

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)

09. The Book of the Nines (09. Navakanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

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PaliVerse

4. The Collection of the Numerical Discourses

09. The Book of the Nines

The Collection of the Numerical Discourses

The Book of the Nines

1. The First Fifty

1. The Chapter on Enlightenment

1. The Discourse on Enlightenment

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks -

"If, monks, heterodox wandering ascetics were to ask thus - 'What, friend, is the proximate cause for the development of the factors pertaining to enlightenment?' - thus asked, you, monks, how would you answer those heterodox wandering ascetics?" "The teachings have the Blessed One as their root, venerable sir, etc. 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 -

"If, monks, heterodox wandering ascetics were to ask thus - 'What, friend, is the proximate cause for the development of the factors pertaining to enlightenment?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus -

"Here, friend, a monk has good friends, good companions, good associates. This, friend, is the first proximate cause for the development of the factors pertaining to enlightenment.

"Furthermore, friend, 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. This, friend, is the second proximate cause for the development of the factors pertaining to enlightenment.

"Furthermore, friend, a monk - whatever talk is conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he is one who obtains at will, obtains without difficulty, obtains without trouble. This, friend, is the third proximate cause for the development of the factors pertaining to enlightenment.

"Furthermore, friends, 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, friend, is the fourth proximate cause for the development of the factors pertaining to enlightenment.

"Furthermore, friend, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This, friend, is the fifth proximate cause for the development of the factors pertaining to enlightenment."

"For a monk with good friends, monks, good companions, good associates, this is to be expected - he will be virtuous, he will dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he will train in them.

"For a monk with good friends, monks, good companions, good associates, this is to be expected - whatever talk is conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he will be one who obtains at will, obtains without difficulty, obtains without trouble.

"For a monk with good friends, monks, good companions, good associates, this is to be expected - he will dwell 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.

"For a monk with good friends, monks, good companions, good associates, this is to be expected - he will be wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering.

"And further, monks, by that monk, having been established in these five qualities, four qualities are to be further developed - foulness is to be developed for the abandoning of lust, friendliness is to be developed for the abandoning of anger, mindfulness of breathing is to be developed for the arrest of applied thought, perception of impermanence is to be developed for the uprooting of the conceit 'I am'. For one perceiving impermanence, monks, perception of non-self becomes established. One perceiving non-self attains the uprooting of the conceit 'I am' - Nibbāna in this very life." The first.

2. The Discourse on Guidance

2. Then a certain monk approached the Blessed One; having approached the Blessed One... etc. Seated to one side, that monk said this to the Blessed One -

"'Accomplished in support, accomplished in support', venerable sir, is said. In what way, venerable sir, is a monk accomplished in support?" "If, monk, a monk in dependence on faith abandons the unwholesome and develops the wholesome, that unwholesome is indeed abandoned by him. If, monk, a monk in dependence on shame... etc. If, monk, a monk in dependence on moral fear... etc. If, monk, a monk in

dependence on energy... etc. If, monk, a monk in dependence on wisdom abandons the unwholesome and develops the wholesome, that unwholesome is indeed abandoned by him. That unwholesome of that monk is abandoned, well abandoned, which is abandoned having seen with noble wisdom."

"And further, monk, by that monk, having been established in these five qualities, four are to be dwelt in as decisive supports. Which four? Here, monk, a monk, after reflection, uses one thing; after reflection, endures one thing; after reflection, avoids one thing; after reflection, dispels one thing. Thus, monk, a monk is accomplished in support." The second.

3. The Discourse on Meghiya

3. On one occasion the Blessed One was dwelling at Cālikā on Cālikā Mountain. Now at that time the Venerable Meghiya was the Blessed One's attendant. Then the Venerable Meghiya approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the Venerable Meghiya said this to the Blessed One - "I wish, venerable sir, to enter Jantugāma for almsfood." "Now do as you think fit, Meghiya."

