say.

"What is the reason for this? Through not understanding, through not penetrating four things. Which four? Monks, through not understanding, through not penetrating noble morality; through not understanding, through not penetrating noble concentration; through not understanding, through not penetrating noble wisdom; through not understanding, through not penetrating noble liberation. Monks, this noble morality has been understood and penetrated, noble concentration has been understood and penetrated, noble wisdom has been understood and penetrated, noble liberation has been understood and penetrated, craving for existence has been cut off, the conduit to existence has been eliminated, there is now no more rebirth." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Morality, concentration, and wisdom, and unsurpassed liberation;
These things have been understood by Gotama of great fame.

"Thus the Buddha, having directly known, declared the Teaching to the monks;
The Teacher who makes an end of suffering, the one with vision, has attained
final Nibbāna." The second.

3. The Discourse on the Simile of the City

67. "When, monks, a king's border city is well equipped with seven city requisites, and is an obtainer at will, an obtainer without difficulty, an obtainer without trouble, of four kinds of food. This is called, monks, a king's border city that is not to be done by external adversaries and enemies.

"With which seven city requisites is it well equipped? Here, monks, in a king's border city there is a pillar with deep foundations, well planted, immovable, unshakeable. By this first city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city there is a moat that is both deep and wide. By this second city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city there is a circumferential path that is both high and wide. By this third city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city many weapons are accumulated, both arrows and swords. By this fourth city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city a large army dwells, as follows -elephant riders, horse riders, charioteers, archers, standard-bearers, camp marshals, food distributors, fierce warrior princes, charging warriors, great warriors, heroes, leather-clad warriors, sons of slave women. By this fifth city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city there is a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. By this sixth city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without.

"Furthermore, monks, in a king's border city there is a wall that is both high and wide and accomplished with covering and plastering. By this seventh city requisite the king's border city is well equipped for the protection of those within and for the repulsion of those without. It is well equipped with these seven city requisites.

"Of which four kinds of food is it an obtainer at will, an obtainer without difficulty, an obtainer without trouble? Here, monks, in a king's border city much grass, wood, and water is accumulated for the delight of those within, for freedom from agitation, for comfortable abiding, and for the repulsion of those without.

"Furthermore, monks, in a king's border city much rice and barley is accumulated for the delight of those within, for freedom from agitation, for comfortable abiding, and for the repulsion of those without.

"Furthermore, monks, in a king's border city much sesame, green peas, beans, and other grains is accumulated for the delight of those within, for freedom from agitation, for comfortable abiding, and for the repulsion of those without.

"Furthermore, monks, in a king's border city much medicine is accumulated, as follows - ghee, butter, oil, honey, molasses, and salt, for the delight of those within, for freedom from agitation, for comfortable abiding, and for the repulsion of those without. Of these four kinds of food, monks, it is an obtainer at will, an obtainer without difficulty, an obtainer without trouble.

"When, monks, a king's border city is well equipped with these seven city requisites, and is an obtainer at will, an obtainer without difficulty, an obtainer without trouble, of these four kinds of food. This is called, monks, a king's border city that is not to be done by external adversaries and enemies. Just so, monks, when a noble disciple is

endowed with seven good qualities, and is an obtainer at will, an obtainer without difficulty, an obtainer without trouble, of the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. This is called, monks, a noble disciple who is not to be done by Māra, not to be done by the Evil One. With which seven good qualities is he endowed?

"Just as, monks, in a king's border city there is a pillar with deep foundations, well planted, immovable, unshakeable, for the protection of those within and for the repulsion of those without. Just so, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is he, etc. the Enlightened One, the Blessed One.' The noble disciple with faith as his pillar, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this first good quality.

"Just as, monks, in a king's border city there is a moat both deep and wide, for the protection of those within and for the repulsion of those without. Just so, monks, a noble disciple has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, he is ashamed of the attainment of evil unwholesome mental states. The noble disciple with shame as his moat, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this second good quality.

"Just as, monks, in a king's border city there is a surrounding road both high and wide, for the protection of those within and for the repulsion of those without. Just so, monks, a noble disciple has moral fear, he fears bodily misconduct, verbal misconduct, mental misconduct, he fears the attainment of evil unwholesome mental states. The noble disciple with moral fear as his surrounding road, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this third good quality.

"Just as, monks, in a king's border city many weapons are stored, both arrows and spears, for the protection of those within and for the repulsion of those without. Just so, monks, a noble disciple is very learned, etc. thoroughly penetrated by view. The noble disciple with learning as his weapon, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this fourth good quality.

"Just as, monks, in a king's border city a large army is stationed, as follows -elephant riders, horse riders, charioteers, archers, standard-bearers, camp marshals, food distributors, fierce warrior princes, charging warriors, great warriors, heroes, leather-clad warriors, sons of slave women, for the protection of those within and for the repulsion of those without. Just so, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. The noble disciple with energy as his army, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this fifth good quality.

"Just as, monks, in a king's border city there is a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are

known, for the protection of those within and for warding off those without. Just so, monks, a noble disciple is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. The noble disciple who has mindfulness as doorkeeper, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this sixth good quality.

"Just as, monks, in a king's border city there is a wall that is high and wide, complete with plastering and coating, for the protection of those within and for warding off those without. Just so, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. The noble disciple who is complete with the plastering and coating of wisdom, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself pure. He is endowed with this seventh good quality. He is endowed with these seven good qualities.

