

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)

08. The Book of the Eights (08. Aṭṭhakanipāṭapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 8.1-50, PTS 4.150-4.273]



PaliVerse

4. The Collection of the Numerical Discourses

08. The Book of the Eights

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

The Collection of the Numerical Discourses

The Book of the Eights

1. The First Fifty

1. The Chapter on Friendliness

1. The Discourse on Friendliness

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥī 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, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, eight benefits are to be expected. What are the eight? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, one is dear to human beings, one is dear to non-human beings, deities protect one, neither fire nor poison nor weapon affects one, if not penetrating further one is reborn in the Brahma world. Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, these eight benefits are to be expected."

"Whoever develops friendliness, immeasurable, mindful;
Mental fetters become thin, for one seeing the elimination of clinging.

"If even towards one living being with an uncorrupted mind,
One is friendly, by that one becomes skilful;
And compassionate in mind towards all living beings,
The noble one generates abundant merit.

"Those royal seers who, having conquered the earth filled with beings,
Went about sacrificing;
The horse-sacrifice, the human-sacrifice,
The sammāpāsa, the vājapeyya, the niraggaḷa.

"Of a mind of friendliness well developed,
They are not worth even a sixteenth fraction;
Just as all the hosts of stars with the moon's radiance,
Are not worth even a sixteenth fraction.

"Whoever neither kills nor causes to kill, neither conquers nor causes to conquer;
Having a share of friendliness towards all beings, for him there is no enmity with anyone." The first.

2. The Discourse on Wisdom

2. "These eight causes, monks, eight conditions lead to the attainment of wisdom fundamental to the holy life that has not been attained, and to the increase, expansion, development, and fulfilment of that which has been attained. What are the eight? Here, monks, a monk dwells in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect. This, monks, is the first cause, the first condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

Dwelling in dependence on that Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect, he approaches them from time to time and questions, inquires - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. This, monks, is the second cause, the second condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

Having heard that Teaching, he accomplishes twofold seclusion -bodily seclusion and mental seclusion. This, monks, is the third cause, the third condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

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. This, monks, is the fourth cause, the fourth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"He is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. This, monks, is the fifth cause, the fifth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

He 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, monks, is the sixth cause, the sixth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

When gone to the Community, he is not one who engages in various talk, not one who engages in animal talk. Either he himself speaks the Teaching, or he invites another, or he does not despise noble silence. This, monks, is the seventh cause, the seventh condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

He dwells observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception... etc. such are activities... etc. such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' This, monks, is the eighth cause, the eighth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

His fellow monks in the holy life esteem him thus - 'This venerable one dwells in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one, dwelling in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect, approaches them from time to time and questions, inquires - How is this, venerable sir; What is the meaning of this? Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one, having heard that Teaching, accomplishes twofold seclusion - bodily seclusion and mental seclusion. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one 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. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one 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. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one 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. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one, when gone to the Community, does not engage in various talk, does not engage in animal talk. Either he himself speaks the Teaching, or he invites another, or he does not despise noble silence. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

'And this venerable one dwells observing the rise and fall in the five aggregates of clinging - such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... etc. such is perception... etc. such are activities... etc. such is consciousness, such is the origin of consciousness, such is the passing away of consciousness. Certainly this venerable one who knows, knows; who sees, sees!' This too is a quality leading to affection, to respect, to development, to asceticism, to unity.

"These, monks, are the eight causes, eight conditions that lead to the attainment of wisdom fundamental to the holy life that has not been attained, and to the increase, expansion, development, and fulfilment of that which has been attained." The second.

3. The First Discourse on the Disagreeable

3. "Monks, a monk possessed of eight qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which eight? Here, monks, a monk is one who praises the disagreeable, one who blames the dear, desirous of material gain, desirous of honour, shameless, without moral fear, has evil desires, and has wrong view. Monks, a monk possessed of these eight qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, a monk possessed of eight qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which eight? Here, monks, a monk is not one who praises the disagreeable, not one who blames the dear, not desirous of material gain, not desirous of honour, has shame, has moral fear, has few wishes, and has right view. Monks, a monk possessed of these eight qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The third.

4. The Second Discourse on the Disagreeable

4. "Monks, a monk possessed of eight qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which eight? Here, monks, a monk is desirous of material gain, desirous of honour, desirous of not being despised, does not know the proper time, is immoderate, is impure, speaks much, and is one who reviles and abuses his fellow monks in the holy life. Monks, a monk possessed of these eight qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, a monk possessed of eight qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which eight? Here, monks, a monk is not desirous of material gain, not desirous of honour, not desirous of not being despised, knows the proper time, is moderate, is pure, does not speak much, and is one who does not revile and abuse his fellow monks in the holy life. Monks, a monk possessed of these eight qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The fourth.

5. The First Discourse on Worldly Adversities

5. "These eight worldly adversities, monks, keep revolving around the world, and the world keeps revolving around the eight worldly adversities. What are the eight? Material gain and loss, fame and disgrace, blame and praise, happiness and suffering. These, monks, are the eight worldly adversities that keep revolving around the world, and the world keeps revolving around these eight worldly adversities."

"Material gain and loss, fame and disgrace,
Blame and praise, happiness and suffering;
These phenomena among humans are impermanent,
Non-eternal, subject to change.

"And having known these, the wise one, mindful,
Considers them as subject to change;
Desirable phenomena do not churn the mind,
Nor does he come to repulsion from the undesirable.

"For him compliance or opposition
Are scattered, passed away, they do not exist;
And having known the state, stainless, sorrowless,
He rightly understands, one gone beyond existence." The fifth.

6. The Second Discourse on Worldly Adversities

6. "These eight worldly adversities, monks, keep revolving around the world, and the world keeps revolving around the eight worldly adversities. What are the eight? Material gain and loss, fame and disgrace, blame and praise, happiness and suffering. These, monks, are the eight worldly adversities that keep revolving around the world, and the world keeps revolving around these eight worldly adversities.

"For an ignorant worldling, monks, there arises material gain and loss, fame and disgrace, blame and praise, happiness and suffering. For a learned noble disciple too, monks, there arises material gain and loss, fame and disgrace, blame and praise, happiness and suffering. Therein, monks, what is the distinction, what is the disparity,

what is the difference between a learned noble disciple and an ignorant worldling?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"Well then, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this - "For an ignorant worldling, monks, there arises material gain. He does not consider thus - 'This material gain has arisen in me; and that is impermanent, suffering, subject to change' - he does not understand as it really is. There arises loss... etc. there arises fame... there arises disgrace... there arises blame... there arises praise... there arises happiness... there arises suffering. He does not consider thus - 'This suffering has arisen in me; and that is impermanent, suffering, subject to change' - he does not understand as it really is."

"For him, material gain remains obsessing the mind, loss remains obsessing the mind, fame remains obsessing the mind, disgrace remains obsessing the mind, blame remains obsessing the mind, praise remains obsessing the mind, happiness remains obsessing the mind, suffering remains obsessing the mind. He welcomes arisen material gain, is hostile towards loss; he welcomes arisen fame, is hostile towards disgrace; he welcomes arisen praise, is hostile towards blame; he welcomes arisen happiness, is hostile towards suffering. Thus possessed of compliance and opposition, 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 for a learned noble disciple, monks, material gain arises. He considers thus: 'This material gain has arisen in me; and that is impermanent, suffering, subject to change' - he understands as it really is. There arises loss... etc. there arises fame... there arises disgrace... there arises blame... there arises praise... there arises happiness... there arises suffering. He considers thus: 'This suffering has arisen in me; and that is impermanent, suffering, subject to change' - he understands as it really is."

"For him, material gain does not remain obsessing the mind, loss does not remain obsessing the mind, fame does not remain obsessing the mind, disgrace does not remain obsessing the mind, blame does not remain obsessing the mind, praise does not remain obsessing the mind, happiness does not remain obsessing the mind, suffering does not remain obsessing the mind. He does not comply with arisen material gain, he does not oppose loss; he does not comply with arisen fame, he does not oppose disgrace; he does not comply with arisen praise, he does not oppose blame; he does not comply with arisen happiness, he does not oppose suffering. He, thus having abandoned compliance and opposition, 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. This, monks, is the distinction, this is the disparity, this is the difference between a learned noble disciple and an ignorant worldling."

"Material gain and loss, fame and disgrace,
Blame and praise, happiness and suffering;

These phenomena among humans are impermanent,
Non-eternal, subject to change.

"And having known these, the wise one, mindful,
Considers them as subject to change;
Desirable phenomena do not churn the mind,
Nor does he come to repulsion from the undesirable.

"For him compliance or opposition
Are scattered, passed away, they do not exist;
And having known the state, stainless, sorrowless,
He rightly understands, one gone beyond existence." The sixth.

7. The Discourse on Devadatta's Failure

7. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks - "Good, monks, a monk from time to time reviews one's own failure. Good, monks, a monk from time to time reviews another's failure. Good, monks, a monk from time to time reviews one's own success. Good, monks, a monk from time to time reviews another's success. Monks, overcome by eight bad qualities, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable."

"Which eight? Indeed, monks, overcome by material gain, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. By loss, monks, etc. by fame, monks, by disgrace, monks, by honour, monks, by dishonour, monks, by evil desire, monks, by evil friendship, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. By these eight bad qualities, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable.

"Good, monks, a monk should dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship.

"And what, monks, is the reason dependent on which a monk should dwell having overcome again and again arisen material gain, arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship?

"For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen material gain, monks, for one dwelling having overcome arisen material gain, those mental corruptions, vexations, and fevers do not exist. For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen loss, monks, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen evil friendship, for one dwelling having overcome arisen evil friendship, those mental

corruptions, vexations, and fevers do not exist. This, monks, is the reason dependent on which a monk should dwell having overcome again and again arisen material gain, arisen loss... etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship.

"Therefore, monks, you should train thus - 'We will dwell having overcome again and again arisen material gain, arisen loss... etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, we will dwell having overcome again and again arisen evil friendship.' Thus indeed, monks, should you train." The seventh.

8. The Discourse on Uttara's Failure

8. On one occasion the Venerable Uttara was dwelling at Mahisavatthu on the Saṅkheyya mountain in Vaṭṭajālīkā. There the Venerable Uttara addressed the monks - "Good, friends, a monk from time to time reviews one's own failure. Good, friends, a monk from time to time reviews another's failure. Good, friends, a monk from time to time reviews one's own success. Good, friends, a monk from time to time reviews another's success."

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 Venerable Uttara expounding the Teaching thus to the monks at Mahisavatthu on the Saṅkheyya mountain in Vaṭṭajālīkā - "Good, friends, a monk from time to time reviews one's own failure. Good, friends, a monk from time to time reviews another's failure. Good, friends, a monk from time to time reviews one's own success. Good, friends, a monk from time to time reviews another's success."

Then the great king Vessavaṇa - just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Mahisavatthu on the Saṅkheyya mountain in Vaṭṭajālīkā, appeared among the gods of the Thirty-three. Then the great king Vessavaṇa approached Sakka, the lord of the gods; having approached, he said this to Sakka, the lord of the gods - "May you know, sir! This Venerable Uttara at Mahisavatthu on the Saṅkheyya mountain in Vaṭṭajālīkā expounds the Teaching thus to the monks - 'Good, friends, a monk from time to time reviews one's own failure. Good, friends, a monk from time to time reviews another's failure... etc. one's own success... reviews another's success.'"

Then Sakka, the lord of the gods, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from among the gods of the Thirty-three, appeared before the Venerable Uttara at Mahisavatthu on the Saṅkheyya mountain in Vaṭṭajālīkā. Then Sakka, the lord of the gods, approached the Venerable Uttara; having approached, he paid respect to the Venerable Uttara and stood to one side. Standing to one side, Sakka, the lord of the gods, said this to the Venerable Uttara -

"Is it true, venerable sir, that the Venerable Uttara expounds the Teaching thus to the monks - 'Good, friends, a monk from time to time reviews one's own failure, good, friends, a monk from time to time reviews another's failure... etc. one's own success... reviews another's success'?" "Yes, lord of the gods." "But is this, venerable sir, the Venerable Uttara's own inspiration, or is it the word of that Blessed One, the Worthy

One, the Perfectly Enlightened One?" "Well then, lord of the gods, I will make a simile for you. By means of a simile some wise men here understand the meaning of what is said."

"Just as, lord of the gods, not far from a village or a town there might be a great heap of grain. From there a great multitude of people might bring grain -with carrying poles, with baskets, on their hips, in their cupped hands. If someone, lord of the gods, having approached that great multitude of people, were to ask thus - 'Where are you bringing this grain from?' - how answering, lord of the gods, would that great multitude of people answer rightly?" "'We are bringing it from that great heap of grain,' venerable sir, that great multitude of people would answer rightly." "Just so, lord of the gods, whatever is well spoken, all that is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One. Taking from that again and again, we and others speak."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this by the Venerable Uttara - 'Whatever is well spoken, all that is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One. Taking from that again and again, we and others speak.' On one occasion, Venerable Uttara, the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks -

"Good, monks, a monk from time to time reviews one's own failure. Good, monks, a monk from time to time reviews another's failure, etc. one's own success... reviews another's success. Monks, overcome by eight bad qualities, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. Which eight? Indeed, monks, overcome by material gain, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable; by loss, monks, etc. by fame, monks, by disgrace, monks, by honour, monks, by dishonour, monks, by evil desire, monks, by evil friendship, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. By these eight bad qualities, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable.

"Good, monks, a monk should dwell having overcome again and again arisen material gain; arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship.

"And what, monks, is the reason dependent on which a monk should dwell having overcome again and again arisen material gain; arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship?

"For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen material gain, monks, for one dwelling having overcome arisen material gain, those mental corruptions, vexations, and fevers do not exist. For whatever mental corruptions, vexations, and fevers would arise for one dwelling without overcoming arisen loss, monks, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, For whatever mental corruptions,

vexations, and fevers would arise for one dwelling without overcoming arisen evil friendship, for one dwelling having overcome arisen evil friendship, those mental corruptions, vexations, and fevers do not exist. This, monks, is the reason dependent on which a monk should dwell having overcome again and again arisen material gain; arisen loss, etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, should dwell having overcome again and again arisen evil friendship.

"Therefore, monks, you should train thus - 'We will dwell having overcome again and again arisen material gain, arisen loss... etc. arisen fame, arisen disgrace, arisen honour, arisen dishonour, arisen evil desire, we will dwell having overcome again and again arisen evil friendship.' Thus indeed, monks, should you train."

"To this extent, Venerable Uttara, among human beings there are four assemblies - monks, nuns, male lay followers, and female lay followers. This exposition of the Teaching has not been established anywhere. May the Venerable Uttara learn this exposition of the Teaching. May the Venerable Uttara master this exposition of the Teaching. May the Venerable Uttara remember this exposition of the Teaching. This exposition of the Teaching is beneficial, venerable sir, and is fundamental to the holy life." The eighth.

9. The Discourse on Nanda

9. 'A son of good family,' monks, one speaking rightly would say of Nanda. 'Powerful,' monks, one speaking rightly would say of Nanda. 'Pleasing,' monks, one speaking rightly would say of Nanda. 'One of intense lust,' monks, one speaking rightly would say of Nanda. How else, monks, could Nanda, with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, be able to live the holy life that is complete and pure! Herein, monks, is Nanda's guarding the doors of the sense faculties. If, monks, Nanda needs to look towards the eastern direction, having collected together with the whole mind, Nanda looks towards the eastern direction - 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there.