Then the Venerable Meghiya, having dressed in the earlier period of the day, taking his bowl and robe, entered Jantugāma for almsfood. Having walked for almsfood in Jantugāma, after the meal, having returned from his alms round, he approached the bank of the river Kimikālā. The Venerable Meghiya, walking up and down for leg exercise on the bank of the river Kimikālā, wandering about, saw a mango grove, pleasing and delightful. Having seen him, this occurred to him: "This mango grove is indeed pleasing and delightful. This is indeed suitable for a son of good family desirous of striving, for striving. If the Blessed One would permit me, I would come to this mango grove for striving."

Then the Venerable Meghiya 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 Meghiya said this to the Blessed One - "Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Jantugāma for almsfood. Having walked for almsfood in Jantugāma, after the meal, having returned from my alms round, I approached the bank of the river Kimikālā. I saw, venerable sir, walking up and down for leg exercise on the bank of the river Kimikālā, wandering about, a mango grove, pleasing and delightful. Having seen him, this occurred to me: 'This mango grove is indeed pleasing and delightful. This is indeed suitable for a son of good family desirous of striving, for striving. If the Blessed One would permit me, I would come to this mango grove for striving.' If the Blessed One would permit me, I would go to that mango grove for striving." "Wait for now, Meghiya! I am alone for now until some other monk comes."

For the second time the Venerable Meghiya said this to the Blessed One - "For the Blessed One, venerable sir, there is nothing further to be done, there is no adding to what has been done. But for me, venerable sir, there is something further to be done, there is adding to what has been done. If the Blessed One would permit me, I would go to that mango grove for striving." "Wait for now, Meghiya, I am alone for now until some other monk comes."

For the third time the Venerable Meghiya said this to the Blessed One - "For the Blessed One, venerable sir, there is nothing further to be done, there is no adding to what has been done. But for me, venerable sir, there is something further to be done, there is adding to what has been done. If the Blessed One would permit me, I would go to that mango grove for striving." "When you speak of striving, Meghiya, what could we say! Now do as you think fit, Meghiya."

Then the Venerable Meghiya, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, approached that mango grove; having approached, having plunged into that mango grove, he sat down for the day's abiding at the foot of a certain tree. Then as the Venerable Meghiya was dwelling in that mango grove, for the most part three evil unwholesome thoughts occurred to him, as follows - sensual thought, thought of anger, thought of violence. Then this occurred to the Venerable Meghiya - "Wonderful indeed, friend, marvellous indeed, friend! Indeed through faith we have gone forth from home into homelessness; and yet we are beset by these three evil unwholesome thoughts -by sensual thought, by thought of anger, by thought of violence."

Then the Venerable Meghiya 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 Meghiya said this to the Blessed One -

"Here, venerable sir, as I was dwelling in that mango grove, for the most part three evil unwholesome thoughts occurred to me, as follows - sensual thought, thought of anger, thought of violence. Then, venerable sir, this occurred to me: 'Wonderful indeed, friend, marvellous indeed, friend! Indeed through faith we have gone forth from home into homelessness; and yet we are beset by these three evil unwholesome thoughts - by sensual thought, by thought of anger, by thought of violence.'"

"For the unripe liberation of mind, Meghiya, five qualities lead to ripening. Which five? Here, Meghiya, a monk has good friends, good companions, good associates. For the unripe liberation of mind, Meghiya, this is the first quality that leads to ripening.

"Furthermore, Meghiya, 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. For the unripe liberation of mind, Meghiya, this is the second quality that leads to ripening.

"Furthermore, Meghiya, whatever talk is conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he is one who obtains at will, obtains without difficulty, obtains without trouble. For the unripened liberation of mind, Meghiya, this is the third quality that leads to ripening.

"Furthermore, Meghiya, 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. For the unripened liberation of mind, Meghiya, this is the fourth quality that leads to ripening.

"Furthermore, Meghiya, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. For the unripened liberation of mind, Meghiya, this is the fifth quality that leads to ripening.

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - 'he will be virtuous, etc. having accepted the training rules he will train in them.'