"Of which four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, is he one who obtains at will, obtains without difficulty, obtains without trouble? Just as, monks, in a king's border city much grass, wood, and water is accumulated for the delight of those within, for their freedom from agitation, for their comfortable abiding, and for warding off those without. Just so, monks, a noble disciple, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, for his own delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"Just as, monks, in a king's border city much rice and barley is accumulated for the delight of those within, for their freedom from agitation, for their comfortable abiding, and for warding off those without. Just so, monks, a noble disciple, with the subsiding of applied and sustained thought, etc. enters and dwells in the second meditative absorption, for his own delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"Just as, monks, in a king's border city much sesame, green peas, beans, and other legumes is accumulated for the delight of those within, for their freedom from agitation, for their comfortable abiding, and for warding off those without. Just so, monks, a noble disciple, with the fading away of rapture, etc. enters and dwells in the third meditative absorption, for his own delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"Just as, monks, in a king's border city much medicine is accumulated, as follows - ghee, butter, oil, honey, molasses, and salt, for the delight of those within, for freedom from agitation, for comfortable abiding, and for the repulsion of those without. Just so, monks, a noble disciple, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity, for his own delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna. He is one who obtains at will, obtains without difficulty, obtains without trouble, these four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life.

"When, monks, a noble disciple is endowed with these seven good qualities, and is one who obtains at will, obtains without difficulty, obtains without trouble, these four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. This is called, monks, a noble disciple who is not to be done by Māra, not to be done by the Evil One." The third.

4. The Discourse on One Who Knows the Teaching

68. "Monks, a monk possessed of seven qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. Which seven? Here, monks, a monk knows the Teaching, knows the meaning, knows himself, knows moderation, knows the proper time, knows the assembly, and knows the higher and lower among individuals.

And how, monks, does a monk know the Teaching? Here, monks, a monk knows the Teaching - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. If, monks, a monk did not know the Teaching - discourse, mixed prose and verse, etc. wonderful phenomena, catechism, he would not be called here 'one who knows the Teaching'. But because, monks, a monk knows the Teaching - discourse, mixed prose and verse, etc. wonderful phenomena, catechism, therefore he is called 'one who knows the Teaching'. Thus one who knows the Teaching.

And how does one know the meaning? Here, monks, a monk knows the meaning of each and every statement - 'This is the meaning of this statement, this is the meaning of this statement.' If, monks, a monk did not know the meaning of each and every statement - 'This is the meaning of this statement, this is the meaning of this statement,' he would not be called here 'one who knows the meaning'. But because, monks, a monk knows the meaning of each and every statement - 'This is the meaning of this statement, this is the meaning of this statement,' therefore he is called 'one who knows the meaning'. Thus one who knows the Teaching, one who knows the meaning.

And how does one know oneself? Here, monks, a monk knows himself - 'This is the extent of my faith, morality, learning, generosity, wisdom, and discernment.' If, monks, a monk did not know himself - 'This is the extent of my faith, morality, learning, generosity, wisdom, and discernment,' he would not be called here 'one who knows oneself'. But because, monks, a monk knows himself - 'This is the extent of my faith, morality, learning, generosity, wisdom, and discernment,' therefore he is called 'one who knows oneself'. Thus one who knows the Teaching, one who knows the meaning, one who knows oneself.

And how does one know moderation? Here, monks, a monk knows moderation in accepting the requisites of robes, almsfood, lodging and medicine for the sick. If, monks, a monk did not know moderation in accepting the requisites of robes, almsfood, lodging and medicine for the sick, he would not be called here 'one who knows moderation'. But because, monks, a monk knows moderation in accepting the requisites of robes, almsfood, lodging and medicine for the sick, therefore he is called 'one who knows moderation'. Thus one who knows the Teaching, one who knows the meaning, one who knows oneself, one who knows moderation.

And how does one know the proper time? Here, monks, a monk knows the time - 'This is the time for recitation, this is the time for questioning, this is the time for exertion, this is the time for seclusion.' If, monks, a monk did not know the time - 'This is the time for recitation, this is the time for questioning, this is the time for exertion, this is the time for seclusion,' he would not be called here 'one who knows the proper time'. But because, monks, a monk knows the time - 'This is the time for recitation, this is the time for questioning, this is the time for exertion, this is the time for seclusion,' therefore he is called 'one who knows the proper time'. Thus one who knows the Teaching, one who knows the meaning, one who knows oneself, one who knows moderation, one who knows the proper time.

And how does one know the assembly? Here, monks, a monk knows the assembly - 'This is an assembly of warriors, this is an assembly of brahmins, this is an assembly of householders, this is an assembly of ascetics. There one should approach thus, one should stand thus, one should act thus, one should sit thus, one should speak thus, one should remain silent thus.' If, monks, a monk did not know the assembly - 'This is an assembly of warriors, etc. one should remain silent thus,' he would not be called here 'one who knows the assembly'. But because, monks, a monk knows the assembly - 'This is an assembly of warriors, this is an assembly of brahmins, this is an assembly of householders, this is an assembly of ascetics. There one should approach thus, one should stand thus, one should act thus, one should sit thus, one should speak thus, one should remain silent thus,' therefore he is called 'one who knows the assembly'. Thus one who knows the Teaching, one who knows the meaning, one who knows oneself, one who knows moderation, one who knows the proper time, one who knows the assembly.

And how does one know the higher and lower among individuals? Here, monks, for a monk individuals are known by pairs. Two persons - one wishes to see the noble ones, one does not wish to see the noble ones. That person who does not wish to see the noble ones, thus he is blameworthy on that factor. That person who wishes to see the noble ones, thus he is praiseworthy on that factor.

"Two persons wishing to see the noble ones - one wishes to hear the Good Teaching, one does not wish to hear the Good Teaching. That person who does not wish to hear the Good Teaching, thus he is blameworthy in that factor. That person who wishes to hear the Good Teaching, thus he is praiseworthy in that factor.

"Two persons wishing to hear the Good Teaching - one listens to the Teaching with ears inclined, one listens to the Teaching without ears inclined. That person who listens to the Teaching without ears inclined, thus he is blameworthy in that factor. That person who listens to the Teaching with ears inclined, thus he is praiseworthy in that factor.

"Two persons listen to the Teaching with ears inclined - one, having heard, retains the Teaching, one, having heard, does not retain the Teaching. That person who, having heard, does not retain the Teaching, thus he is blameworthy in that factor. That person who, having heard, retains the Teaching, thus he is praiseworthy in that factor.