If, monks, Nanda needs to look towards the western direction... etc. needs to look towards the northern direction... needs to look towards the southern direction... needs to look upwards... needs to look downwards... needs to survey the intermediate directions, having collected together with the whole mind, Nanda surveys the intermediate directions - 'Thus as I survey the intermediate directions, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. This, monks, is Nanda's guarding the doors of the sense faculties.

Herein, monks, is Nanda's moderation in eating. Here, monks, Nanda, having reflected wisely, takes food - 'Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'" This, monks, is Nanda's moderation in eating.

Herein, monks, is Nanda's devotion to wakefulness. Here, monks, Nanda during the day by walking and sitting purifies the mind of obstructive mental states; during the first watch of the night by walking and sitting he purifies the mind of obstructive mental states; during the middle watch of the night he lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising; during the last watch of the night, having risen, by walking and sitting he purifies the mind of obstructive mental states. This, monks, is Nanda's devotion to wakefulness.

Herein, monks, is Nanda's mindfulness and full awareness. Here, monks, for Nanda feelings arise as known, continue as known, pass away as known; perceptions arise as known... etc. applied thoughts arise as known... etc. pass away as known. This, monks, is Nanda's mindfulness and full awareness.

"What else, monks, is Nanda with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, by which Nanda is able to live the holy life that is complete and pure!"
The ninth.

10. The Discourse on Kāraṇḍava

10. On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggara pond. Now at that time monks were accusing a monk of an offence. That monk, being accused of an offence by the monks, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure.

Then the Blessed One addressed the monks: "Eject this person, monks; eject this person, monks. This person should be removed, monks. What is the use to you of this outsider's son who has been purified! Here, monks, a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is just like that of other good monks - as long as the monks do not see his offence. But when the monks see his offence, they know him thus - 'This one is a corrupter of ascetics, chaff among ascetics, refuse among ascetics.' Having known him thus, they remove him outside. What is the reason for this? Lest he should corrupt other good monks."

"Just as, monks, in a thriving barley field there might arise a barley-corrupter, barley-chaff, barley-refuse. Its root is just like that of other good barley; its stalk is just like that of other good barley; its leaf is just like that of other good barley - as long as its ear does not appear. But when its ear appears, they know it thus - 'This is a barley-corrupter, barley-chaff, barley-refuse.' Having known it thus, they uproot it with its root and throw it outside the barley field. What is the reason for this? Lest it should corrupt other good barley.

"Just so, monks, here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is just like that of other good monks - as long as the monks do not see his offence. But when the monks see his offence, they know him thus - 'This one is a corrupter of

ascetics, chaff among ascetics, refuse among ascetics.' Having known him thus, they remove him outside. What is the reason for this? Lest he should corrupt other good monks.

"Just as, monks, when a great heap of grain is being winnowed, therein whatever grains are firm and have substance, they form a heap on one side, but whatever grains are weak and chaff, the wind carries them away to one side. The owners, having taken a broom, sweep them away even more. What is the reason for this? 'Lest they spoil the other good grain!' Just so, monks, here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is just the same as that of other good monks - as long as the monks do not see his offence. But when the monks see his offence, they know him thus - 'This one is a corrupter of ascetics, chaff among ascetics, refuse among ascetics.' Having known him thus, they remove him outside. What is the reason for this? Lest he should corrupt other good monks.

"Just as, monks, a man needing a water-channel pipe, having taken a sharp axe, might enter a forest. Whatever tree he might strike with the axe handle, therein whatever trees are firm and have substance, when struck with the axe handle, they resound with a hard sound; but whatever trees are rotten inside, oozing, and have become rubbish, when struck with the axe handle, they resound with a hollow sound. He cuts it at the root, having cut it at the root he cuts it at the top, having cut it at the top he thoroughly cleans the inside, having thoroughly cleaned the inside he fits it as a water-channel pipe. Just so, monks, here a certain person's going forward and returning, looking ahead and looking aside, bending and stretching, wearing the double robe, bowl and robes is just the same as that of other good monks - as long as the monks do not see his offence. But when the monks see his offence, they know him thus - 'This one is a corrupter of ascetics, chaff among ascetics, refuse among ascetics.' Having known him thus, they remove him outside. What is the reason for this? 'Lest he spoil the other good monks.'"

"By living together you should cognise him, having evil desires, prone to wrath, thus;
One who depreciates another's worth, obstinate, spiteful, envious, stingy, fraudulent.

"He speaks gently among people, he speaks like an ascetic;
He does his deed in secret, holding wrong view, disrespectful.

"And one who creeps about and speaks falsely, having known him as he truly is;
All being united, you should expel him.

"Eject the rubbish, remove the filth;
Then carry away the chaff, those who are not ascetics but think themselves ascetics.

"Having expelled those of evil desires, who frequent evil conduct;
Arrange communal life with the pure and impure, being mindful;

Then, united and prudent, you will make an end of suffering."The tenth.

The Chapter on Friendliness is the first.

Its summary:

Friendliness, wisdom, and two on the dear, two on worlds, two on failures;
Devadatta and Uttara, Nanda and with the chaff.

2. The Great Chapter

1. The Discourse at Verañjā

11. Thus have I heard - On one occasion the Blessed One was dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree. Then the brahmin Verañja 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 Verañja said this to the Blessed One -

"I have heard this, Master Gotama - 'The ascetic Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat.' This, Master Gotama, is indeed so. For indeed the Venerable Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat. This, Master Gotama, is not proper." "I do not see anyone, 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, to whom I should pay respect or rise up for or invite with a seat. For if, brahmin, the Truth-finder were to pay respect or rise up for or invite with a seat, even his head would split apart."

"The Venerable Gotama is without taste!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is without taste.' Those tastes of forms, tastes of sounds, tastes of odours, tastes of flavours, tastes of tangible objects, brahmin - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is without taste,' but not with reference to what you say."

"The Venerable Gotama is without enjoyment!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is without enjoyment.' Those enjoyments of forms, enjoyments of sounds, enjoyments of odours, enjoyments of flavours, enjoyments of tangible objects, brahmin - these have been abandoned by the Truth-finder, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is without enjoyment,' but not with reference to what you say."

"The Venerable Gotama is a proponent of the inefficacy of action!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action.' For I, brahmin, teach the non-doing of bodily misconduct, verbal misconduct, mental misconduct; I teach the non-doing of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action,' but not with reference to what you say."

"Master Gotama is an annihilationist!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist.' For I, brahmin, teach the annihilation of lust, hate, and delusion; I teach the annihilation of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist,' but not with reference to what you say."

"Master Gotama is one who detests!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests.' For I, brahmin, detest bodily misconduct, verbal misconduct, mental misconduct; I detest the attainment of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests,' but not with reference to what you say."

"Master Gotama is one who removes!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes.' For I, brahmin, expound the Teaching for the removal of lust, hate, and delusion; I expound the Teaching for the removal of various evil unwholesome mental states. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes,' but not with reference to what you say."

"Master Gotama is an austere ascetic!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic.' I call causing remorse, brahmin, evil unwholesome mental states - bodily misconduct, verbal misconduct, mental misconduct. For whom, brahmin, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'an austere ascetic.' For the Truth-finder, brahmin, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic,' but not with reference to what you say."

"Master Gotama is one without a womb!" "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb.' For whom, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'one without a womb.' For the Truth-finder, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration,

subject to non-arising in the future. This, brahmin, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb,' but not with reference to what you say.

"Just as, brahmin, a hen's eggs, eight or ten or twelve. If they were properly sat upon by the hen, properly warmed, properly incubated. Whichever of those chicks first, having broken through the egg shell with the tips of their claws or with their beaks, would hatch out safely, how should that one be called - 'the eldest or the youngest'?" "That one, Master Gotama, should be called the eldest. For he, Master Gotama, is the eldest among them."

"Just so indeed, brahmin, having broken through the shell of ignorance for the generation gone to ignorance, become like an egg, enveloped, I alone in the world have fully awakened to the unsurpassed perfect enlightenment. For I, brahmin, am the eldest, the foremost in the world. My energy, brahmin, was aroused and unsluggish, mindfulness was established and unconfused, the body was calm and not excited, the mind was concentrated and fully focused.

"So I, brahmin, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, I enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; with the fading away of rapture, I dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - 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.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of recollecting past lives. I recollect manifold past lives, that is - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span. Passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span. Passing away from there, I arose here.' Thus with aspects and terms I recollect manifold past lives.

"This, brahmin, was the first true knowledge attained by me in the first watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was

my first breaking forth, like a chick from the egg-shell.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions.

"This, brahmin, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was my second breaking forth, like a chick from the egg-shell.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. I directly knew as it really is: 'This is suffering'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the practice leading to the cessation of suffering'; I directly knew as it really is: 'These are the mental corruptions'; I directly knew as it really is: 'This is the origin of mental corruptions'; I directly knew as it really is: 'This is the cessation of mental corruptions'; I directly knew as it really is: 'This is the practice leading to the cessation of mental corruptions.' For me knowing thus, seeing thus, the mind became liberated from the mental corruption of sensuality, the mind became liberated from the mental corruption of existence, the mind became liberated from the mental corruption of ignorance. When liberated, there was the knowledge: 'Liberated.' I directly knew: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"This, brahmin, was the third true knowledge attained by me in the last watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute. This, brahmin, was my third breaking forth, like a chick from the egg-shell."

When this was said, the brahmin Verañja said this to the Blessed One - "Master Gotama is the elder, Master Gotama is the foremost. Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one

who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The first.

2. The Discourse on the Lion

12. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time many well-known Licchavis were seated together assembled in the council hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community.

Now at that time the general Sīha, a disciple of the Jains, was seated in that assembly. Then this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these many well-known Licchavis are seated together assembled in the council hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. What if I were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?" Then the general Sīha approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "I wish, venerable sir, to approach the ascetic Gotama for an audience."

"But why would you, Sīha, being a proponent of the efficacy of action, approach the ascetic Gotama for an audience, who is a proponent of the inefficacy of action? For, Sīha, the ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples." Then whatever intention the general Sīha had to go to see the Blessed One, that subsided.

For the second time many well-known Licchavis were seated together assembled in the council hall, speaking in many ways in praise of the Buddha... etc. of the Teaching... etc. in praise of the Community. For the second time this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One, since these many well-known Licchavis are seated together assembled in the council hall, speaking in many ways in praise of the Buddha, of the Teaching... etc. in praise of the Community. What if I were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?" Then the general Sīha approached Nigaṇṭha Nāṭaputta; having approached, he said this to Nigaṇṭha Nāṭaputta - "I wish, venerable sir, to approach the ascetic Gotama for an audience."

"But why would you, Sīha, being a proponent of the efficacy of action, approach the ascetic Gotama for an audience, who is a proponent of the inefficacy of action? For, Sīha, the ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples." For the second time whatever intention the general Sīha had to go to see the Blessed One, that subsided.

For the third time many well-known Licchavis were seated together assembled in the council hall, speaking in many ways in praise of the Buddha... etc. of the Teaching... etc. in praise of the Community. For the third time this occurred to the general Sīha - "Without doubt that Blessed One must be a Worthy One, a Perfectly Enlightened One,

since these many well-known Licchavis are seated together assembled in the council hall, speaking in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community. What will these Jains do to me, whether consulted or not consulted? What if I, without consulting the Jains, were to approach that Blessed One for an audience, the Worthy One, the Perfectly Enlightened One?"

Then the general Sīha departed from Vesālī with about five hundred chariots in the middle of the day to see the Blessed One. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and went on foot. 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 -

"I have heard this, venerable sir - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.' Those who, venerable sir, say thus - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position? For we do not wish to misrepresent the Blessed One, venerable sir."

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for doing, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains his disciples.'

"There is, Sīha, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who gives comfort, he expounds the Teaching for comfort,

and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples'? For I, Sīha, teach the non-doing of bodily misconduct, verbal misconduct, mental misconduct; I teach the non-doing of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action, he expounds the Teaching for non-doing, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for the efficacy of action, and by that he trains his disciples'? For I, Sīha, teach the doing of bodily good conduct, good verbal conduct, good mental conduct; I teach the doing of various wholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the efficacy of action, he expounds the Teaching for doing, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples'? For I, Sīha, teach the annihilation of lust, hate, and delusion; I teach the annihilation of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an annihilationist, he expounds the Teaching for annihilation, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples'? For I, Sīha, detest bodily misconduct, verbal misconduct, mental misconduct; I detest the attainment of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who detests, he expounds the Teaching for detesting, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples'? For I, Sīha, expound the Teaching for the removal of lust, hate, and delusion; I expound the Teaching for the removal of various evil unwholesome mental states. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who removes, he expounds the Teaching for removal, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples'? I call causing remorse, Sīha, evil unwholesome mental states - bodily misconduct, verbal misconduct, mental misconduct. For whom, Sīha, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to

obliteration, subject to non-arising in the future, him I call 'an austere ascetic.' For the Truth-finder, Sīha, those evil unwholesome mental states causing remorse have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is an austere ascetic, he expounds the Teaching for austere asceticism, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains disciples'? For whom, Sīha, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, him I call 'one without a womb.' For the Truth-finder, Sīha, lying in a womb in the future, the production of rebirth, has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one without a womb, he expounds the Teaching for being without a womb, and by that he trains his disciples.'

"And what, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who brings comfort, he expounds the Teaching for comfort, and by that he trains disciples'? For I, Sīha, am one who brings comfort with the supreme comfort, I expound the Teaching for comfort, and by that I train disciples. This, Sīha, is the method by which method one speaking rightly would say of me - 'The ascetic Gotama is one who gives comfort, he expounds the Teaching for comfort, and by that he trains his disciples.'

When this was said, the general Sīha said this to the Blessed One - "Excellent, venerable sir, excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

"Investigate thoroughly, Sīha. Thorough investigation is good for well-known people like you." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'Investigate thoroughly, Sīha. Thorough investigation is good for well-known people like you.' For if, venerable sir, heterodox followers had obtained me as a disciple, they would carry a banner around almost the whole of Vesālī - 'The general Sīha has become our disciple.' And yet the Blessed One says thus - 'Investigate thoroughly, Sīha. Thorough investigation is good for well-known people like you.' I, venerable sir, for the second time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

"For a long time, Sīha, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived." "By this, venerable sir, I am exceedingly delighted and satisfied with the Blessed One, that the Blessed One said thus to me - 'For a long time, Sīha, your family has been like a well for the Jains, so that you might think a lump of food should be given to those of them who have arrived.' I have heard this, Venerable Sir - 'The ascetic Gotama says thus - Gifts should be given only to me, gifts should be given only to my disciples; Only what

is given to me is of great fruit, what is given to others is not of great fruit; Only what is given to my disciples is of great fruit, what is given to the disciples of others is not of great fruit' - and yet the Blessed One encourages me to give even to the Jains. But, venerable sir, we shall know the proper time for this. I, venerable sir, for the third time go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

Then the Blessed One gave a progressive discourse to the general Sīha, as follows - a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that the general Sīha was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered - suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye; even so, in the general Sīha, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

Then the general Sīha, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, said this to the Blessed One - "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." The Blessed One consented by silence.