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - 'whatever talk is conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, etc. talk about knowledge and vision of liberation - of such talk he will be one who obtains at will, obtains without difficulty, obtains without trouble.'

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - 'he will dwell putting forth strenuous energy, etc. not shirking the responsibility regarding wholesome mental states.'

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - 'he will be wise, etc. leading rightly to the complete elimination of suffering.'

"And further, Meghiya, by that monk, having been established in these five qualities, four qualities are to be further developed - foulness is to be developed for the abandoning of lust, friendliness is to be developed for the abandoning of anger, mindfulness of breathing is to be developed for the arrest of applied thought, perception of impermanence is to be developed for the uprooting of the conceit 'I am'. For one perceiving impermanence, Meghiya, perception of non-self becomes established. One perceiving non-self attains the uprooting of the conceit 'I am' - Nibbāna in this very life." The third.

4. The Discourse on Nandaka

4. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Nandaka was instructing, encouraging, inspiring, and gladdening the monks in the assembly hall with a talk on the Teaching. Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he stood outside the door-porch, waiting for the end of the talk. Then the Blessed One, having understood that the talk had ended, cleared his throat and knocked on the door-bolt. Those monks opened the door for the Blessed One.

Then the Blessed One, having entered the assembly hall, sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Nandaka - "Long indeed, Nandaka, was this exposition of the Teaching that occurred to you for the monks. Even my back aches from standing outside the door-porch, waiting for the end of the talk."

When this was said, the Venerable Nandaka, appearing embarrassed, said this to the

Blessed One - "But we, venerable sir, did not know that the Blessed One was standing outside the door-porch. For if we, venerable sir, had known that the Blessed One was standing outside the door-porch, even this much would not have occurred to us."

Then the Blessed One, having understood that the Venerable Nandaka appeared embarrassed, said this to the Venerable Nandaka - "Good, good, Nandaka! This indeed, Nandaka, is proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should sit together engaged in a talk on the Teaching. When you have gathered together, Nandaka, there are two things to be done - either a talk on the Teaching or noble silence. A monk, Nandaka, has faith, but is not moral. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith and be moral?' But when, Nandaka, a monk has faith and is moral, thus he is complete in that factor.

"A monk, Nandaka, has faith and is moral, but is not an obtainer of internal concentration of mind. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, and be an obtainer of internal concentration of mind?' But when, Nandaka, a monk has faith, is moral, and is an obtainer of internal concentration of mind, thus he is complete in that factor.

"A monk, Nandaka, has faith, is moral, and is an obtainer of internal concentration of mind, but is not an obtainer of insight into phenomena through higher wisdom. Thus he is incomplete in that factor. Just as, Nandaka, there might be a four-footed creature. One of its feet is inferior and defective. Thus it would be incomplete in that factor. Just so, Nandaka, a monk has faith, is moral, and is an obtainer of internal concentration of mind, but is not an obtainer of insight into phenomena through higher wisdom. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be an obtainer of internal concentration of mind, and be an obtainer of insight into phenomena through higher wisdom?'"

"But when, Nandaka, a monk has faith and is moral, and is an obtainer of internal concentration of mind, and is an obtainer of insight into phenomena through higher wisdom, thus he is complete in that factor." This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered the dwelling.

Then the Venerable Nandaka, not long after the Blessed One had departed, addressed the monks - "Now, friends, the Blessed One, having revealed the holy life that is complete in its entirety and pure by means of four terms, rose from his seat and entered the dwelling - 'A monk, Nandaka, has faith, but is not moral. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - "How may I have faith and be moral?" But when, Nandaka, a monk has faith and is moral, thus he is complete in that factor. A monk, Nandaka, has faith and is moral, but is not an obtainer of internal concentration of mind, etc. and is an obtainer of internal concentration of mind, but is not an obtainer of insight into phenomena through higher wisdom, thus he is incomplete in that factor. Just as, Nandaka, if there were a four-footed creature, and one of its feet were inferior and defective, thus it would be incomplete in that factor. Just so, Nandaka, a monk has faith and is moral, and is an obtainer of internal concentration of mind, but is not an obtainer of insight into phenomena through higher wisdom, thus he is incomplete in that factor, therefore that factor should be fulfilled - "How may I have faith and be moral, and be an