"Two persons, having heard, retain the Teaching - one investigates the meaning of the teachings retained, one does not investigate the meaning of the teachings

retained. That person who does not investigate the meaning of the teachings retained, thus he is blameworthy in that factor. That person who investigates the meaning of the teachings retained, thus he is praiseworthy in that factor.

"Two persons investigate the meaning of the teachings retained -one, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching, one, having understood the meaning and having understood the Teaching, is not practising in accordance with the Teaching. That person who, having understood the meaning and having understood the Teaching, is not practising in accordance with the Teaching, thus he is blameworthy in that factor. That person who, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching, thus he is praiseworthy in that factor.

"Two persons, having understood the meaning and having understood the Teaching, are practising in accordance with the Teaching - one is practising for personal welfare but not for the welfare of others, one is practising both for personal welfare and for the welfare of others. That person who is practising for personal welfare but not for the welfare of others, thus he is blameworthy in that factor. That person who is practising both for personal welfare and for the welfare of others, thus he is praiseworthy in that factor. Thus, monks, persons are known to a monk by twofold comparison. Thus, monks, a monk is one who knows the higher and lower among persons. "Monks, a monk possessed of these seven qualities is worthy of offerings, worthy of hospitality, etc. an unsurpassed field of merit for the world."The fourth.

5. The Discourse on the Pāricchattaka Coral Tree

69. "At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has withered leaves, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has withered leaves; before long from now it will have fallen leaves.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has fallen leaves, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has fallen leaves; before long from now it will have buds.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has buds, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has buds; before long from now it will have fresh buds.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has fresh buds, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has fresh buds; before long from now it will have flower-buds.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has flower-buds, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has flower-buds; before long from now it will have unopened flowers.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has unopened flowers, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has unopened flowers; before long from now it will be in

full bloom.'

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three is in full bloom, the gods of the Thirty-three, delighted, at the root of the coral tree Pāricchattaka, for four divine months, endowed and furnished with the five types of sensual pleasure, indulge themselves.

"When, monks, the coral tree Pāricchattaka is in full bloom, for fifty yojanas all around it is pervaded with radiance, and downwind for a hundred yojanas the fragrance goes. This is the power of the coral tree Pāricchattaka.

"Just so, monks, at the time when a noble disciple intends to go forth from home into homelessness, at that time, monks, the noble disciple has withered leaves, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, having shaved off his hair and beard, having put on ochre robes, has gone forth from home into homelessness, at that time, monks, the noble disciple has fallen leaves, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, at that time, monks, the noble disciple has buds, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, with the subsiding of applied and sustained thought, etc. enters and dwells in the second meditative absorption, at that time, monks, the noble disciple has fresh buds, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, with the fading away of rapture, etc. enters and dwells in the third meditative absorption, at that time, monks, the noble disciple has flower-buds, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, with the abandoning of pleasure and with the abandoning of pain, etc. enters and dwells in the fourth meditative absorption, at that time, monks, the noble disciple has unopened flowers, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At the time, monks, when a noble disciple, with the elimination of the mental corruptions, etc. having realised, having attained, dwells, at that time, monks, the noble disciple is in full bloom, like the coral tree Pāricchattaka of the gods of the Thirty-three.

"At that time, monks, the terrestrial gods proclaim - 'This venerable one of such and such a name, the co-resident pupil of the venerable one of such and such a name, having gone forth from home into homelessness from such and such a village or town, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' Having heard the sound of the terrestrial gods, the gods ruled by the four great kings... etc. the Thirty-three gods... the Yāma gods... the Tusita gods... the Nimmānaratī gods... the gods who

control what is created by others... the gods of Brahmā's company proclaim - 'This venerable one of such and such a name, the co-resident pupil of the venerable one of such and such a name, having gone forth from home into homelessness from such and such a village or town, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' Thus in that moment, in that instant, the sound rises up as far as the Brahmā world. This is the power of a monk who has eliminated the mental corruptions." The fifth.

6. The Discourse on Attentiveness

70. Then, when the Venerable Sāriputta had gone to a private place and was in seclusion, this reflection arose in his mind: "What indeed, a monk, having honoured and respected, dwelling in dependence on, would abandon the unwholesome and develop the wholesome?" Then this occurred to the Venerable Sāriputta: "A monk, having honoured and respected the Teacher, dwelling in dependence on him, would abandon the unwholesome and develop the wholesome. The Teaching indeed, a monk, etc. The Community indeed, a monk, etc. The training indeed, a monk, etc. Concentration indeed, a monk, etc. Diligence indeed, a monk, etc. Hospitality indeed, a monk, having honoured and respected, dwelling in dependence on, would abandon the unwholesome and develop the wholesome."

Then this occurred to the Venerable Sāriputta: "These teachings of mine are pure and bright. What if I were to go and report these teachings to the Blessed One? Thus these teachings of mine will be pure and even more reckoned as pure. Just as a man might obtain a gold coin, pure and bright. He would think thus - 'This gold coin of mine is pure and bright. What if I were to go and show this gold coin to the smiths? Thus this gold coin of mine, having gone to the smiths, will be pure and even more reckoned as pure.' Just so, these teachings of mine are pure and bright. What if I were to go and report these teachings to the Blessed One? Thus these teachings of mine will be pure and even more reckoned as pure."

Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One -

"Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'What indeed, a monk, having honoured and respected, dwelling in dependence on, would abandon the unwholesome and develop the wholesome?' Then, venerable sir, this occurred to me: 'A monk, having honoured and respected the Teacher, dwelling in dependence on him, would abandon the unwholesome and develop the wholesome. The Teaching indeed, a monk, etc. Hospitality indeed, a monk, having honoured, etc. would develop the wholesome.' Then, venerable sir, this occurred to me: 'These teachings of mine are pure and bright. What if I were to go and report these teachings to the Blessed One? Thus these teachings of mine will be pure and even more reckoned as pure. Just as a man might obtain a gold coin, pure and bright. He would think thus - This gold coin of mine is pure and bright. What if I were to go and show this gold coin to the smiths? Thus this gold coin of mine, having gone to the smiths, will be pure and even more

reckoned as pure.' Just so, these teachings of mine are pure and bright. What if I were to go and report these teachings to the Blessed One? Thus these teachings of mine will be pure and even more reckoned as pure."