Then the general Sīha, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the general Sīha addressed a certain man - "Go, hey man, find out about available meat." Then the general Sīha, after that night had passed, having had superior solid and soft food prepared at his own dwelling, announced the time to the Blessed One - "It is time, venerable sir! The meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the general Sīha; having approached, he sat down on the prepared seat together with the Community of monks. Now at that time several Jains in Vesālī, going from road to road, from crossroads to crossroads, having raised their arms, were crying out - "Today the general Sīha, having killed a fat beast, has prepared a meal for the ascetic Gotama. The ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action."

Then a certain man approached the general Sīha; having approached, he whispered to the general Sīha - "May you know, venerable sir! These several Jains in Vesālī, going from road to road, from crossroads to crossroads, having raised their arms, are crying out - 'Today the general Sīha, having killed a fat beast, has prepared a meal for the ascetic Gotama. The ascetic Gotama knowingly consumes meat specifically prepared for him, dependent on that action.' Enough, sir! For a long time those venerable ones have been desirous of blaming the Buddha, desirous of blaming the Teaching, desirous of blaming the Community. And those venerable ones do not tire

of misrepresenting that Blessed One with what is untrue, hollow, false, and not factual; and we would not intentionally deprive a living being of life even for the sake of our life."

Then the general Sīha with his own hand satisfied and served the Community of monks headed by the Buddha with superior solid and soft food. Then the general Sīha, when the Blessed One had finished eating and had removed his hand from the bowl, sat down to one side. The Blessed One, having instructed, encouraged, inspired, and gladdened the general Sīha seated to one side with a talk on the Teaching, rose from his seat and departed. The second.

3. The Discourse on the Thoroughbred Horse

13. "Monks, a king's good thoroughbred horse possessed of eight factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Which eight? Here, monks, a king's good thoroughbred horse is well-born on both sides - on his mother's side and on his father's side. In whatever direction other good thoroughbred horses are born, in that direction he is born. Whatever food they give him - whether fresh or dry - that he consumes carefully without scattering. He is one who detests sitting down or lying down on excrement or urine. He is gentle and pleasant to live with, and does not agitate other horses. Whatever fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours he has, those he reveals as they really are to the charioteer. His charioteer strives for the subduing of those. And he is one who draws. He arouses the mind: 'Let other horses draw or not, I will draw here.' When going, he goes by the straight path only. He is steadfast, showing strength until the exhaustion of life and death. Monks, a king's good thoroughbred horse possessed of these eight factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself.

"Just so, monks, a monk possessed of eight qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. Which eight? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Whatever food they give him - whether coarse or superior - that he consumes carefully without being distressed. He is one who detests bodily misconduct, verbal misconduct, mental misconduct; he is one who detests the attainment of various evil unwholesome mental states. He is gentle and pleasant to live with, and does not agitate other monks. Whatever fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours he has, those he reveals as they really are to the Teacher, to the wise, or to his fellows in the holy life. His Teacher, or a wise one, or a fellow in the holy life strives for the subduing of those. And he is one who trains. He arouses the mind: 'Let other monks train or not, I will train here.' When going, he goes by the straight path only; therein this is the straight path, as follows - right view, etc. right concentration. He dwells putting forth strenuous energy - 'Let only skin and sinews and bones remain, let the flesh and blood in the body dry up; what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy.' Monks, a monk possessed of these eight qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The third.

4. The Discourse on the Inferior Horse

14. "I will teach you, monks, eight inferior horses and eight horse faults, and eight inferior persons and eight person faults. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And which, monks, are the eight inferior horses and the eight horse faults? Here, monks, a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, steps backwards, pushes the chariot back from behind. Such too, monks, is a certain inferior horse here. This, monks, is the first horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, jumps backwards, strikes the pole, breaks the tripod. Such too, monks, is a certain inferior horse here. This, monks, is the second horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, having raised its thigh onto the chariot pole, tramples down the chariot pole itself. Such too, monks, is a certain inferior horse here. This, monks, is the third horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, takes a wrong path, overturns the chariot. Such too, monks, is a certain inferior horse here. This, monks, is the fourth horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, rears up, raises the front part of its body, raises its front feet. Such too, monks, is a certain inferior horse here. This, monks, is the fifth horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, not heeding the charioteer, not heeding the driver's stick, having destroyed the bridle with its teeth, departs wherever it wishes. Such too, monks, is a certain inferior horse here. This, monks, is the sixth horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, neither goes forward nor goes back, but stands right there standing like a post. Such too, monks, is a certain inferior horse here. This, monks, is the seventh horse fault.

"Furthermore, monks, here a certain inferior horse, when told 'Go!', being goaded, urged on by the charioteer, having drawn together its front feet and having drawn together its hind feet, sits down right there on all four feet. Such too, monks, is a certain inferior horse here. This, monks, is the eighth horse fault. These, monks, are the eight inferior horses and the eight horse faults.

"And which, monks, are the eight inferior persons and the eight faults of a person? Here, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, wriggles out unintentionally saying 'I do not remember.' Just as, monks, an inferior horse, when told 'Go!', being goaded, being urged by the

charioteer, steps backwards, pushes the chariot back from behind; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the first fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, opposes the accuser - 'What indeed is the use of your speaking, you fool, you inexperienced one! You too imagine you should speak!' Just as, monks, an inferior horse, when told 'Go!', being goaded, being urged by the charioteer, jumps backwards, strikes the pole, breaks the tripod; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the second fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, makes a counter-accusation against the accuser - 'You have committed such and such an offence; you first make amends.' Just as, monks, an inferior horse, when told 'Go!', being goaded, being urged by the charioteer, having thrown his thigh against the chariot pole, tramples upon the chariot pole itself; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the third fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, evaded the issue with another issue, diverted the discussion outside, and manifested irritation, hate, and displeasure. Just as, monks, an inferior horse, when told 'Go!', being goaded, being urged by the charioteer, takes a wrong path, overturns the chariot; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the fourth fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, throws up his arms in the midst of the Community. Just as, monks, an inferior horse, when told 'Go!', being goaded, being urged by the charioteer, jumps up, raises the front part of his body, raises his front feet; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the fifth fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, not heeding the Community, not heeding the accuser, still with offence, departs wherever he wishes. Just as, monks, an inferior horse, when told 'Go!', being pierced, being urged by the charioteer, not heeding the charioteer, not heeding the driver's stick, having destroyed the bridle with his teeth, departs wherever he wishes; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the sixth fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, saying 'I have indeed not committed an offence, I have indeed not committed an offence,' vexes the Community by silence. Just as, monks, an inferior horse, when told 'Go!', being pierced, being urged by the charioteer, neither goes forward nor goes back, but stands right there fixed like a post; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the seventh fault of a person.

"Furthermore, monks, monks accuse a monk of an offence. That monk, being accused of an offence by the monks, said thus - 'Why indeed are you venerable ones so excessively occupied with me that I shall now reject the training and return to the lower life?' He, having rejected the training, having returned to the lower life, said thus - 'Now are you venerable ones satisfied?' Just as, monks, an inferior horse, when told 'Go!', being pierced, being urged by the charioteer, having drawn together the front feet and having drawn together the hind feet, sits down right there on all four feet; I say this person is similar to that, monks. Such too, monks, is a certain inferior person here. This, monks, is the eighth fault of a person. These, monks, are the eight inferior persons and the eight faults of a person." The fourth.

5. The Discourse on Stains

15. "There are, monks, these eight stains. What are the eight? Non-recitation, monks, is the stain of spells; inactivity, monks, is the stain of houses; idleness, monks, is the stain of beauty; negligence, monks, is the stain of one who guards; misconduct, monks, is the stain of a woman; stinginess, monks, is the stain of one who gives; evil unwholesome mental states, monks, are stains in this world and the next; more staining than those stains, monks, ignorance is the supreme stain. These, monks, are the eight stains."

"Non-recitation is the stain of spells, inactivity is the stain of houses;
Idleness is the stain of beauty, negligence is the stain of one who guards.

"Misconduct is the stain of a woman, stinginess is the stain of one who gives;
Evil mental states are indeed stains, in this world and the next;
More staining than those stains, ignorance is the supreme stain." The fifth.

6. The Discourse on Messenger Duty

16. "Monks, a monk possessed of eight qualities is worthy to go on messenger duty. Which eight? Here, monks, a monk is a listener, one who causes to hear, a learner, a retainer, one who cognises, one who causes to cognise, skilled in what is connected with meaning and what is not connected with meaning, and not a maker of disputes - Monks, a monk possessed of these eight qualities is worthy to go on messenger duty. Monks, Sāriputta, possessed of eight qualities, is worthy to go on messenger duty. Which eight? Here, monks, Sāriputta is a listener, one who causes to hear, a learner, a retainer, one who cognises, one who causes to cognise, skilled in what is connected with meaning and what is not connected with meaning, and not a maker of disputes. Monks, Sāriputta, possessed of these eight qualities, is worthy to go on messenger duty."

"Whoever indeed does not tremble having reached an assembly of fierce speakers;
And does not omit the word, and does not conceal the message.

"And speaks without doubt, and when questioned does not become angry;
Such a monk indeed is worthy to go on messenger duty." The sixth.

7. The First Discourse on Bondage

17. "Monks, a woman binds a man in eight ways. Which eight? Monks, a woman binds a man by weeping; monks, a woman binds a man by laughter; monks, a woman binds a man by speech; monks, a woman binds a man by deportment; monks, a woman binds a man by forest offerings; monks, a woman binds a man by odour; monks, a woman binds a man by flavour; monks, a woman binds a man by contact. Monks, by these eight ways a woman binds a man. Those beings, monks, are well bound who are bound by contact." The seventh.

8. The Second Discourse on Bondage

18. "Monks, a man binds a woman in eight ways. Which eight? Monks, a man binds a woman by weeping; monks, a man binds a woman by laughter; monks, a man binds a woman by speech; monks, a man binds a woman by deportment; monks, a man binds a woman by forest offerings; monks, a man binds a woman by odour; monks, a man binds a woman by flavour; monks, a man binds a woman by contact. Monks, by these eight ways a man binds a woman. Those beings, monks, are well bound who are bound by contact." The eighth.

9. The Discourse on Pahārāda

19. On one occasion the Blessed One was dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree. Then Pahārāda, the lord of titans, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. To Pahārāda, the lord of titans, standing to one side, the Blessed One said this:

"But do the titans, Pahārāda, delight in the great ocean?" "The titans do delight in the great ocean, venerable sir." "But how many, Pahārāda, wonderful and marvellous phenomena are there in the great ocean, seeing which again and again the titans delight in the great ocean?" "There are eight, venerable sir, wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean. What are the eight? The great ocean, venerable sir, is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous. Since, venerable sir, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous. This, venerable sir, is the first wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, the great ocean is stable in nature and does not overflow its boundaries. Since, venerable sir, the great ocean is stable in nature and does not overflow its boundaries; this, venerable sir, is the second wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, the great ocean does not associate with a dead corpse. Whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land. Since, venerable sir, the great ocean does not associate with a dead corpse, whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land; this, venerable sir, is the third wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, whatever great rivers, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean'. Since, venerable sir, whatever great rivers, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean'; this, venerable sir, is the fourth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned. Since, venerable sir, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned; this, venerable sir, is the fifth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, the great ocean has one flavour, the flavour of salt. Since, venerable sir, the great ocean has one flavour, the flavour of salt; this, venerable sir, is the sixth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, venerable sir, the great ocean has many jewels, various jewels. There are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems. Since, venerable sir, the great ocean has many jewels, various jewels; there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems. This, venerable sir, is the seventh wonderful and marvellous phenomenon in the great ocean, which having seen again and again the titans delight in the great ocean.

"Furthermore, venerable sir, the great ocean is the residence of great beings. There are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas. There are in the great ocean bodies one hundred yojanas in size, bodies two hundred yojanas in size, bodies three hundred yojanas in size, bodies four hundred yojanas in size, bodies five hundred yojanas in size. Since, venerable sir, the great ocean is the residence of great beings; there are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas; there are in the great ocean bodies one hundred yojanas in size, etc. two hundred yojanas... three hundred yojanas... four hundred yojanas... bodies five hundred yojanas in size; this, venerable sir, is the eighth wonderful and marvellous phenomenon in the great ocean, which having seen again and again the titans delight in the great ocean. These, venerable sir, are the eight wonderful and marvellous phenomena in the great ocean, which having seen again and again the titans delight in the great ocean."

"But, venerable sir, do the monks delight in this Teaching and discipline?" "The monks do delight, Pahārāda, in this Teaching and discipline." "But how many, venerable sir, are the wonderful and marvellous phenomena in this Teaching and discipline, which having seen again and again the monks delight in this Teaching and discipline?"

"Eight, Pahārāda, are the wonderful and marvellous phenomena in this Teaching and discipline, which having seen again and again the monks delight in this Teaching and

discipline. What are the eight? Just as, Pahārāda, the great ocean is gradually sloping, gradually inclining, gradually shelving, not a sudden precipice; just so, Pahārāda, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge. Since, Pahārāda, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge. This, Pahārāda, is the first wonderful and marvellous phenomenon in this Teaching and discipline, which having seen again and again the monks delight in this Teaching and discipline.

"Just as, Pahārāda, the great ocean is of stable nature and does not overflow its boundaries; just so, Pahārāda, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life. That, Pahārāda, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life. This, Pahārāda, is the second wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, the great ocean does not associate with a dead corpse. Whatever dead corpse there is in the great ocean, that it quickly carries to the shore and pushes onto dry land; just so, Pahārāda, whatever person 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, the Community does not associate with him; quickly having assembled together, it suspends him.

"Even though he may be sitting in the midst of the community of monks, yet he is far from the Community and the Community from him. That, Pahārāda, whatever person 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, the Community does not associate with him; quickly having assembled together, it suspends him; even though he may be sitting in the midst of the community of monks, yet he is far from the Community and the Community from him. This, Pahārāda, is the third wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, whatever great rivers, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean'; just so, Pahārāda, these four castes - nobles, brahmins, merchants, and workers, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan'. That, Pahārāda, these four castes - nobles, brahmins, merchants, and workers, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan'. This, Pahārāda, is the fourth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, whatever rivers in the world flow into the great ocean and whatever streams of rain fall from the sky, no deficiency or fullness of the great ocean is discerned by that; just so, Pahārāda, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that. That, Pahārāda, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that. This, Pahārāda, is the fifth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, the great ocean has one flavour, the flavour of salt; just so, Pahārāda, this Teaching and discipline has one flavour, the flavour of liberation. That, Pahārāda, this Teaching and discipline has one flavour, the flavour of liberation; this, Pahārāda, is the sixth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, the great ocean has many jewels, various jewels; there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems; just so, Pahārāda, this Teaching and discipline has many jewels, various jewels. There are these jewels, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. That, Pahārāda, this Teaching and discipline has many jewels, various jewels; there are these jewels, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path; this, Pahārāda, is the seventh wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, Pahārāda, the great ocean is the residence of great creatures; there are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas; there are in the great ocean beings with bodies a hundred yojanas in size, beings with bodies two hundred yojanas in size, beings with bodies three hundred yojanas in size, beings with bodies four hundred yojanas in size, beings with bodies five hundred yojanas in size; just so, Pahārāda, this Teaching and discipline is the residence of great creatures; there are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for arahantship. That this Teaching and discipline, Pahārāda, is the residence of great creatures; there are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for arahantship; this, Pahārāda, is the eighth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. These, Pahārāda, are the eight wonderful and marvellous phenomena in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline." The ninth.

10. The Discourse on the Observance

20. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks. Then the Venerable Ānanda, when the night was far advanced, when the first watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks."

When this was said, the Blessed One remained silent. For the second time the Venerable Ānanda, when the night was far advanced, when the middle watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the middle watch has gone, the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." For the second time the Blessed One remained silent. For the third time the Venerable Ānanda, when the night was far advanced, when the last watch had passed, when dawn had risen, when the night had a joyful face, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the last watch has gone, dawn has risen, the night has a joyful face; the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." "The assembly is not pure, Ānanda."

Then this occurred to the Venerable Mahāmoggallāna: "With reference to which person did the Blessed One say thus - 'The assembly is not pure, Ānanda'?" Then the Venerable Mahāmoggallāna, having encompassed the entire Community of monks with his own mind, attended to it. The Venerable Mahāmoggallāna saw that person who was immoral, of bad character, impure, of 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, seated in the midst of the Community of monks; having seen him, having risen from his seat, he approached that person; having approached, he said this to that person - "Get up, friend, you have been seen by the Blessed One. There is no communion for you with the monks."

When this was said, that person remained silent. For the second time the Venerable Mahāmoggallāna said this to that person - "Get up, friend, you have been seen by the Blessed One. There is no communion for you with the monks." For the second time that person remained silent. For the third time the Venerable Mahāmoggallāna said this to that person - "Get up, friend, you have been seen by the Blessed One. There is no communion for you with the monks." For the third time that person remained silent.

Then the Venerable Mahāoggallāna, having taken that person by the arm, having led him out of the porch, having fastened the door latch, approached the Blessed One; having approached, he said this to the Blessed One - "That person, venerable sir, has been removed by me. The assembly is pure. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." "Wonderful, Moggallāna, marvellous, Moggallāna! That foolish man would wait until he was taken by the arm!"

Then the Blessed One addressed the monks: "Now you yourselves, monks, should perform the Observance, you should recite the Pātimokkha. From this day forth, monks, I will not perform the Observance, I will not recite the Pātimokkha. This is impossible, monks, there is no chance that a Truth-finder should recite the Pātimokkha to an impure assembly."

"There are these eight, monks, wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean. What are the eight? The great ocean, monks, is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous. Since, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous; this, monks, is the first wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean. Etc.

"Furthermore, monks, the great ocean is the residence of great beings. There are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas. There dwell in the great ocean bodies one hundred yojanas in size, etc. bodies five hundred yojanas in size. Since, monks, the great ocean is the residence of great beings; there are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas; there dwell in the great ocean bodies one hundred yojanas in size, etc. bodies five hundred yojanas in size; this, monks, is the eighth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean. These, monks, are the eight wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean.

"Just so, monks, there are eight wonderful and marvellous phenomena in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. What are the eight? Just as, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous; just so, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge. Since, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge; this, monks, is the first wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. Etc. Just as, monks, the great ocean is the residence of great beings; there are these beings - the timi, the timiṅgala, the timirapiṅgala, titans, serpents, and gandhabbas, there dwell in the great ocean bodies one hundred yojanas in size, etc. bodies five hundred yojanas in size; just so, monks, this Teaching and discipline is the residence of great beings. There are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry, etc. a Worthy One, one practising for arahantship. Since, monks, this Teaching and discipline is the residence of great beings; there are these beings - a stream-

enterer, one practising for the realisation of the fruition of stream-entry, etc. a Worthy One, one practising for arahantship; this, monks, is the eighth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. These, monks, are the eight wonderful and marvellous phenomena in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline." The tenth.

The Great Chapter is the second.

Its summary:

Verañja, Lion, Thoroughbred, with Inferior Horse and Stains;
Messenger Duty, two on Bondage, Pahārāda, and Observance.

3. The Chapter on Householders

1. The First Discourse on Ugga

21. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. There the Blessed One addressed the monks: "Monks, remember Ugga, the householder of Vesālī, as one possessed of eight wonderful and marvellous qualities." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then a certain monk, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Ugga, the householder of Vesālī; having approached, he sat down on the prepared seat. Then Ugga, the householder of Vesālī, approached that monk; having approached, he paid respect to that monk and sat down to one side. To Ugga, the householder of Vesālī, seated to one side, that monk said this:

"You, householder, have been declared by the Blessed One as one possessed of eight wonderful and marvellous qualities. What are those eight wonderful and marvellous qualities, householder, with which you are endowed, declared by the Blessed One?" "I do not know, venerable sir, with which eight wonderful and marvellous qualities I have been declared by the Blessed One as endowed. But, venerable sir, whatever eight wonderful and marvellous qualities are found in me, listen to that, pay close attention; I will speak." "Yes, householder," that monk assented to Ugga, the householder of Vesālī. Ugga, the householder of Vesālī, said this: "When I, venerable sir, first saw the Blessed One from afar; with the very seeing of the Blessed One, venerable sir, my mind became confident. This, venerable sir, is the first wonderful and marvellous quality found in me.

"So I, venerable sir, with a confident mind, attended on the Blessed One. The Blessed One gave me a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that I was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye; even so, in me, in that very seat,

the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." So I, venerable sir, having seen the Teaching, having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, right there went for refuge to the Buddha, the Teaching, and the Community, and undertook the five training rules with celibacy as the fifth. This, venerable sir, is the second wonderful and marvellous quality found in me.

"I had, venerable sir, four young wives. Then I, venerable sir, approached those wives; having approached, I said this to those wives - 'By me, sisters, the training rules with the holy life as the fifth have been undertaken. Whichever of you wishes, let her enjoy the wealth right here and make merit, or let her go to her own family of relatives. Or if there is a desire for a man, to whom shall I give you?' When this was said, venerable sir, the eldest wife said this to me - 'Give me, master's son, to such and such a man.' Then I, venerable sir, having summoned that man, having taken my wife with my left hand, having taken a water pitcher with my right hand, I presented her to that man. But while giving up my young wife, venerable sir, I do not know of any alteration of my mind. This, venerable sir, is my third wonderful and marvellous quality that exists.

"There is indeed wealth in my family, venerable sir. And that is undivided with those who are moral and of good character. This, venerable sir, is my fourth wonderful and marvellous quality that exists.

"Whatever monk I attend upon, venerable sir; I attend upon attentively only, not inattentively. This, venerable sir, is my fifth wonderful and marvellous quality that exists.

"If, venerable sir, that venerable one expounds to me the Teaching; I listen attentively only, not inattentively. If that venerable one does not expound to me the Teaching, I teach him the Teaching. This, venerable sir, is my sixth wonderful and marvellous quality that exists.

"It is not wonderful, venerable sir, that deities having approached me announce - 'Well proclaimed, householder, is the Teaching by the Blessed One.' When this was said, I, venerable sir, say this to those deities - 'Whether you deities would say thus or would not say thus, yet the Teaching is well proclaimed by the Blessed One.' But I do not know, venerable sir, of any elation of mind on that account - 'Deities approach me, or I converse with deities.' This, venerable sir, is my seventh wonderful and marvellous quality that exists.

"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. This, venerable sir, is my eighth wonderful and marvellous quality that exists. These, venerable sir, are my eight wonderful and marvellous qualities that exist. But I do not know - with which eight wonderful and marvellous qualities I am possessed that I have been declared by the Blessed One."

Then that monk, having received almsfood at the dwelling of Ugga, the householder of Vesālī, rose from his seat and departed. Then that monk, 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, that monk reported to the Blessed One all the friendly conversation he had with Ugga, the householder of Vesālī.

"Good, good, monk! As Ugga, the householder of Vesālī, answering rightly would answer, monk, Ugga, the householder of Vesālī, was declared by me as possessed of these very eight wonderful and marvellous qualities. And further, monk, remember Ugga, the householder of Vesālī, as possessed of these eight wonderful and marvellous qualities." The first.

2. The Second Discourse on Ugga

22. On one occasion the Blessed One was dwelling among the Vajjis at Hatthigāma. There the Blessed One addressed the monks - "Monks, remember Ugga, the householder of Hatthigāma, as one possessed of eight wonderful and marvellous qualities." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then a certain monk, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Ugga, the householder of Hatthigāma; having approached, he sat down on the prepared seat. Then Ugga, the householder of Hatthigāma, approached that monk; having approached, he paid respect to that monk and sat down to one side. To Ugga, the householder of Hatthigāma, seated to one side, that monk said this: "You, householder, have been declared by the Blessed One as one possessed of eight wonderful and marvellous qualities. What are those eight wonderful and marvellous qualities, householder, with which you are endowed, declared by the Blessed One?"

"I do not know, venerable sir, with which eight wonderful and marvellous qualities I have been declared by the Blessed One as endowed. But, venerable sir, whatever eight wonderful and marvellous qualities are found in me, listen to that, pay close attention; I will speak." "Yes, householder," that monk assented to Ugga, the householder of Hatthigāma. Ugga, the householder of Hatthigāma, said this: "When I, venerable sir, while wandering in the elephant forest, first saw the Blessed One from afar; with the very seeing of the Blessed One, venerable sir, my mind became confident, and the intoxication from liquor was abandoned. This, venerable sir, is the first wonderful and marvellous quality found in me.

"So I, venerable sir, with a confident mind, attended on the Blessed One. The Blessed One gave me a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that I was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye; even so, in me, in that very seat, the stainless, spotless eye of the Teaching arose: "Whatever has the nature of arising, all that has the nature of cessation." So I, venerable sir, having seen the Teaching,

having attained the Teaching, having understood the Teaching, having penetrated the Teaching, having crossed over doubt, having gone beyond uncertainty, having attained self-confidence, not relying on others in the Teacher's instruction, right there went for refuge to the Buddha, the Teaching, and the Community, and undertook the five training rules with celibacy as the fifth. This, venerable sir, is the second wonderful and marvellous quality found in me.

"I had, venerable sir, four young wives. Then I, venerable sir, approached those wives; having approached, I said this to those wives - 'By me, sisters, the training rules with the holy life as the fifth have been undertaken. Whichever of you wishes, let her enjoy the wealth right here and make merit, or let her go to her own family of relatives. Or if there is a desire for a man, to whom shall I give you?' When this was said, venerable sir, the eldest wife said this to me - 'Give me, master's son, to such and such a man.' Then I, venerable sir, having summoned that man, having taken my wife with my left hand, having taken a water pitcher with my right hand, I presented her to that man. But while giving up my young wife, venerable sir, I do not know of any alteration of my mind. This, venerable sir, is my third wonderful and marvellous quality that exists.

"There is indeed wealth in my family, venerable sir. And that is undivided with those who are moral and of good character. This, venerable sir, is my fourth wonderful and marvellous quality that exists.

"Whatever monk I attend upon, venerable sir; I attend upon attentively only, not inattentively. If that venerable one expounds to me the Teaching; I listen attentively only, not inattentively. If that venerable one does not expound to me the Teaching, I teach him the Teaching. This, venerable sir, is my fifth wonderful and marvellous quality that exists.

"It is not wonderful, venerable sir, that when the Community is invited, deities having approached announce - 'Such and such a monk, householder, is liberated in both ways, such and such is liberated by wisdom, such and such is a body-witness, such and such is one attained to right view, such and such is liberated by faith, such and such is a follower of the Teaching, such and such is a faith-follower, such and such is moral and of good character, such and such is immoral and of bad character.' But while serving the Community, venerable sir, I do not know of producing such a thought - 'To this one I give little, to this one I give much.' Rather, venerable sir, I give with an even mind. This, venerable sir, is my sixth wonderful and marvellous quality that exists.

"It is not wonderful, venerable sir, that deities having approached me announce - 'Well proclaimed, householder, is the Teaching by the Blessed One.' When this was said, I, venerable sir, say this to those deities - 'Whether you deities would say thus or would not say thus, yet the Teaching is well proclaimed by the Blessed One.' But I do not know, venerable sir, of any elation of mind on that account - 'Deities approach me, or I converse with deities.' This, venerable sir, is my seventh wonderful and marvellous quality that exists.

"And if I, venerable sir, were to die before the Blessed One, it would not be wonderful if the Blessed One were to declare thus of me - 'There is no mental fetter by which the householder Ugga of Hatthigāma, being fettered, would come back again to this world.' This, venerable sir, is my eighth wonderful and marvellous quality that exists. These, venerable sir, are my eight wonderful and marvellous qualities that exist. But I do not know - with which eight wonderful and marvellous qualities I am possessed that I have been declared by the Blessed One."

Then that monk, having received almsfood at the dwelling of Ugga, the householder of Hatthigāma, rose from his seat and departed. Then that monk, 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, that monk reported to the Blessed One all the friendly conversation he had with Ugga, the householder of Hatthigāma.

"Good, good, monk! As Ugga, the householder of Hatthigāma, answering rightly would answer, monk, Ugga, the householder of Hatthigāma, was declared by me as possessed of these very eight wonderful and marvellous qualities. And further, monk, remember Ugga, the householder of Hatthigāma, as possessed of these eight wonderful and marvellous qualities." The second.

3. The First Discourse on Hatthaka

23. On one occasion the Blessed One was dwelling at Āḷavī in the Aggāḷava shrine. There the Blessed One addressed the monks - "Monks, remember Hatthaka of Āḷavī as one possessed of seven wonderful and marvellous qualities. Which seven? For Hatthaka of Āḷavī has faith, monks; Hatthaka of Āḷavī is moral, monks; Hatthaka of Āḷavī has shame, monks; Hatthaka of Āḷavī has moral fear, monks; Hatthaka of Āḷavī is very learned, monks; Hatthaka of Āḷavī is generous, monks; Hatthaka of Āḷavī is wise, monks - Monks, remember Hatthaka of Āḷavī as one possessed of these seven wonderful and marvellous qualities." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then a certain monk, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Hatthaka of Āḷavī; having approached, he sat down on the prepared seat. Then Hatthaka of Āḷavī approached that monk; having approached, he paid respect to that monk and sat down to one side. To Hatthaka of Āḷavī seated to one side, that monk said this -

"You, friend, have been declared by the Blessed One as one possessed of seven wonderful and marvellous qualities. Which seven? 'Hatthaka of Āḷavī has faith, monks; is moral... etc. has shame... one with moral fear... is very learned... is generous... Hatthaka of Āḷavī is wise, monks.' You, friend, have been declared by the Blessed One as one possessed of these seven wonderful and marvellous qualities." "Was there, venerable sir, no layman clad in white present?" "There was no layman clad in white present, friend." "Good, venerable sir, that no layman clad in white was present."