"Good, good, Sāriputta! Sāriputta, a monk, having honoured and respected the Teacher, dwelling in dependence on him, would abandon the unwholesome and develop the wholesome. Sāriputta, a monk, having honoured and respected the Teaching, dwelling in dependence on it, would abandon the unwholesome and develop the wholesome. The Community, etc. the training, etc. concentration, etc. diligence, etc. Sāriputta, a monk, having honoured and respected hospitality, dwelling in dependence on it, would abandon the unwholesome and develop the wholesome."

When this was said, the Venerable Sāriputta said this to the Blessed One - "I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus. That indeed, venerable sir, a monk disrespectful towards the Teacher will be respectful towards the Teaching - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher is also disrespectful towards the Teaching.

That indeed, venerable sir, a monk disrespectful towards the Teacher, disrespectful towards the Teaching, will be respectful towards the Community - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher, disrespectful towards the Teaching, is also disrespectful towards the Community.

That indeed, venerable sir, a monk disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, will be respectful towards the training - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, is also disrespectful towards the training.

That indeed, venerable sir, a monk disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, will be respectful towards concentration - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, is also disrespectful towards concentration.

That indeed, venerable sir, a monk disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, will be respectful towards diligence - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, is also disrespectful towards diligence.

That indeed, venerable sir, a monk disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, disrespectful towards diligence, will be respectful towards hospitality - this is not possible. Venerable sir, that monk who is disrespectful towards the Teacher, etc. disrespectful towards diligence, is also disrespectful towards hospitality.

That indeed, venerable sir, a monk respectful towards the Teacher will be

disrespectful towards the Teaching - this is not possible. Venerable sir, that monk who is respectful towards the Teacher is also respectful towards the Teaching, etc.

"That indeed, venerable sir, a monk who is respectful towards the Teacher, etc. respectful towards diligence, will be disrespectful towards hospitality - this is not possible. Venerable sir, that monk who is respectful towards the Teacher, etc. respectful towards diligence, is also respectful towards hospitality.

That indeed, venerable sir, a monk respectful towards the Teacher will also be respectful towards the Teaching - this is possible. Venerable sir, that monk who is respectful towards the Teacher is also respectful towards the Teaching, etc.

"That indeed, venerable sir, a monk who is respectful towards the Teacher, etc. respectful towards diligence, will also be respectful towards hospitality - this is possible. That monk, venerable sir, who is respectful towards the Teacher, respectful towards the Teaching, respectful towards the Community, respectful towards the training, respectful towards concentration, respectful towards diligence, he is also respectful towards hospitality."

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

"Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief. That indeed, Sāriputta, a monk who is disrespectful towards the Teacher will be disrespectful towards the Teaching - this is impossible. Etc. that monk, Sāriputta, who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, he is also disrespectful towards diligence.

"That indeed, Sāriputta, a monk who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, disrespectful towards diligence, will be respectful towards hospitality - this is impossible. That monk, Sāriputta, who is disrespectful towards the Teacher, disrespectful towards the Teaching, disrespectful towards the Community, disrespectful towards the training, disrespectful towards concentration, disrespectful towards diligence, he is also disrespectful towards hospitality.

"That indeed, Sāriputta, a monk who is respectful towards the Teacher will be disrespectful towards the Teaching - this is impossible. Etc. that monk, Sāriputta, who is respectful towards the Teacher, he is also respectful towards the Teaching. Etc.

"That indeed, Sāriputta, a monk who is respectful towards the Teacher, respectful towards the Teaching, etc. respectful towards diligence, will be disrespectful towards hospitality - this is not possible. That monk, Sāriputta, who is respectful towards the Teacher, etc. respectful towards diligence, is also respectful towards hospitality.

"That indeed, Sāriputta, a monk who is respectful towards the Teacher will also be respectful towards the Teaching - this is possible. That monk, Sāriputta, who is respectful towards the Teacher, he is also respectful towards the Teaching. Etc.

"That indeed, Sāriputta, a monk who is respectful towards the Teacher, etc. respectful towards diligence, will also be respectful towards hospitality - this is possible. That monk, Sāriputta, who is respectful towards the Teacher, etc. respectful towards diligence, he is also respectful towards hospitality."

"This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail." The sixth.

7. The Discourse on Meditative Development

71. "For a monk dwelling not engaged in meditation, monks, even though such a wish might arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind does not become liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of undevelopment' should be said. Undevelopment of what? Of the four establishments of mindfulness, of the four right strivings, of the four bases for spiritual power, of the five faculties, of the five powers, of the seven factors of enlightenment, of the noble eightfold path.

"Just as, monks, a hen's eggs, eight or ten or twelve. If they were not properly sat upon by the hen, not properly warmed, not properly incubated. Even though such a wish might arise in that hen - 'Oh, may my chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' - yet those chicks are incapable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. What is the reason for this? For thus, monks, the hen's eggs were not properly sat upon, not properly warmed, not properly incubated. Just so, monks, for a monk dwelling not engaged in meditation, even though such a wish might arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind does not become liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of undevelopment' should be said. Undevelopment of what? Of the four establishments of mindfulness, of the four right strivings, of the four bases for spiritual power, of the five faculties, of the five powers, of the seven factors of enlightenment, of the noble eightfold path.

"For a monk dwelling engaged in meditation, monks, even though such a wish might not arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his mind becomes liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of having developed' should be said. Because of having developed what? Of the four establishments of mindfulness, of the four right strivings, of the four bases for spiritual power, of the five faculties, of the five powers, of the seven factors of enlightenment, of the noble eightfold path.