Then that monk, having received almsfood at the dwelling of Hatthaka of Āḷavī, rose from his seat and departed. Then that monk, 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, that monk said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, approached the dwelling of Hatthaka of Āḷavī; having approached, I sat down on the prepared seat. Then, venerable sir, Hatthaka of Āḷavī approached me; having approached, he paid respect to me and sat down to one side. To Hatthaka of Āḷavī seated to one side, I, venerable sir, said this - 'You, friend, have been declared by the Blessed One as one possessed of seven wonderful and marvellous qualities. Which seven? Hatthaka of Āḷavī is faithful, monks; is moral... etc. has shame... one with moral fear... is very learned... is generous... Hatthaka of Āḷavī is wise, monks. You, friend, have been declared by the Blessed One as one possessed of these seven wonderful and marvellous qualities.'

"When this was said, venerable sir, Hatthaka said this to me - 'Was there not, venerable sir, any layman clad in white present there?' 'There was not, friend, any layman clad in white present there.' 'Good, venerable sir, that there was no layman clad in white present there.'"

"Good, good, monk! That son of good family, monk, has few wishes. Though wholesome qualities exist in himself, he does not wish them to be known by others. Well then, monk, remember Hatthaka of Āḷavī as one possessed of this eighth wonderful and marvellous quality too, that is to say, fewness of wishes." The third.

4. The Second Discourse on Hatthaka

24. On one occasion the Blessed One was dwelling at Āḷavī in the Aggāḷava shrine. Then Hatthaka of Āḷavī, surrounded by about five hundred lay followers, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Hatthaka of Āḷavī seated to one side, the Blessed One said this - "This is indeed a great assembly of yours, Hatthaka. How then do you, Hatthaka, support this great assembly?" "These four ways of supporting others, venerable sir, that have been taught by the Blessed One, by these I support this great assembly. I, venerable sir, whomever I know - 'This one should be supported by giving,' him I support by giving; whomever I know - 'This one should be supported by endearing speech,' him I support by endearing speech; whomever I know - 'This one should be supported by beneficent conduct,' him I support by beneficent conduct; whomever I know - 'This one should be supported by impartiality,' him I support by impartiality. There is indeed wealth in my family, venerable sir. They do not think a poor person is worth listening to in the same way." "Good, good, Hatthaka! This is indeed the method for you, Hatthaka, to support a great assembly. For whoever, Hatthaka, in the past period of time supported a great assembly, all of them supported a great assembly by these very four ways of supporting others. And whoever, Hatthaka, in the future period of time will support a great assembly, all of them will support a great assembly by these very four ways of supporting others. And whoever, Hatthaka, at present supports a great assembly, all of them support a great assembly by these very four ways of supporting others."

Then Hatthaka of Āḷavī, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then

the Blessed One, soon after Hatthaka of Āḷavī had departed, addressed the monks - "Monks, remember Hatthaka of Āḷavī as one possessed of eight wonderful and marvellous qualities. Which eight? Hatthaka of Āḷavī is faithful, monks; Hatthaka of Āḷavī is moral, monks; etc. has shame... one with moral fear... is very learned... is generous... Hatthaka of Āḷavī is wise, monks; Hatthaka of Āḷavī has few wishes, monks. Monks, remember Hatthaka of Āḷavī as one possessed of these eight wonderful and marvellous qualities." The fourth.

5. The Discourse on Mahānāma

25. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "In what way, venerable sir, is one a lay follower?" "Since, Mahānāma, one has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community; to this extent, Mahānāma, is one a lay follower."

"But in what way, venerable sir, is a lay follower moral?" "Since, Mahānāma, a lay follower abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence; to this extent, Mahānāma, is a lay follower moral."

"But in what way, venerable sir, is a lay follower practising for personal welfare, not for the welfare of others?" "Since, Mahānāma, a lay follower is himself accomplished in faith, but does not encourage others to accomplishment in faith; he is himself accomplished in morality, but does not encourage others to accomplishment in morality; he is himself accomplished in generosity, but does not encourage others to accomplishment in generosity; he himself wishes to see monks, but does not encourage others to see monks; he himself wishes to hear the Good Teaching, but does not encourage others to hear the Good Teaching; he is himself one who retains the teachings heard, but does not encourage others to retain the Teaching; he is himself an investigator of the meaning of the teachings heard, but does not encourage others to investigate the meaning; he himself, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching, but does not encourage others to practise in accordance with the Teaching. To this extent, Mahānāma, is a lay follower practising for personal welfare, not for the welfare of others."

"But in what way, venerable sir, is a lay follower practising both for personal welfare and for the welfare of others?" "Since, Mahānāma, a lay follower is himself accomplished in faith, and encourages others to accomplishment in faith; he is himself accomplished in morality, and encourages others to accomplishment in morality; he is himself accomplished in generosity, and encourages others to accomplishment in generosity; he himself wishes to see monks, and encourages others to see monks; he himself wishes to hear the Good Teaching, and encourages others to hear the Good Teaching; he is himself one who retains the teachings heard, and encourages others to retain the Teaching; he is himself an investigator of the meaning of the teachings heard, and encourages others to investigate the meaning; he himself, having understood the meaning and having understood the Teaching, is

practising in accordance with the Teaching, and encourages others to practise in accordance with the Teaching. To this extent, Mahānāma, is a lay follower practising both for personal welfare and for the welfare of others." The fifth.

6. The Discourse to Jīvaka

26. On one occasion the Blessed One was dwelling at Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Jīvaka Komārabhacca said this to the Blessed One - "In what way, venerable sir, is one a lay follower?" "Since, Jīvaka, one has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community; to this extent, Jīvaka, is one a lay follower."

"But in what way, venerable sir, is a lay follower moral?" "Since, Jīvaka, a lay follower abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence; to this extent, Jīvaka, is a lay follower moral."

"But in what way, venerable sir, is a lay follower practising for personal welfare, not for the welfare of others?" "Since, Jīvaka, a lay follower is himself accomplished in faith, but does not encourage others to accomplishment in faith, etc. he himself, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching, but does not encourage others to practise in accordance with the Teaching. To this extent, Jīvaka, is a lay follower practising for personal welfare, not for the welfare of others."

"But in what way, venerable sir, is a lay follower practising both for personal welfare and for the welfare of others?" "Since, Jīvaka, a lay follower is himself accomplished in faith, and encourages others to accomplishment in faith; he is himself accomplished in morality, and encourages others to accomplishment in morality; he is himself accomplished in generosity, and encourages others to accomplishment in generosity; he himself wishes to see monks, and encourages others to see monks; he himself wishes to hear the Good Teaching, and encourages others to hear the Good Teaching; he is himself one who retains the teachings heard, and encourages others to retain the Teaching; he is himself an investigator of the meaning of the teachings heard, and encourages others to investigate the meaning; he himself, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching, and encourages others to practise in accordance with the Teaching. To this extent, Jīvaka, is a lay follower practising both for personal welfare and for the welfare of others." The sixth.

7. The First Discourse on Powers

27. "There are, monks, these eight powers. What are the eight? Children, monks, have crying as their power; women have wrath as their power; thieves have weapons as their power; kings have supremacy as their power; fools have complaint as their power; the wise have persuasion as their power; the very learned have reflection as their power; ascetics and brahmins have patience as their power - these, monks, are the eight powers." The seventh.

8. The Second Discourse on Powers

28. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "How many, Sāriputta, are the powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated'?" "Eight, venerable sir, are the powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

What are the eight? Here, venerable sir, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom. That, venerable sir, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom. That, venerable sir, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions. That, venerable sir, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed. That, venerable sir, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the four bases for spiritual power have been developed and well developed; etc. the five faculties have been developed and well developed; etc. the seven factors of enlightenment have been developed and well developed; etc. the noble eightfold path has been developed and well developed. That, venerable sir, for a monk who has eliminated the mental corruptions, the noble eightfold path has been developed and well developed - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

These, venerable sir, are the eight powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.' The eighth.

9. The Discourse on Inopportune Moments

29. "'The world has momentary duties, the world has momentary duties,' monks, the ignorant worldling speaks, but he does not know the opportune moment or the inopportune moment. These eight, monks, are inopportune moments, wrong times for abiding by the holy life. What are the eight? Here, monks, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One, and the Teaching is taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One; and this person has been reborn in hell. This, monks, is the first inopportune moment, wrong time for abiding by the holy life.

"Furthermore, monks, a Truth-finder has arisen in the world... etc. Teacher of gods and humans, the Enlightened One, the Blessed One, and the Teaching is taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One; and this person has been reborn in the animal realm... etc.

"Furthermore, monks... etc. and this person has been reborn in the sphere of ghosts... etc.

"Furthermore, monks... etc. and this person has been reborn in a certain long-lived order of gods... etc.

"Furthermore, monks... etc. and this person has been reborn in the border districts, and he is among barbarians who do not understand, where there is no access for monks, nuns, male lay followers, and female lay followers... etc. This is the fifth inopportune moment, wrong time for abiding by the holy life.

"Furthermore, monks... etc. and this person has been reborn in the middle countries, and he holds wrong views, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are

not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves'... etc.

"Furthermore, monks... etc. and this person has been reborn in the middle countries, and he is unwise, dull, an idiot, not competent to understand the meaning of what is well spoken and badly spoken. This, monks, is the seventh inopportune moment, wrong time for abiding by the holy life.

"Furthermore, monks, a Truth-finder has not arisen in the world, a Worthy One, a Perfectly Enlightened One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One. And the Teaching is not taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One. And this person has been reborn in the middle countries, and he is wise, not dull, not an idiot, competent to understand the meaning of what is well spoken and badly spoken. This, monks, is the eighth inopportune moment, wrong time for abiding by the holy life. 'These, monks, are the eight inopportune moments, wrong times for abiding by the holy life.'

"There is just one, monks, opportune moment and right time for abiding by the holy life. What is that one? Here, monks, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. And the Teaching is taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One. And this person has been reborn in the middle countries, and he is wise, not dull, not an idiot, competent to understand the meaning of what is well spoken and badly spoken. This, monks, is the one opportune moment and right time for abiding by the holy life."

"Having obtained human existence, when the Good Teaching is well proclaimed;

Those who do not attain the moment, they let the moment pass by.

"For many inopportune moments have been declared, obstructive to the path; Sometimes, on rare occasions in the world, Truth-finders arise.

"This has been met with, which is very difficult to obtain in the world;
The obtaining of human existence and the Teaching of the Good Teaching;
It is fitting to strive therein, by a being who loves oneself.

"How would one understand the Good Teaching, let not the moment pass by indeed;

For those who have missed the moment grieve, consigned to hell.

"If here one fails to attain the fixed course of the Good Teaching;
Like a merchant who has missed his profit, one will regret for a long time.

"A man hindered by ignorance, failing the Good Teaching;
Will experience for a long time the wandering in the round of rebirths of birth and death.

"And those who, having obtained human existence, when the Good Teaching is well proclaimed;
Did the Teacher's word, will do, or are doing.

"They understood the moment in the world, the unsurpassed holy life;
Those who entered upon the path proclaimed by the Truth-finder.

"Whatever restraints by the one with vision, taught by the Kinsman of the Sun;
Guarded in those, always mindful, one should dwell not filled with desire.

"Having cut off all underlying tendencies, for those who follow after Māra's realm;
They indeed have gone beyond in the world, those who have attained the elimination of mental corruptions." The ninth.

10. The Discourse on Anuruddha's Great Thoughts

30. On one occasion the Blessed One was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time the Venerable Anuruddha was dwelling among the Cetis in the Eastern Bamboo Grove. Then, when the Venerable Anuruddha had gone to a private place and was in seclusion, this reflection arose in his mind: "This Teaching is for one of few wishes, this Teaching is not for one of many wishes. This Teaching is for one who is content, this Teaching is not for one who is discontent. This Teaching is for one who is secluded, this Teaching is not for one who delights in company. This Teaching is for one of aroused energy, this Teaching is not for one who is lazy. This Teaching is for one with established mindfulness, this Teaching is not for one who is unmindful. This Teaching is for one who is concentrated, this Teaching is not for one who is unconcentrated. This Teaching is for one who is wise, this Teaching is not for one who is unwise."

Then the Blessed One, having known with his mind the reflection in the mind of the Venerable Anuruddha - 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 Sumsumāragira among the Bhaggas, he appeared before the Venerable Anuruddha in the Eastern Bamboo Grove among the Cetis. The Blessed One sat down on the prepared seat. The Venerable Anuruddha also paid respect to the Blessed One and sat down to one side. To one side

To the Venerable Anuruddha seated to one side, the Blessed One said this:

"Good, good, Anuruddha! Good indeed that you, Anuruddha, reflected: 'This Teaching is for one of few wishes, this Teaching is not for one of many wishes. This Teaching is for one who is content, this Teaching is not for one who is discontent. This Teaching is for one who is secluded, this Teaching is not for one who delights in company. This Teaching is for one of aroused energy, this Teaching is not for one who is lazy. This Teaching is for one with established mindfulness, this Teaching is not for one who is unmindful. This Teaching is for one who is concentrated, this Teaching is not for one who is unconcentrated. This Teaching is for one who is wise, this Teaching is not for one who is unwise.' Well then, Anuruddha, reflect also on this eighth thought of a

great man: 'This Teaching is for one who delights in the absence of obsession and takes pleasure in the absence of obsession, this Teaching is not for one who delights in obsession and takes pleasure in obsession.'

"When, Anuruddha, you will reflect on these eight thoughts of a great man, then, Anuruddha, whenever you wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, having attained, you will dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, then, Anuruddha, whenever you wish, with the subsiding of applied and sustained thought, having attained, you will dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, then, Anuruddha, whenever you wish, with the fading away of rapture, you will dwell equanimous, mindful and fully aware, and you will experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - having attained, you will dwell in the third meditative absorption.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, then, Anuruddha, whenever you wish, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, having attained, you will dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, and you will become 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, then for you, Anuruddha, just as a householder or a householder's son might have a clothes-chest full of cloths of various colours; just so, for you dwelling contented, the rag-robe will seem agreeable, for delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, and you will become 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, then for you, Anuruddha, just as a householder or a householder's son might have rice with the dark grains picked out, with various curries and various vegetables; just so, for you dwelling contented, the meal consisting of mouthfuls of almsfood will seem agreeable, for delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, and you will become 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, then for you, Anuruddha, just as a householder or a householder's son might have a pinnacle chamber, plastered inside and out,

sheltered from the wind, with bolts fastened and windows closed; just so, for you dwelling contented, the lodging at the root of a tree will seem agreeable, for delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, and you will become 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, then for you, Anuruddha, just as a householder or a householder's son might have a divan spread with a long-fleeced woollen cover, spread with a white woollen cover, spread with a woollen cover embroidered with flowers, with an excellent antelope-hide spread, with a canopy above and red cushions at both ends; just so, for you dwelling contented, the bed and seat spread with grass will seem agreeable, for delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna.

"When, Anuruddha, you will reflect on these eight thoughts of a great man, and you will become 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, then for you, Anuruddha, just as a householder or a householder's son might have various medicines, as follows - ghee, butter, oil, honey, molasses; just so, for you dwelling contented, the medicine of fermented urine will seem agreeable, for delight, for freedom from agitation, for comfortable abiding, for entry into Nibbāna. Well then, Anuruddha, you should dwell right here among the Cetis in the Eastern Bamboo Grove for the future rains residence too." "Yes, venerable sir," the Venerable Anuruddha assented to the Blessed One.