"Just as, monks, a hen's eggs, eight or ten or twelve. If they were properly sat upon by the hen, properly warmed, properly incubated. Even though such a wish might not arise in that hen - 'Oh, may my chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' - yet those chicks are capable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. What is the reason for this? For thus, monks, the hen's eggs were properly sat upon, properly warmed, properly incubated. Just so, monks, for a monk dwelling engaged in meditation, even though such a wish might not arise - 'Oh, may my mind become liberated from the mental corruptions by non-clinging!' - yet his

mind becomes liberated from the mental corruptions by non-clinging. What is the reason for this? 'Because of having developed' should be said. Because of having developed what? Of the four establishments of mindfulness, etc. of the noble eightfold path.

"Just as, monks, on the handle of an adze of a carpenter or a carpenter's pupil, the finger marks are seen, the thumb mark is seen. But he does not have such knowledge - 'This much of my adze handle has been worn away today, this much yesterday, this much before' - yet when it is worn away, he has the knowledge that it is worn away. Just so, monks, for a monk dwelling engaged in meditation, even though he does not have such knowledge - 'This much of my mental corruptions has been eliminated today, this much yesterday, this much before' - yet when they are eliminated, he has the knowledge that they are eliminated.

"Just as, monks, an ocean-going ship bound with cane bindings, having spent six months in the water, when hauled onto dry land in winter, its bindings affected by wind and sun, when rained upon by a rain cloud, easily decline and become rotten. Just so, monks, for a monk dwelling engaged in meditation, the mental fetters easily become loose and rotten." The seventh.

8. The Discourse on the Simile of the Mass of Fire

72. 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. The Blessed One, travelling on the highway, saw in a certain region a great mass of fire, blazing, in flames, aglow. 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 great mass of fire, blazing, in flames, aglow?" "Yes, venerable sir."

"What do you think, monks, which is better - that one should embrace that great mass of fire, blazing, in flames, aglow, and sit close to it or lie down close to it, or that one should embrace a maiden of the warrior caste or a maiden of the brahmin caste or a maiden of the householder caste, with soft and tender hands and feet, and sit close to her or lie down close to her?" "This indeed, venerable sir, is better - that one should embrace a maiden of the warrior caste or a maiden of the brahmin caste or a maiden of the householder caste, with soft and tender hands and feet, and sit close to her or lie down close to her; for it is painful, venerable sir, to embrace that great mass of fire, blazing, in flames, aglow, and sit close to it or lie down close to it."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, of bad character, of impure and suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born - that he should embrace that great mass of fire, blazing, in flames, aglow, and sit close to it or lie down close to it. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"But when, monks, one who is immoral, of bad character, of impure and suspicious conduct, etc. rubbish-born, embraces a maiden of the warrior caste or a maiden of the brahmin caste or a maiden of the householder caste, with soft and tender hands and feet, and sits close to her or lies down close to her, 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.

"What do you think, monks, which is better -that a powerful man, having wrapped both calves of the legs with a strong horse-hair rope, should rub them - it would cut the skin, having cut the skin it would cut the hide, having cut the hide it would cut the flesh, having cut the flesh it would cut the sinews, having cut the sinews it would cut the bones, having cut the bones it would remain having reached the bone marrow - or that one should receive respect from wealthy warriors or wealthy brahmins or wealthy householders?" "This indeed, venerable sir, is better - that one should receive respect from wealthy warriors or wealthy brahmins or wealthy householders; for it is painful, venerable sir, that a powerful man, having wrapped with a strong horse-hair rope, etc. should remain having reached the bone marrow."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, etc. rubbish-born - that a powerful man, having wrapped both calves of the legs with a strong horse-hair rope, etc. should remain having reached the bone marrow. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, etc. rubbish-born, receives respect from wealthy warriors or wealthy brahmins or wealthy householders, 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.

"What do you think, monks, which is better -that a powerful man should strike one in the chest with a sharp spear washed in oil, or that one should consent to salutation with joined palms from wealthy warriors, or wealthy brahmins, or wealthy householders?" "This indeed, venerable sir, is better - that one should consent to salutation with joined palms from wealthy warriors, or wealthy brahmins, or wealthy householders, for this is painful, venerable sir, that a powerful man should strike one in the chest with a sharp spear washed in oil."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, etc. rubbish-born, that a powerful man should strike him in the chest with a sharp spear washed in oil. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, of bad character, etc. rubbish-born, consents to salutation with joined palms from wealthy warriors, or wealthy brahmins, or wealthy householders, 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.

"What do you think, monks, which is better -that a powerful man should wrap the body with a red-hot iron sheet, blazing, in flames, aglow, or that one should use a robe given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders?" "This indeed, venerable sir, is better - that one should use from wealthy warriors, or etc. a robe given in faith, for this is painful, venerable sir, that a powerful man should wrap the body with a red-hot iron sheet, blazing, in flames, aglow."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, etc. rubbish-born, that a powerful man should wrap his body with a red-hot iron sheet, blazing, in flames, aglow. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, etc. rubbish-born, uses a robe given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders, 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.

"What do you think, monks, which is better -that a powerful man, having opened one's mouth with a red-hot iron spike, should throw into the mouth a red-hot metal ball, blazing, in flames, aglow - that would burn his lips, burn his mouth, burn his tongue, burn his throat, burn his chest, and taking along his intestines and mesentery, would pass out below, or that one should use almsfood given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders?" "This indeed, venerable sir, is better - that one should use almsfood given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders, for this is painful, venerable sir, that a powerful man, having opened one's mouth with a red-hot iron spike, should throw into the mouth a red-hot metal ball, blazing, in flames, aglow - that would burn his lips, burn his mouth, burn his tongue, burn his throat, burn his chest, and taking along his intestines and mesentery, would pass out below."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, etc. rubbish-born, that a powerful man, having opened his mouth with a red-hot iron spike, should throw into his mouth a red-hot metal ball, blazing, in flames, aglow - that would burn his lips, burn his mouth, burn his tongue, burn his throat, burn his chest, and taking along his intestines and mesentery, would pass out below. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, of bad character, etc. rubbish-born, uses almsfood given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders, that indeed 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.

"What do you think, monks, which is better -that a strong man, having seized one by the head or by the shoulders, should cause one to sit down or lie down on a red-hot iron bed or iron chair, or that one should use the bed and chair given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders?" "This indeed,

venerable sir, is better - that one should use the bed and chair given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders; for this is painful, venerable sir, that a strong man, having seized one by the head or by the shoulders, should cause one to sit down or lie down on a red-hot iron bed or iron chair."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, etc. rubbish-born, that a strong man, having seized one by the head or by the shoulders, should cause one to sit down or lie down on a red-hot iron bed or iron chair. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, of bad character, etc. rubbish-born, uses the bed and chair given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders, 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.

"What do you think, monks, which is better -that a strong man, having seized one feet up and head down, should throw one into a red-hot copper cauldron, blazing, in flames, aglow - there, being cooked, throwing up foam, he might go up once, might go down once, might go across once - or that one should use the dwelling given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders?" "This indeed, venerable sir, is better - that one should use the dwelling given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders; for this is painful, venerable sir, that a strong man, having seized one feet up and head down, should throw one into a red-hot copper cauldron, blazing, in flames, aglow - there, being cooked, throwing up foam, he might go up once, might go down once, might go across once."

"I inform you, monks, I announce to you, monks, that this indeed is better for one who is immoral, of bad character, etc. rubbish-born, that a strong man, having seized one feet up and head down, etc. might go across once. What is the reason for this? On that account, monks, he might undergo death or suffering like death, but not on that condition, upon the body's collapse at death, would he be reborn in a realm of misery, an unfortunate realm, a nether world, in hell. But when, monks, one who is immoral, of bad character, etc. rubbish-born, uses the dwelling given in faith by wealthy warriors, or wealthy brahmins, or wealthy householders, 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.

"Therefore, monks, you should train thus - 'The services of those whose requisites of robes, almsfood, lodging and medicine for the sick we use will be of great fruit and great benefit to them, and this going forth of ours will not be barren but fruitful and yielding growth.' Thus indeed, monks, should you train - 'For indeed, monks, one seeing one's own benefit should strive with diligence; for indeed, monks, one seeing the benefit of others should strive with diligence; for indeed, monks, one seeing the benefit of both should strive with diligence.'"

This is what the Blessed One said. And while this explanation was being spoken, hot blood gushed from the mouths of about sixty monks. About sixty monks, having rejected the training, returned to the lower life - "Very difficult to do, Blessed One, very difficult to do, Blessed One." The minds of about sixty monks were liberated from the mental corruptions by non-clinging. The eighth.

9. The Discourse on Sunetta

73. "Once upon a time, monks, there was a teacher named Sunetta, a founder of a sect, free from lust towards sensual pleasures. And, monks, 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, monks, 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, monks, 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 upon a time, monks, there was a teacher named Mūgapakkha... etc. there was a teacher named Aranemi... etc. there was a teacher named Kuddālaka... etc. there was a teacher named Hatthipāla... etc. there was a teacher named Jotipāla... etc. there was a teacher named Araka, a founder of a sect, free from lust towards sensual pleasures. And, monks, the teacher Araka had many hundreds of disciples. The teacher named Araka expounded the Teaching to his disciples for companionship with the Brahma world. But those, monks, who did not place confidence in their minds when the teacher Araka 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, monks, who placed confidence in their minds when the teacher Araka 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, monks, whoever with a corrupted mind should revile and abuse these seven 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, monks, with a corrupted mind should revile and abuse these seven 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, monks, speak of such forbearance outside of this as among one's fellows in the holy life."

"Therefore, monks, you should train thus - 'Our minds will not be corrupted towards our fellows in the holy life.' Thus indeed, monks, should you train." The ninth.

10. The Discourse on Araka

74. "Once upon a time, monks, there was a teacher named Araka, a founder of a sect, free from lust towards sensual pleasures. And, monks, the teacher Araka had many hundreds of disciples. The teacher Araka expounded the Teaching thus to his disciples: 'Short, brahmin, is the life of human beings, limited, light, with much suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born.

"Just as, brahmin, a dew-drop on the tip of a blade of grass quickly disappears when the sun rises, it is not long-lasting; just so, brahmin, the life of human beings is like a dew-drop, limited, light, with much suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born.

"Just as, brahmin, when the sky rains with large drops, a water bubble quickly disappears, it is not long-lasting; just so, brahmin, the life of human beings is like a water bubble, limited, light, with much suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born.

"Just as, brahmin, a line drawn in water quickly disappears, it is not long-lasting; just so, brahmin, the life of human beings is like a line drawn in water, limited, etc. there is no deathlessness for one who is born.

"Just as, brahmin, a mountain river, going far, with a swift current, able to carry things away, there is not that moment or instant or second when it turns back, but rather it just goes, just proceeds, just flows; just so, brahmin, the life of human beings is like a mountain river, limited, light, etc. there is no deathlessness for one who is born.

"Just as, brahmin, a strong man, having formed a lump of spittle on the tip of his tongue, would eject it without difficulty; just so, brahmin, the life of human beings is like a lump of spittle, limited, etc. there is no deathlessness for one who is born.

"Just as, brahmin, a slice of flesh thrown into an iron cauldron heated all day quickly disappears, it is not long-lasting; just so, brahmin, the life of human beings is like a slice of flesh, limited, etc. there is no deathlessness for one who is born.

"Just as, brahmin, a cow fit to be killed, being led to the slaughter-house, whatever foot she lifts up, she is near to slaughter, near to death; just so, brahmin, the life of human beings is like a cow fit to be killed, limited, light, with much suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born."

"Now at that time, monks, the life-span of human beings was sixty thousand years, and a five-hundred-year-old girl was of marriageable age. Now at that time, monks, human beings had only six illnesses: cold, heat, hunger, thirst, defecation, and urination. Yet indeed, monks, the teacher Araka, when human beings were so long-lived, so long-lasting, with so few illnesses, expounded the Teaching thus to his disciples: 'Short, brahmin, is the life of human beings, limited, light, with much

suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born.'