Then the Blessed One, having exhorted the Venerable Anuruddha with this exhortation - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Eastern Bamboo Grove among the Cetis, appeared among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. The Blessed One sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "I will teach you, monks, the eight thoughts of a great man. Listen to that, etc. And which, monks, are the eight thoughts of a great man? This Teaching, monks, is for one of few wishes, this Teaching is not for one of many wishes; this Teaching, monks, is for one who is content, this Teaching is not for one who is discontent; this Teaching, monks, is for one who is secluded, this Teaching is not for one who delights in company; this Teaching, monks, is for one of aroused energy, this Teaching is not for one who is lazy; this Teaching, monks, is for one with established mindfulness, this Teaching is not for one who is unmindful; this Teaching, monks, is for one who is concentrated, this Teaching is not for one who is unconcentrated; this Teaching, monks, is for one who is wise, this Teaching is not for one who is unwise; this Teaching, monks, is for one who delights in the absence of obsession, who takes pleasure in the absence of obsession, this Teaching is not for one who delights in obsession, who takes pleasure in obsession."

"This Teaching is for one of few wishes, this Teaching is not for one who is greedy' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk being of few wishes does not wish 'May they know me as one of few wishes'; being content does not wish 'May they know me as content'; being secluded does not wish 'May they know me as secluded'; putting forth strenuous energy does not wish 'May

they know me as one who has aroused energy'; being mindful does not wish 'May they know me as mindful'; being concentrated does not wish 'May they know me as concentrated'; being wise does not wish 'May they know me as wise'; delighting in the absence of obsession does not wish 'May they know me as one who delights in the absence of obsession'. 'This Teaching is for one of few wishes, this Teaching is not for one who is greedy' - thus what was said, this was said dependent on that.

"This Teaching is for one who is content, this Teaching is not for one who is discontent' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick. 'This Teaching is for one who is content, this Teaching is not for one who is discontent' - thus what was said, this was said dependent on that.

"This Teaching is for one who is secluded, this Teaching is not for one who delights in company' - thus indeed this was said. Dependent on what was this said? Here, monks, for a monk dwelling secluded, there are those who approach - monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. There the monk, with a mind slanting towards seclusion, sloping towards seclusion, inclining towards seclusion, established in seclusion, delighting in renunciation, speaks only talk connected with dismissal. 'This Teaching is for one who is secluded, this Teaching is not for one who delights in company' - thus what was said, this was said dependent on that.

"This Teaching is for one of aroused energy, this Teaching is not for one who is lazy' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk 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 Teaching is for one of aroused energy, this Teaching is not for one who is lazy' - thus what was said, this was said dependent on that.

"This Teaching is for one who is mindful, this Teaching is not for one who is unmindful' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. 'This Teaching is for one who is mindful, this Teaching is not for one who is unmindful' - thus what was said, this was said dependent on that.

"This Teaching is for one who is concentrated, this Teaching is not for one who is unconcentrated' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. 'This Teaching is for one who is concentrated, this Teaching is not for one who is unconcentrated' - thus what was said, this was said dependent on that.

"This Teaching is for one who is wise, this Teaching is not for one who lacks wisdom' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. 'This Teaching is for one who is wise, this Teaching is not for one who lacks wisdom' - thus what was said, this was said dependent on that.

"This Teaching is for one who delights in the absence of obsession and takes pleasure in the absence of obsession, this Teaching is not for one who delights in obsession and takes pleasure in obsession' - thus indeed this was said. Dependent on what was this said? Here, monks, for a monk, the mind springs forward towards the cessation of obsession, becomes clear, becomes settled, becomes liberated. 'This Teaching is for one who delights in the absence of obsession and takes pleasure in the absence of obsession, this Teaching is not for one who delights in obsession and takes pleasure in obsession' - thus what was said, this was said dependent on that."

Then the Venerable Anuruddha dwelt for the future rains residence right there among the Cetis in the Eastern Bamboo Grove. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Anuruddha soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Anuruddha became one of the Worthy Ones. Then the Venerable Anuruddha, having attained arahantship, at that time spoke these verses -

"Having understood my thought, the Teacher, unsurpassed in the world,
With a mind-made body, approached by supernormal power.

"According to what my thought was, he taught beyond that;
The Buddha, delighting in the absence of obsession, taught the absence of obsession.

"Having understood his Teaching, I dwelt delighted in the Dispensation;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled." The tenth.

The Chapter on Householders is the third.

Its summary:

Two Uggas and two Hatthakas, Jīvaka with Mahānāma;
Two on Powers, Inopportune Moments spoken, with Anuruddha these are ten.

4. The Chapter on Gifts

1. The First Discourse on Giving

31. "There are, monks, these eight kinds of giving. What are the eight? One gives a gift having approached, one gives a gift out of fear, one gives a gift thinking 'he gave to me', one gives a gift thinking 'he will give to me', one gives a gift thinking 'giving is good', one 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', one gives a gift thinking 'by my giving this gift, a good reputation will arise', one gives a gift for the purpose of adorning and equipping the mind. These, monks, are the eight kinds of giving." The first.

2. The Second Discourse on Giving

32. "Faith, shame, wholesome giving,
These qualities are followed by good persons;
This indeed they call the divine path,
For by this one goes to the world of the gods."The second.

3. The Discourse on Things to Be Given

33. "There are, monks, these eight grounds for giving. What are the eight? One gives a gift out of desire, one gives a gift out of hate, one gives a gift out of delusion, one gives a gift out of fear, one gives a gift thinking 'this was given before, done before by my father and grandfather, I should not let the ancient family lineage decline', one gives a gift thinking 'having given this gift, upon the body's collapse at death, I will be reborn in a fortunate realm, in a heavenly world', one gives a gift thinking 'when I give this gift, my mind becomes clear, pleasure and happiness arise', one gives a gift for the purpose of adorning and equipping the mind. These, monks, are the eight grounds for giving." The third.

4. The Discourse on the Field

34. "Monks, when a seed is sown in a field possessed of eight factors, it is not of great fruit, not of great gratification, not of great increase. How is it possessed of eight factors? Here, monks, the field is uneven with high and low ground, and is full of stones and gravel, and is saline, and is not deeply ploughed, and is not accomplished with water inflow, and is not accomplished with water outflow, and is not accomplished with channels, and is not accomplished with boundaries. Thus, monks, when a seed is sown in a field possessed of eight factors, it is not of great fruit, not of great gratification, not of great increase.

"Just so, monks, a gift given to ascetics and brahmins possessed of eight factors is not of great fruit, not of great benefit, not of great brightness, not of great pervasion. How is it possessed of eight factors? Here, monks, ascetics and brahmins hold wrong view, have wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. Thus, monks, a gift given to ascetics and brahmins possessed of eight factors is not of great fruit, not of great benefit, not of great brightness, not of great pervasion.

"Monks, when a seed is sown in a field possessed of eight factors, it is of great fruit, of great gratification, of great increase. How is it possessed of eight factors? Here, monks, the field is not uneven with high and low ground, and is free from stones and gravel, and is not saline, and is deeply ploughed, and is accomplished with water inflow, and is accomplished with water outflow, and is accomplished with channels, and is accomplished with boundaries. Thus, monks, when a seed is sown in a field possessed of eight factors, it is of great fruit, of great gratification, of great increase.

"Just so, monks, a gift given to ascetics and brahmins possessed of eight factors is of great fruit, of great benefit, of great brightness, of great pervasion. How is it possessed of eight factors? Here, monks, ascetics and brahmins hold right view, have right thought, right speech, right action, right livelihood, right effort, right

mindfulness, right concentration. Thus, monks, a gift given to ascetics and brahmins possessed of eight factors is of great fruit, of great benefit, of great brightness, of great pervasion."

"Just as in an accomplished field, when an accomplished seed is sown;
When the sky provides rain, there is accomplishment of grain.

"There is accomplishment of freedom from calamity, increase becomes an accomplishment;
There is accomplishment of expansion, fruit indeed becomes an accomplishment.

"Thus to those accomplished in virtue, when an accomplishment of food is given;
It leads to accomplishments, for that deed of his is accomplished.

"Therefore one desiring accomplishment, a person wishing for accomplishment here;
Should associate with those accomplished in wisdom, thus accomplishments succeed.

"In those accomplished in knowledge and conduct, having obtained accomplishment of mind;
One performs accomplishment of action, one obtains accomplishment of welfare.

"Having known the world as it really is, having attained accomplishment in view;
Having come to accomplishment of the path, one goes with an accomplished mind.

"Having shaken off all stain, having attained accomplishment of Nibbāna;
One is released from all suffering, that is the accomplishment of all."The fourth.

5. The Discourse on Rebirth through Giving

35. "Monks, there are these eight rebirths through giving. What are the eight? Here, monks, a certain one gives a gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He expects a return for what he gives. He sees wealthy warriors, or wealthy brahmins, or wealthy householders endowed and furnished with the five types of sensual pleasure, indulging themselves. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors, or wealthy brahmins, or wealthy householders!' He fixes that mind, determines that mind, develops that mind. That mind of his, liberated in what is inferior, not developed further, leads to rebirth there. Upon the body's collapse at death, he is reborn in the company of wealthy warriors, or wealthy brahmins, or wealthy householders. And this I say for one who is moral, not for one who is immoral. Monks, the mental aspiration of one who is moral succeeds because of its purity.

"Here again, monks, a certain one gives a gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He expects a return for what he gives. He has heard: 'The gods ruled by the four great kings are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods ruled by the four great kings!' He fixes that mind, determines that mind, develops that mind. That mind of his, liberated in what is inferior, not developed further, leads to rebirth there. Upon the body's collapse at death, he is reborn in the company of the gods ruled by the four great kings. And this I say for one who is moral, not for one who is immoral. Monks, the mental aspiration of one who is moral succeeds because of its purity.

"Here again, monks, a certain one gives a gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He expects a return for what he gives. He has heard: the Thirty-three gods... etc. the Yāma gods... the Tusita gods... the Nimmānaratī gods... the Paranimmitavasavattī gods are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Paranimmitavasavattī gods!' He fixes that mind, determines that mind, develops that mind. That mind of his, liberated in what is inferior, not developed further, leads to rebirth there. Upon the body's collapse at death, he is reborn in the company of the Paranimmitavasavattī gods. And this I say for one who is moral, not for one who is immoral. Monks, the mental aspiration of one who is moral succeeds because of its purity.

"Here again, monks, a certain one gives a gift to an ascetic or a brahmin - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. He expects a return for what he gives. He has heard: 'The gods of Brahmā's company are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods of Brahmā's company!' He fixes that mind, determines that mind, develops that mind. That mind of his, liberated in what is inferior, not developed further, leads to rebirth there. Upon the body's collapse at death, he is reborn in the company of the gods of Brahmā's company. And this I say for one who is moral, not for one who is immoral; for one without lust, not for one with lust. The mental aspiration of one who is moral succeeds, monks, because of being without lust. These, monks, are the eight rebirths through giving." The fifth.

6. The Discourse on Ways of Making Merit

36. "There are, monks, these three ways of making merit. What three? The way of making merit consisting of giving, the way of making merit consisting of morality, the way of making merit consisting of meditation. Here, monks, a certain person has done the way of making merit consisting of giving to a limited extent, has done the way of making merit consisting of morality to a limited extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in human misfortune.

Here again, monks, a certain person has done the way of making merit consisting of giving to a moderate extent, has done the way of making merit consisting of morality to a moderate extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in human good fortune.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in the company of the gods ruled by the four great kings. Therein, monks, the four great kings, having done the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpass the gods ruled by the four great kings in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in the company of the Thirty-three gods. Therein, monks, Sakka, the lord of the gods, having done the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpasses the Thirty-three gods in ten respects - in divine life span, etc. in divine tangible objects.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in the company of the Yāma gods. Therein, monks, Suyāma the young god, having done the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpasses the Yāma gods in ten respects - in divine life span, etc. in divine tangible objects.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in the company of the Tusita gods. Therein, monks, Santusita the young god, having done the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpasses the Tusita gods in ten respects - in divine life span, etc. in divine tangible objects.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. He, upon the body's collapse at death, is reborn in the company of the gods who delight in creation. Therein, monks, Sunimmita the young god, having done

the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpasses the gods who delight in creation in ten respects - in divine life span, etc. in divine tangible objects.

Here again, monks, a certain person has done the way of making merit consisting of giving to an exceeding extent, has done the way of making merit consisting of morality to an exceeding extent, does not attain the way of making merit consisting of meditation. Upon the body's collapse at death, he is reborn in the company of the gods who control what is created by others. Therein, monks, the young god Vasavattī, having done the way of making merit consisting of giving excessively, having done the way of making merit consisting of morality excessively, surpasses the gods who control what is created by others in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects. These, monks, are the three ways of making merit." The sixth.

7. The Discourse on the Good Person's Giving

37. "There are, monks, these eight gifts of a good person. What are the eight? One gives what is pure, one gives what is superior, one gives in proper time, one gives what is allowable, one gives with discrimination, one gives repeatedly, while giving one makes the mind confident, having given one is delighted. These, monks, are the eight gifts of a good person."

"Pure, superior, in proper time, allowable drink and food;
One gives a gift repeatedly, to the good fields, the practitioners of the holy life.

"Indeed not remorseful, having given up much material gain;
Gifts given thus, those with insight praise.

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

8. The Discourse on the Good Person

38. "A good person, monks, being born in a family, exists for the benefit, welfare, and happiness of many people - he exists for the benefit, welfare, and happiness of mother and father; he exists for the benefit, welfare, and happiness of children and wife; he exists for the benefit, welfare, and happiness of slaves, workmen and servants; he exists for the benefit, welfare, and happiness of friends and colleagues; he exists for the benefit, welfare, and happiness of deceased spirits; he exists for the benefit, welfare, and happiness of the king; he exists for the benefit, welfare, and happiness of deities; he exists for the benefit, welfare, and happiness of ascetics and brahmins.

"Just as, monks, a great rain cloud, bringing forth all the crops, exists for the benefit, welfare, and happiness of many people; just so, monks, a good person, being born in a family, exists for the benefit, welfare, and happiness of many people - he exists for the benefit, welfare, and happiness of mother and father; he exists for the benefit, welfare, and happiness of children and wife; he exists for the benefit, welfare, and

happiness of slaves, workmen and servants; he exists for the benefit, welfare, and happiness of friends and colleagues; he exists for the benefit, welfare, and happiness of deceased spirits; he exists for the benefit, welfare, and happiness of the king; he exists for the benefit, welfare, and happiness of deities; he exists for the benefit, welfare, and happiness of ascetics and brahmins."

"Indeed for the benefit of many, the wise one dwelling in a house;
Mother and father first, unwearied day and night.

"He venerates with reason, recollecting what was done before;
The homeless ones gone forth, he honours the practitioners of the holy life.

"With established faith he venerates, having known the teachings, and well-behaved;
Beneficial to the king, beneficial to the gods, beneficial to relatives and friends.

"He is beneficial to all, well established in the Good Teaching;
Having removed the stain of stinginess, he attains a safe world."The eighth.

9. The Discourse on Streams

39. "Monks, there are these eight streams of merit, streams of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. What are the eight? Here, monks, a noble disciple has gone for refuge to the Buddha. This, monks, is the first stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

"Furthermore, monks, a noble disciple has gone for refuge to the Teaching. This, monks, is the second stream of merit, etc. leads to.

"Furthermore, monks, a noble disciple has gone for refuge to the Community. This, monks, is the third stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

"There are, monks, these five gifts, great gifts, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Which five? Here, monks, a noble disciple, having abandoned the killing of living beings, abstains from killing living beings. A noble disciple who abstains from killing living beings, monks, gives safety to immeasurable beings, gives freedom from enmity, gives freedom from affliction. Having given safety to immeasurable beings, having given freedom from enmity, having given freedom from affliction, he becomes a partaker of immeasurable safety, freedom from enmity, freedom from affliction. This, monks, is the first gift, great gift, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. This,

monks, is the fourth stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

"Furthermore, monks, a noble disciple, having abandoned taking what is not given, abstains from taking what is not given, etc. having abandoned sexual misconduct, abstains from sexual misconduct, etc. having abandoned lying, abstains from lying, etc. having abandoned spirits, liquor and intoxicants that cause negligence, abstains from spirits, liquor and intoxicants that cause negligence. A noble disciple who abstains from spirits, liquor and intoxicants that cause negligence, monks, gives safety to immeasurable beings, gives freedom from enmity, gives freedom from affliction. Having given safety to immeasurable beings, having given freedom from enmity, having given freedom from affliction, he becomes a partaker of immeasurable safety, freedom from enmity, freedom from affliction. This, monks, is the fifth gift, great gift, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. This, monks, is the eighth stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. These, monks, are the eight streams of merit, streams of the wholesome, nutriments of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness." The ninth.

10. The Discourse on the Result of Misconduct

40. "Killing living beings, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of killing living beings, for one who has become a human being, it is conducive to a short life span.

"Taking what is not given, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of taking what is not given, for one who has become a human being, it is conducive to disaster of wealth.

"Sexual misconduct, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of sexual misconduct, for one who has become a human being, it is conducive to enmity with rivals.

"Lying, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of lying, for one who has become a human being, it is conducive to false accusation.

"Divisive speech, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of divisive speech, for one who has become a human being, it is conducive to breaking with friends.

"Harsh speech, monks, when practised, developed, and cultivated, is conducive to

hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of harsh speech, for one who has become a human being, it is conducive to disagreeable sounds.

"Idle chatter, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of idle chatter, for one who has become a human being, it is conducive to speech not to be heeded.

"Drinking spirits and liquor, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest result of drinking spirits and liquor, for one who has become a human being, it is conducive to madness." The tenth.

The Chapter on Giving is the fourth.

Its summary:

Two on giving and subject matter, field, rebirths through giving;
Function, two on good persons, outflow and result.

5. The Chapter on the Observance Day

1. The Discourse on the Observance in Brief

41. 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, the Observance endowed with eight factors, when observed, is rich in result, of great benefit, of great brightness, of great pervasion. And how, monks, is the Observance endowed with eight factors, when observed, rich in result, of great benefit, of great brightness, of great pervasion? Here, monks, a noble disciple considers thus - 'For as long as life lasts, the Worthy Ones, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, they dwell concerned for the welfare of all living beings. I too today, for this night and this day, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, I dwell concerned for the welfare of all living beings. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this first factor.

'For as long as life lasts, the Worthy Ones, having abandoned taking what is not given, abstain from taking what is not given; taking only what is given, expecting only what is given, they dwell in purity through non-stealing. I too today, for this night and this day, having abandoned taking what is not given, abstain from taking what is not given; taking only what is given, expecting only what is given, I dwell in purity through non-stealing. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this second factor.

'For as long as life lasts, the Worthy Ones, having abandoned unchaste conduct, live

the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. I too today, for this night and this day, having abandoned unchaste conduct, live the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this third factor.

'For as long as life lasts, the Worthy Ones, having abandoned false speech, abstain from false speech; they speak the truth, are devoted to truth, reliable, trustworthy, not deceivers of the world. I too today, for this night and this day, having abandoned false speech, abstain from false speech; I speak the truth, am devoted to truth, reliable, trustworthy, not a deceiver of the world. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this fourth factor.

'For as long as life lasts, the Worthy Ones, having abandoned spirits, liquor and intoxicants that cause negligence, abstain from spirits, liquor and intoxicants that cause negligence. I too today, for this night and this day, having abandoned spirits, liquor and intoxicants that cause negligence, abstain from spirits, liquor and intoxicants that cause negligence. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this fifth factor.

"For the length of one's life the Worthy Ones eat only one meal a day, abstaining from eating at night, abstaining from eating at the improper time. Today I too, for this night and this day, eat only one meal a day, abstaining from eating at night, abstaining from eating at the improper time. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this sixth factor.

"For the length of one's life the Worthy Ones, having abandoned dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying themselves, abstain from dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying themselves. Today I too, for this night and this day, having abandoned dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying myself, abstain from dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying myself. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this seventh factor.

"For the length of one's life the Worthy Ones, having abandoned high and luxurious beds, abstain from high and luxurious beds; they use a low sleeping place - either a small bed or a grass mat. Today I too, for this night and this day, having abandoned high and luxurious beds, abstain from high and luxurious beds; I use a low sleeping place - either a small bed or a grass mat. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this eighth factor. The Observance possessed of eight factors observed thus, monks, is of great fruit, of great benefit, of great brightness, of great pervasion. The first.

2. The Discourse on the Observance in Detail

42. "Monks, the Observance endowed with eight factors, when observed, is rich in result, of great benefit, of great brightness, of great pervasion. And how, monks, is the Observance endowed with eight factors, when observed, rich in result, of great benefit, of great brightness, of great pervasion? Here, monks, a noble disciple considers thus - 'For as long as life lasts, the Worthy Ones, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, they dwell concerned for the welfare of all living beings. I too today, for this night and this day, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, I dwell concerned for the welfare of all living beings. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this first factor. Etc.

"For the length of one's life the Worthy Ones, having abandoned high and luxurious beds, abstain from high and luxurious beds; they use a low sleeping place - either a small bed or a grass mat. Today I too, for this night and this day, having abandoned high and luxurious beds, abstain from high and luxurious beds; I use a low sleeping place - either a small bed or a grass mat. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this eighth factor. The Observance endowed with eight factors observed thus, monks, is rich in result, of great benefit, of great brightness, of great pervasion.

"How rich in result is it, how great in benefit, how great in brightness, how great in pervasion? Just as, monks, if one were to exercise sovereign lordship over these sixteen great countries abounding in the seven treasures, as follows - the Aṅgas, the Magadhans, the Kāsis, the Kosalans, the Vajjis, the Mallas, the Cetis, the Vaṅgas, the Kurus, the Pañcālas, the Macchas, the Sūrasenas, the Assakas, the Avantis, the Gandhāras, the Kambojas - this is not worth a sixteenth fraction of the Observance endowed with eight factors. What is the reason for this? Insignificant, monks, is human kingship compared with divine happiness.

"Fifty human years, monks, are one day and night for the gods ruled by the four great kings. By that night, thirty nights make a month. By that month, twelve months make a year. By that year, five hundred divine years is the life-span of the gods ruled by the four great kings. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings. It was with reference to this, monks, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"A hundred human years, monks, are one day and night for the Thirty-three gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year a divine thousand years is the life-span of the Thirty-three gods. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the Thirty-three gods. It was with reference to this, monks, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Monks, two hundred human years is one day and night for the Yāma gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year two divine thousand years is the life-span of the Yāma gods. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Yāma gods. It was with reference to this, monks, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Monks, four hundred human years is one day and night for the Tusita gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year four divine thousand years is the life-span of the Tusita gods. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Tusita gods. It was with reference to this, monks, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Monks, eight hundred human years is one day and night for the gods who delight in creation. By that night, thirty nights make a month. By that month, twelve months make a year. By that year eight divine thousand years is the life-span of the gods who delight in creation. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who delight in creation. It was with reference to this, monks, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Monks, sixteen hundred human years is one day and night for the gods who control what is created by others. By that night, thirty nights make a month. By that month, twelve months make a year. By that year sixteen divine thousand years is the life-span of the gods who control what is created by others. There is the possibility, monks, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who control what is created by others. It was with reference to this, monks, that it was said - 'Human kingship is insignificant compared with divine happiness.'"

"One should not kill a living being, nor take what is not given,
One should not speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
One should not eat at night, eating at the improper time.

"One should not wear garlands, nor should one use perfumes,
One should sleep on a bed or on the ground on a rug;
This indeed they call the Observance with eight factors,
Made known by the Buddha, who has reached the end of suffering.

"Both the moon and the sun, beautiful to see,
Go around illuminating as far as they reach;
Those dispellers of darkness, moving through the sky,
Shine in the heavens, illuminating the directions.

"Whatever wealth is found in between here,
Pearls, gems, and excellent lapis lazuli;
Horn-gold and also gold,
What is called native gold and refined gold.

"Of the Observance endowed with eight factors,
They are not worth even a sixteenth fraction;
The radiance of the moon and all the hosts of stars.

"Therefore a woman and a man who are moral,
Should observe the Observance endowed with eight factors;
Having made merits that yield happiness,
Blameless, they go to the heavenly state." The second.

3. The Discourse to Visākhā

43. On one occasion the Blessed One was dwelling at Sāvattihī in the Eastern Park, in Migāramātā's mansion. Then Visākhā, Migāra's mother, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this - "The Observance endowed with eight factors, Visākhā, when observed, is rich in result, of great benefit, of great brightness, of great pervasion. And how, Visākhā, is the Observance endowed with eight factors, when observed, rich in result, of great benefit, of great brightness, of great pervasion? Here, Visākhā, a noble disciple considers thus - 'For as long as life lasts, the Worthy Ones, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, they dwell concerned for the welfare of all living beings. I too today, for this night and this day, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, I dwell concerned for the welfare of all living beings. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this first factor. Etc.

"For the length of one's life the Worthy Ones, having abandoned high and luxurious beds, abstain from high and luxurious beds; they use a low sleeping place - either a small bed or a grass mat. Today I too, for this night and this day, having abandoned high and luxurious beds, abstain from high and luxurious beds; I use a low sleeping place - either a small bed or a grass mat. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this eighth factor. The Observance endowed with eight factors observed thus, Visākhā, is rich in result, of great benefit, of great brightness, of great pervasion.

"How rich in result is it, how great in benefit, how great in brightness, how great in pervasion? Just as, Visākhā, if one were to exercise sovereign lordship over these sixteen great countries abounding in the seven treasures, as follows - the Aṅgas, the Magadhans, the Kāsis, the Kosalans, the Vajjis, the Mallas, the Cetis, the Vaṅgas, the Kurus, the Pañcālas, the Macchas, the Sūrasenas, the Assakas, the Avantis, the Gandhāras, the Kambojas - this is not worth a sixteenth fraction of the Observance endowed with eight factors. What is the reason for this? Insignificant, Visākhā, is human kingship compared with divine happiness.

"Fifty human years, Visākhā, are one day and night for the gods ruled by the four great kings. By that night, thirty nights make a month. By that month, twelve months make a year. By that year, five hundred divine years is the life-span of the gods ruled by the four great kings. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, a human hundred years is one day and night for the Thirty-three gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year, a thousand years is the life-span of the Thirty-three gods. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Thirty-three gods. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, two hundred human years... etc. four hundred years... etc. eight hundred years... etc. sixteen hundred years is one day and night for the gods who control what is created by others. By that night, thirty nights make a month. By that month, twelve months make a year. By that year sixteen divine thousand years is the life-span of the gods who control what is created by others. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who control what is created by others. It was with reference to this, Visākhā, that it was said - 'Human kingship is insignificant compared with divine happiness.'"

"One should not kill a living being, nor take what is not given,
One should not speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
One should not eat at night, eating at the improper time.

"One should not wear garlands, nor should one use perfumes,
One should sleep on a bed or on the ground on a rug;
This indeed they call the Observance with eight factors,
Made known by the Buddha, who has reached the end of suffering.

"Both the moon and the sun, beautiful to see,
Go around illuminating as far as they reach;
Those dispellers of darkness, moving through the sky,
Shine in the heavens, illuminating the directions.

"Whatever wealth is found in between here,
Pearls, gems, and excellent lapis lazuli;
Horn-gold and also gold,
What is called native gold and refined gold.

"Of the Observance endowed with eight factors,
They are not worth even a sixteenth fraction;
The radiance of the moon and all the hosts of stars.

"Therefore a woman and a man who are moral,
Should observe the Observance endowed with eight factors;
Having made merits that yield happiness,
Blameless, they go to the heavenly state." The third.

4. The Discourse to Vāseṭṭha

44. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the lay follower Vāseṭṭha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the lay follower Vāseṭṭha seated to one side, the Blessed One said this - "The Observance endowed with eight factors, Vāseṭṭha, when observed, is rich in result... etc. Blameless, they go to the heavenly state."

When this was said, the lay follower Vāseṭṭha said this to the Blessed One - "May my dear relatives and blood-relations, venerable sir, observe the Observance endowed with eight factors; it would be for the welfare and happiness of my dear relatives and blood-relations for a long time. If even all the warriors, venerable sir, were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, venerable sir... etc. merchants... workers were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of all the workers for a long time."

"So it is, Vāseṭṭha, so it is, Vāseṭṭha! If even all the warriors, Vāseṭṭha, were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, Vāseṭṭha... etc. merchants... workers were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of all the workers for a long time. If even the world with its gods, Vāseṭṭha, with its Māras, with its Brahmās, the generation with its ascetics and brahmins, with its gods and humans, were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of the world with its gods, with its Māras, with its Brahmās, of the generation with its ascetics and brahmins, with its gods and humans, for a long time. If even these great sal trees, Vāseṭṭha, were to observe the Observance endowed with eight factors, it would be for the welfare and happiness of these great sal trees for a long time. What then to say of a human being!" The fourth.

5. The Discourse on Bojjha

45. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the female lay follower Bojjhā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the female lay follower Bojjhā seated to one side, the Blessed One said this:

"The Observance endowed with eight factors, Bojjhā, when observed, is rich in result, of great benefit, of great brightness, of great pervasion. And how, Bojjhā, is the Observance endowed with eight factors, when observed, rich in result, of great benefit, of great brightness, of great pervasion? Here, Bojjhā, a noble disciple considers thus: 'For as long as life lasts, the Worthy Ones, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, they dwell concerned for the welfare of all

living beings. I too today, for this night and this day, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, I dwell concerned for the welfare of all living beings. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is endowed with this first factor. Etc.

"For the length of one's life the Worthy Ones, having abandoned high and luxurious beds, abstain from high and luxurious beds; they use a low sleeping place - either a small bed or a grass mat. Today I too, for this night and this day, having abandoned high and luxurious beds, abstain from high and luxurious beds; I use a low sleeping place - either a small bed or a grass mat. By this factor I imitate the Worthy Ones, and the Observance will have been observed by me.' One is possessed of this eighth factor. The Observance endowed with eight factors observed thus, Bojjhā, is rich in result, of great benefit, of great brightness, of great pervasion.