"Now, monks, one speaking rightly would say: 'Short is the life of human beings, limited, light, with much suffering, with much tribulation; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born.' Now, monks, one who lives long lives a hundred years or a little more. And, monks, one living a hundred years lives only three hundred seasons: a hundred seasons of winter, a hundred seasons of summer, a hundred seasons of the rains. And, monks, one living three hundred seasons lives only twelve hundred months: four hundred months of winter, four hundred months of summer, four hundred months of the rains. And, monks, one living twelve hundred months lives only twenty-four hundred fortnights: eight hundred fortnights of winter, eight hundred fortnights of summer, eight hundred fortnights of the rains. And, monks, one living twenty-four hundred fortnights lives only thirty-six thousand nights: twelve thousand nights of winter, twelve thousand nights of summer, twelve thousand nights of the rains. And, monks, one living thirty-six thousand nights eats only seventy-two thousand meals: twenty-four thousand meals of winter, twenty-four thousand meals of summer, twenty-four thousand meals of the rains, together with mother's milk, together with the interruptions of meals.

"Here are these obstacles to meals: when overcome by torpor one does not eat a meal, when afflicted one does not eat a meal, when ill one does not eat a meal, when observing the Uposatha one does not eat a meal, and when there is no gain one does not eat a meal. Thus indeed, monks, by me for a human being with a life span of a hundred years, the life has been reckoned, the life-span has been reckoned, the seasons have been reckoned, the years have been reckoned, the months have been reckoned, the fortnights have been reckoned, the nights have been reckoned, the days have been reckoned, the meals have been reckoned, and the obstacles to meals have been reckoned. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion; that has been done by me for you. These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you." The tenth.

The Great Chapter is seventh.

Its summary:

Shame, sun, simile, one who knows the Teaching, the coral tree;
Attentively, development, fire, and with Sunetta and Araka.

8. The Chapter on Monastic Discipline

1. The First Discourse on the Expert in Monastic Discipline

75. "Monks, a monk possessed of seven qualities is an expert in monastic discipline. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is virtuous, he dwells restrained by the restraint of the

Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, 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 seven qualities is an expert in monastic discipline." The first.

2. The Second Discourse on the Expert in Monastic Discipline

76. "Monks, a monk possessed of seven qualities is an expert in monastic discipline. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; 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 seven qualities is an expert in monastic discipline." The second.

3. The Third Discourse on the Expert in Monastic Discipline

77. "Monks, a monk possessed of seven qualities is an expert in monastic discipline. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is established in the monastic discipline and is unshakable, he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, 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 seven qualities is an expert in monastic discipline." The third.

4. The Fourth Discourse on the Expert in Monastic Discipline

78. "Monks, a monk possessed of seven qualities is an expert in monastic discipline. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, 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 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 seven qualities is an expert in monastic discipline." The fourth.

5. The First Discourse on the Adornment of the Expert in Monastic Discipline

79. "Monks, an expert in monastic discipline possessed of seven qualities shines. Which seven? He knows an offence, he knows no offence, he knows a light offence,

he knows a heavy offence, he is virtuous, etc. having accepted the training rules he trains in them, he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, an expert in monastic discipline possessed of these seven qualities shines." The fifth.

6. The Second Discourse on the Adornment of the Expert in Monastic Discipline

80. "Monks, an expert in monastic discipline possessed of seven qualities shines. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions, etc. with the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, an expert in monastic discipline possessed of these seven qualities shines." The sixth.

7. The Third Discourse on the Adornment of the Expert in Monastic Discipline

81. "Monks, an expert in monastic discipline possessed of seven qualities shines. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is established in the monastic discipline and is unshakable, the four meditative absorptions, etc. with the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, an expert in monastic discipline possessed of these seven qualities shines." The seventh.

8. The Discourse on the Fourth Expert in Monastic Discipline Who is Beautiful

82. "Monks, an expert in monastic discipline possessed of seven qualities shines. Which seven? He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, 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, etc. With the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, an expert in monastic discipline possessed of these seven qualities shines." The eighth.

9. The Discourse on the Teacher's Instruction

83. Then the Venerable Upāli 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 Upāli said this to the Blessed One -

"It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Whatever teachings you, Upāli, would know - 'These teachings do not lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna'; you should definitely keep in mind, Upāli - 'This is not the Teaching, this is not the monastic discipline, this is not the Teacher's instruction.' But whatever teachings you, Upāli, would know - 'These teachings lead exclusively to

disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna'; you should definitely keep in mind, Upāli - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'" The ninth.

10. The Discourse on the Settlement of Legal Cases

84. "Monks, there are these seven principles for the settlement of legal cases for the settling and appeasement of legal cases as they arise. Which seven? The verdict in the presence should be given, the verdict of innocence should be given, the verdict of past insanity should be given, carrying out on acknowledgement should be given, the decision of the majority should be given, the decision for specific depravity should be given, covering over with grass should be given. These, monks, are the seven principles for the settlement of legal cases for the settling and appeasement of legal cases as they arise." The tenth.

The Discipline Chapter is the eighth.

Its summary:

Four experts in monastic discipline, and four beautiful ones;
The Dispensation, with settlement of legal cases as the eighth - these are ten.

9. The Chapter on Ascetics

1. The Discourse on the Monk

85. "Monks, through the breaking of seven qualities one is a monk. Which seven? Identity view is broken, sceptical doubt is broken, adherence to moral rules and austerities is broken, lust is broken, hate is broken, delusion is broken, conceit is broken. Through the breaking of these seven qualities, monks, one is a monk." The first.

2. The Discourse on Ascetics

86. "Monks, through the calming of seven qualities one is an ascetic, etc. The second.