"How rich in result is it, how great in benefit, how great in brightness, how great in pervasion? Just as, Bojjhā, if one were to exercise sovereign lordship over these sixteen great countries abounding in the seven treasures, as follows - the Aṅgas, the Magadhans, the Kāsis, the Kosalans, the Vajjis, the Mallas, the Cetis, the Vaṅgas, the Kurus, the Pañcālas, the Macchas, the Sūrasenas, the Assakas, the Avantis, the Gandhāras, the Kambojas - this is not worth a sixteenth fraction of the Observance endowed with eight factors. What is the reason for this? Insignificant, Bojjhā, is human kingship compared with divine happiness.

"Fifty human years, Bojjhā, are one day and night for the gods ruled by the four great kings. By that night, thirty nights make a month. By that month, twelve months make a year. By that year, five hundred divine years is the life-span of the gods ruled by the four great kings. There is the possibility, Bojjhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings. It was with reference to this, Bojjhā, that it was said -'Insignificant is human kingship compared with divine happiness.'"

"Bojjhā, a human hundred years... etc. those, Bojjhā, two hundred human years... etc. four hundred years... etc. eight hundred years... etc. sixteen hundred years is one day and night for the gods who control what is created by others. By that night, thirty nights make a month. By that month, twelve months make a year. By that year sixteen divine thousand years is the life-span of the gods who control what is created by others. There is the possibility, Bojjhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who control what is created by others. It was with reference to this, Bojjhā, that it was said -'Human kingship is insignificant compared with divine happiness.'"

"One should not kill a living being, nor take what is not given,
One should not speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
One should not eat at night, eating at the improper time.

"One should not wear garlands, nor should one use perfumes,

One should sleep on a bed or on the ground on a rug;
This indeed they call the Observance with eight factors,
Made known by the Buddha, who has reached the end of suffering.

"Both the moon and the sun, beautiful to see,
Go around illuminating as far as they reach;
Those dispellers of darkness, moving through the sky,
Shine in the heavens, illuminating the directions.

"Whatever wealth is found in between here,
Pearls, gems, and excellent lapis lazuli;
Horn-gold and also gold,
What is called native gold and refined gold.

"Of the Observance endowed with eight factors,
They are not worth even a sixteenth fraction;
The radiance of the moon and all the hosts of stars.

"Therefore a woman and a man who are moral,
Should observe the Observance endowed with eight factors;
Having made merits that yield happiness,
Blameless, they go to the heavenly state." The fifth.

6. The Discourse on Anuruddha

46. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Anuruddha had gone for the day's abiding and was in seclusion. Then several deities belonging to the Agreeable-bodied realm approached the Venerable Anuruddha; having approached, they paid respect to the Venerable Anuruddha and stood to one side. Standing to one side, those deities said this to the Venerable Anuruddha - "We, venerable sir Anuruddha, are deities named the Agreeable-bodied; we exercise supremacy and wield control in three states. We, venerable sir Anuruddha, whatever colour we wish for, such colour we obtain with reason and cause; whatever sound we wish for, such sound we obtain with reason and cause; whatever happiness we wish for, such happiness we obtain with reason and cause. We, venerable sir Anuruddha, are deities named the Agreeable-bodied; we exercise supremacy and wield control in these three states."

Then this occurred to the Venerable Anuruddha: "Oh, may all these deities become blue, of blue complexion, with blue clothes and blue ornaments!" Then those deities, having understood the Venerable Anuruddha's mind, all became blue, of blue complexion, with blue clothes and blue ornaments.

Then this occurred to the Venerable Anuruddha: "Oh, may all these deities become yellow, etc. may all become red, may all become white, of white complexion, with white clothes and white ornaments!" Then those deities, having understood the Venerable Anuruddha's mind, all became white, of white complexion, with white clothes and white ornaments.

Then those deities - one sang, one danced, and one snapped her fingers. Just as the sound of a five-piece musical ensemble, well-trained, well-played, struck by skilled

musicians, is lovely, enticing, desirable, affectionate, and intoxicating; just so, the sound of those deities' ornaments was lovely, enticing, desirable, affectionate, and intoxicating. Then the Venerable Anuruddha withdrew his faculties.

Then those deities, thinking "The venerable Anuruddha does not consent," disappeared right there. Then the Venerable Anuruddha, 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 Anuruddha said this to the Blessed One -

"Here I, venerable sir, had gone for the day's abiding and was in seclusion. Then, venerable sir, several deities belonging to the Agreeable-bodied realm approached me; having approached, they paid respect to me and stood to one side. Standing to one side, venerable sir, those deities said this to me - 'We, venerable sir Anuruddha, are deities named the Agreeable-bodied; we exercise supremacy and wield control in three states. We, venerable sir Anuruddha, whatever colour we wish for, such colour we obtain with reason and cause; whatever sound we wish for, such sound we obtain with reason and cause; whatever happiness we wish for, such happiness we obtain with reason and cause. We, venerable sir Anuruddha, are deities named the Agreeable-bodied; we exercise supremacy and wield control in these three states.' Then, venerable sir, this occurred to me: 'Oh, may all these deities become blue, of blue complexion, with blue clothes and blue ornaments!' Then, venerable sir, those deities, having understood my mind, all became blue, of blue complexion, with blue clothes and blue ornaments.

"Then, venerable sir, this occurred to me: 'Oh, may all these deities be yellow, etc. may all be red, etc. may all be white, of white complexion, with white clothes and white ornaments.' Then, venerable sir, those deities, having understood my mind, all became white, of white complexion, with white clothes and white ornaments.

"Then, venerable sir, those deities - one sang, one danced, one snapped her fingers. Just as the sound of a five-piece musical ensemble, well-trained, well-played, struck by skilled musicians, is lovely, enticing, desirable, affectionate, and intoxicating; just so, the sound of those deities' ornaments was lovely, enticing, desirable, affectionate, and intoxicating. Then I, venerable sir, lowered my faculties.

"Then, venerable sir, those deities, thinking 'The noble Anuruddha does not consent,' disappeared right there. Possessed of how many qualities, venerable sir, does a woman, upon the body's collapse at death, become reborn in the company of the Manāpakāyika gods?"

"Possessed of eight qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods. Which eight? Here, Anuruddha, a woman to whom her mother and father give a husband, desiring her welfare, seeking her benefit, compassionate, out of compassion - for him she is one who rises early, one who retires late, one who is willing to do what is asked, one who conducts herself agreeably, one who speaks pleasantly.

"Whoever are her husband's elders - whether mother or father or ascetics and brahmins - she honours them, respects them, reveres them, venerates them, and when they have arrived, she honours them with a seat and water.

"Whatever are her husband's internal household activities - whether wool or cotton - therein she is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange.

"Whatever is her husband's internal household - whether slaves or servants or labourers - she knows what has been done as done and what has not been done as not done, she knows the strength and weakness of the sick, and she distributes the solid and soft food according to their due share.

"Whatever wealth or grain or gold her husband brings, that she safeguards with protection and guarding, and therein she is not a gambler, not a thief, not a drunkard, not a destroyer.

"And she is a female lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community.

"And she is virtuous - she abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence.

"And she is generous. She 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.

"Possessed of these eight qualities, Anuruddha, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods."

"He who supports her always, constantly ardent and zealous;
That man who gives all desires, her husband - she does not despise.

"And a good woman should not anger her husband with jealous speech;
And all those venerable to her husband, the wise woman honours.

"Industrious, not lazy, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"The woman who thus conducts herself, following her husband's wish and will;
The Agreeable gods are those, where she is reborn." The sixth.

7. The Second Discourse to Visākhā

47. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Then Visākhā, Migāra's mother, etc. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this -

"Possessed of eight qualities, Visākhā, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods. Which eight? Here, Visākhā, a woman to whom her mother and father give a husband, desiring her welfare, seeking her benefit, compassionate, out of compassion - for him she is one who rises early, one who retires late, one who is willing to do what is asked, one who conducts herself agreeably, one who speaks pleasantly, etc.

"And she is generous. She 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. Possessed of these eight qualities, Visākhā, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods."

"He who supports her always, constantly ardent and zealous;
That man who gives all desires, her husband - she does not despise.

"And a good woman should not anger her husband with jealous speech;
And all those venerable to her husband, the wise woman honours.

"Industrious, not lazy, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"The woman who thus conducts herself, following her husband's wish and will;
The Agreeable gods are those, where she is reborn." The seventh.

8. The Discourse to Nakulamātā

48. On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Then the woman householder Nakulamātā approached the Blessed One; having approached, etc. To the woman householder Nakulamātā seated to one side, the Blessed One said this -

"Possessed of eight qualities, Nakulamātā, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods. Which eight? Here, Nakulamātā, a woman to whom her mother and father give a husband, desiring her welfare, seeking her benefit, compassionate, out of compassion - for him she is one who rises early, one who retires late, one who is willing to do what is asked, one who conducts herself agreeably, one who speaks pleasantly.

"Whoever are her husband's elders - whether mother or father or ascetics and brahmins - she honours them, respects them, reveres them, venerates them, and when they have arrived, she honours them with a seat and water.

"Whatever are her husband's internal household activities - whether wool or cotton - therein she is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange.

"Whatever is her husband's internal household - whether slaves or servants or labourers - she knows what has been done as done and what has not been done as not done, she knows the strength and weakness of the sick, and she distributes the solid and soft food according to their due share.

"Whatever wealth or grain or silver or gold her husband brings, that she safeguards with protection and guarding, and therein she is not a gambler, not a thief, not a drunkard, not a destroyer.

"And she is a female lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community.

"And she is virtuous - abstaining from killing living beings, etc. abstaining from spirits, liquor and intoxicants that cause negligence, etc.

"And she is generous; she 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.

"Possessed of these eight qualities, Nakulamātā, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods."

"He who supports her always, constantly ardent and zealous;
That man who gives all desires, her husband - she does not despise.

"And a good woman should not anger her husband with jealous speech;
And all those venerable to her husband, the wise woman honours.

"Industrious, not lazy, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"The woman who thus conducts herself, following her husband's wish and will;
The Agreeable gods are those, where she is reborn." The eighth.

9. The First Discourse on This World

49. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Then Visākhā, Migāra's mother, approached the Blessed One, etc. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this -

"Visākhā, a woman possessed of four qualities is practising for victory in this world, this world is won. With which four? Here, Visākhā, a woman has well-arranged household activities, has an included retinue, behaves agreeably to her husband, guards what has been brought.

"And how, Visākhā, does a woman have well-arranged household activities? Here, Visākhā, a woman, whatever are her husband's internal household activities - whether wool or cotton - therein she is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. Thus, Visākhā, a woman has well-arranged household activities.

"And how, Visākhā, does a woman have an included retinue? Here, Visākhā, a woman, whatever is her husband's internal household - whether slaves or servants or labourers - she knows what has been done as done and what has not been done as not done, she knows the strength and weakness of the sick, and she distributes the solid and soft food according to their due share. Thus, Visākhā, a woman has an included retinue.

"And how, Visākhā, does a woman behave agreeably to her husband? Here, Visākhā, a woman does not transgress what is reckoned as disagreeable to her husband, even for the sake of her life. Thus, Visākhā, a woman behaves agreeably to her husband.

"And how, Visākhā, does a woman guard what has been brought? Here, Visākhā, a woman, whatever wealth or grain or silver or gold her husband brings, that she safeguards with protection and guarding, and therein she is not a gambler, not a

thief, not a drunkard, not a destroyer. Thus, Visākhā, a woman guards what has been brought. Possessed of these four qualities, Visākhā, a woman is practising for victory in this world, this world is won.

"Visākhā, a woman possessed of four qualities is practising for victory in the world beyond, the world beyond is won. With which four? Here, Visākhā, a woman is accomplished in faith, accomplished in morality, accomplished in generosity, accomplished in wisdom.

"And how, Visākhā, is a woman accomplished in faith? Here, Visākhā, a woman has faith, she believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Thus, Visākhā, a woman is accomplished in faith.

"And how, Visākhā, is a woman accomplished in morality? Here, Visākhā, a woman abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. Thus, Visākhā, is a woman accomplished in morality.

"And how, Visākhā, is a woman accomplished in generosity? Here, Visākhā, a woman 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. Thus, Visākhā, is a woman accomplished in generosity.

"And how, Visākhā, is a woman accomplished in wisdom? Here, Visākhā, a woman is wise, etc. Thus, Visākhā, is a woman accomplished in wisdom. Possessed of these four qualities, Visākhā, a woman is practising for victory in the world beyond, the world beyond has been undertaken."

"With work well-arranged, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"Accomplished in faith and morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"These eight qualities, in whatever woman they are found;
Her too they call virtuous, righteous, a speaker of truth.

"Accomplished in sixteen aspects, well-endowed with eight factors;
Such a virtuous female lay follower;
Is reborn in the agreeable heavenly world." The ninth.

10. The Second Discourse on This World

50. "Monks, a woman possessed of four qualities is practising for victory in this world, this world is won. With which four? Here, monks, a woman has well-arranged household activities, has an included retinue, behaves agreeably to her husband, guards what has been brought.

"And how, monks, does a woman have well-arranged household activities? Here, monks, a woman, whatever are her husband's internal household activities, etc. Thus, monks, a woman has well-arranged household activities.

"And how, monks, does a woman have an included retinue? Here, monks, a woman, whatever is her husband's internal household, etc. Thus, monks, a woman has an included retinue.

"And how, monks, does a woman behave agreeably to her husband? Here, monks, a woman does not transgress what is reckoned as disagreeable to her husband, even for the sake of her life. Thus, monks, a woman behaves agreeably to her husband.

"And how, monks, does a woman guard what has been brought? Here, monks, a woman, whatever her husband brings, etc. Thus, monks, a woman guards what has been brought. Possessed of these four qualities, monks, a woman is practising for victory in this world, this world is won.

"Monks, a woman possessed of four qualities is practising for victory in the world beyond, the world beyond is won. With which four? Here, monks, a woman is accomplished in faith, accomplished in morality, accomplished in generosity, accomplished in wisdom.

"And how, monks, is a woman accomplished in faith? Here, monks, a woman has faith, etc. Thus, monks, a woman is accomplished in faith.

"And how, monks, is a woman accomplished in morality? Here, monks, a woman abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. Thus, monks, a woman is accomplished in morality.

"And how, monks, is a woman accomplished in generosity? Here, monks, a woman dwells at home with a mind free from the stain of stinginess, etc. Thus, monks, a woman is accomplished in generosity.

"And how, monks, is a woman accomplished in wisdom? Here, monks, a woman is wise, etc. Thus, monks, a woman is accomplished in wisdom. Possessed of these four qualities, monks, a woman is practising for victory in the world beyond, the world beyond has been undertaken."

"With work well-arranged, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"Accomplished in faith and morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"These eight qualities, in whatever woman they are found;
Her too they call virtuous, righteous, a speaker of truth.

"Accomplished in sixteen aspects, well-endowed with eight factors;
Such a virtuous female lay follower, is reborn in the agreeable heavenly world." The tenth.

The Chapter on the Observance is the fifth.

Its summary:

In brief, in detail, Visākhā, Vāsetṭha, Bojjhā as the fifth;
Anuruddha, again Visākhā, Nakulā, pertaining to this world two.

The First Fifty is complete.



ABOUT THIS TRANSLATION

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

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