3. The Discourse on the Brahmin

87. One is a brahmin because of having kept away, etc. The third.

4. The Discourse on the Learned One

88. Because of being well-learned, one is a learned one, etc. The fourth.

5. The Discourse on the Bathed One

89. One who has bathed is one who has bathed, etc. The fifth.

6. The Discourse on the One Who Has Attained the Highest Knowledge

90. Because of having known, one is one who has attained the highest knowledge, etc. The sixth.

7. The Discourse on the Noble

91. Because of being far from, one is a noble one, etc. The seventh.

8. The Discourse on the Worthy One

92. "Because of being far from, one is a Worthy One. Which seven? Identity view is far off, sceptical doubt is far off, adherence to moral rules and austerities is far off, lust is far off, hate is far off, delusion is far off, conceit is far off. Because of being far from these seven qualities, monks, one is a Worthy One." The eighth.

9. The Discourse on the Bad Quality

93. "Monks, there are these seven bad qualities. Which seven? One is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise. These, monks, are the seven bad qualities." The ninth.

10. The Discourse on the Good Quality

94. "Monks, there are these seven good qualities. Which seven? One has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise. These, monks, are the seven good qualities." The tenth.

The Chapter on Ascetics is ninth.

Its summary:

Monk, ascetic, brahmin, a learned one and also one who has bathed;
One who has attained the highest knowledge, a noble one, a Worthy One, bad qualities and good qualities.

10. The Chapter on Those Worthy of Gifts

95. "Monks, there are these seven persons worthy of offerings, etc. worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which seven? Here, monks, a certain person dwells observing impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This, monks, is the first person worthy of offerings, worthy of hospitality, etc. an unsurpassed field of merit for the world.

"Furthermore, monks, here a certain person dwells observing impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. For him, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life. This, monks, is the second person worthy of offerings, etc. an unsurpassed field of merit for the world.

"Furthermore, monks, here a certain person dwells observing impermanence in the eye, perceiving impermanence, experiencing impermanence, constantly, continuously, uninterruptedly, resolving with the mind, penetrating with wisdom. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval, etc. becomes an attainer of final nibbāna after the

interval, etc. becomes an attainer of final nibbāna without exertion, etc. becomes an attainer of final nibbāna through exertion, etc. becomes an upstream-goer heading toward the Akaniṭṭha realm. This, monks, is the seventh person worthy of offerings, etc. an unsurpassed field of merit for the world. These, monks, are the seven persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world."

96-622. "Monks, there are these seven persons worthy of offerings, worthy of hospitality, etc. an unsurpassed field of merit for the world. Which seven? Here, monks, a certain person dwells observing suffering in the eye, etc. dwells observing non-self in the eye, etc. dwells observing destruction in the eye, etc. dwells observing passing away in the eye, etc. dwells observing dispassion in the eye, etc. dwells observing cessation in the eye, etc. dwells observing relinquishment in the eye, etc.

In the ear, etc. in the nose... in the tongue... in the body... in the mind, etc.

In material forms, etc. in sounds... in odours... in flavours... in tangible objects... in mental phenomena, etc.

In eye-consciousness, etc. in ear-consciousness... in nose-consciousness... in tongue-consciousness... in body-consciousness... in mind-consciousness, etc.

In eye-contact, etc. in ear-contact... in nose-contact... in tongue-contact... in body-contact... in mind-contact, etc.

Feeling born of eye-contact... etc. feeling born of ear-contact... feeling born of nose-contact... feeling born of tongue-contact... feeling born of body-contact... feeling born of mind-contact... etc.

Perception of material form... etc. perception of sound... perception of odour... perception of flavour... perception of tangible object... perception of mental phenomena... etc.

Volition regarding matter... etc. volition regarding sound... volition regarding odour... volition regarding flavour... volition regarding tangible object... volition regarding mental phenomena... etc.

Craving for visible form... etc. craving for sound... craving for odour... craving for flavour... craving for tangible object... craving for mental objects... etc.

Applied thought regarding matter... etc. applied thought regarding sound... applied thought regarding odour... applied thought regarding flavour... applied thought regarding tangible object... applied thought regarding mental phenomena... etc.

In sustained thought on matter, etc. in sustained thought on sound... in sustained thought on odour... in sustained thought on flavour... in sustained thought on tangible object... in sustained thought on mental phenomena, etc.

"In the five aggregates, etc. in the aggregate of matter... in the aggregate of feeling... in the aggregate of perception... in the aggregate of mental activities... he dwells observing impermanence in the aggregate of consciousness, etc. he dwells observing

suffering... he dwells observing non-self... he dwells observing destruction... he dwells observing passing away... he dwells observing dispassion... he dwells observing cessation... he dwells observing relinquishment, etc. for the world."

"Here regarding the six doors and objects, in consciousnesses and in contacts;
And in feelings of the door, the discourses are separately eight.

"Perception, volition, craving, in applied thoughts and sustained thought;
Of the sensory field separately eight, and the five aggregates individually.

"Here in the sixteen roots, impermanent, suffering, and non-self;
Elimination, passing away, and dispassion, cessation, and relinquishment.

"In order, the eight observations, having joined separately each;
When all are combined together, there are five hundred;
Twenty-eight discourses, in the chapter on those worthy of offerings."

The Worthy of Offerings Chapter is the tenth.

11. Consecutive Repetitions on Lust

623. "Monks, for the direct knowledge of lust, seven qualities are to be developed. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - monks, for the direct knowledge of lust, these seven qualities are to be developed."

624. "Monks, for the direct knowledge of lust, seven qualities are to be developed. Which seven? Perception of impermanence, perception of non-self, perception of foulness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation - monks, for the direct knowledge of lust, these seven qualities are to be developed."

625. "Monks, for the direct knowledge of lust, seven qualities are to be developed. Which seven? Perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering - monks, for the direct knowledge of lust, these seven qualities are to be developed."

626-652. "Monks, for the full understanding of lust, etc. for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up, etc. for the relinquishment, these seven qualities are to be developed."

653-1132. "Of hate... etc. of delusion... of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... for the direct knowledge of negligence... etc. for the full understanding... for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment, these seven qualities are to be developed."

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

The Repetition Series on Lust is concluded.

The Book of Sevens Pāḷi is concluded.



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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