obtainer of internal concentration of mind, and be an obtainer of insight into phenomena through higher wisdom?" But when, Nandaka, a monk has faith and is moral, and is an obtainer of internal concentration of mind, and is an obtainer of insight into phenomena through higher wisdom, thus he is complete in that factor.'

"There are, friends, these five benefits of hearing the Teaching at the right time and of discussing the Teaching at the right time. Which five? Here, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. In whatever way, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing, reveals the holy life that is complete in its entirety and pure, in that way he becomes dear to the Teacher, agreeable, respected and esteemed. This, friends, is the first benefit of hearing the Teaching at the right time and of discussing the Teaching at the right time.

"Furthermore, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. In whatever way, friends, a monk expounds the Teaching to monks, good in the beginning, etc. he reveals the holy life, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. This, friends, is the second benefit of hearing the Teaching at the right time and of discussing the Teaching at the right time.

"Furthermore, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. In whatever way, friends, a monk expounds the Teaching to monks, good in the beginning, etc. he reveals the holy life, in that way he sees the profound passage of meaning in that teaching, having pierced through with wisdom. This, friends, is the third benefit of hearing the Teaching at the right time and of discussing the Teaching at the right time.

"Furthermore, friends, a monk expounds the Teaching to monks, good in the beginning, etc. he reveals the holy life. In whatever way, friends, a monk expounds the Teaching to monks, good in the beginning, etc. he reveals the holy life, in that way his fellow monks in the holy life esteem him further - 'Certainly this venerable one has attained or is attaining.' This, friends, is the fourth benefit of hearing the Teaching at the right time and of discussing the Teaching at the right time.

"Furthermore, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. In whatever way, friends, a monk expounds the Teaching to monks, good in the beginning, good in the middle, good in the end, with meaning and with phrasing, reveals the holy life that is complete in its entirety and pure, therein those monks who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage, having heard that Teaching, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. But those

monks there who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge, having heard that Teaching, they dwell devoted to pleasant abiding in the present life. This, friends, is the fifth benefit of hearing the Teaching at the right time and of discussion of the Teaching at the right time. These, friends, are the five benefits of hearing the Teaching at the right time and of discussion of the Teaching at the right time." The fourth.

5. The Discourse on the Powers

5. "There are, monks, these four powers. What are the four? The power of wisdom, the power of energy, the power of blamelessness, the power of inclusiveness. And what, monks, is the power of wisdom? Whatever mental states are wholesome and reckoned as wholesome, whatever mental states are unwholesome and reckoned as unwholesome, whatever mental states are blameworthy and reckoned as blameworthy, whatever mental states are blameless and reckoned as blameless, whatever mental states are dark and reckoned as dark, whatever mental states are bright and reckoned as bright, whatever mental states are to be cultivated and reckoned as to be cultivated, whatever mental states are not to be cultivated and reckoned as not to be cultivated, whatever mental states are not befitting the noble ones and reckoned as not befitting the noble ones, whatever mental states are befitting the noble ones and reckoned as befitting the noble ones - those mental states are well seen and well practised by him with wisdom. This is called, monks, the power of wisdom.

"And what, monks, is the power of energy? Whatever mental states are unwholesome and reckoned as unwholesome, whatever mental states are blameworthy and reckoned as blameworthy, whatever mental states are dark and reckoned as dark, whatever mental states are not to be cultivated and reckoned as not to be cultivated, whatever mental states are not befitting the noble ones and reckoned as not befitting the noble ones - for the abandoning of those mental states he generates desire, strives, arouses energy, exerts the mind, and strives. Whatever mental states are wholesome and reckoned as wholesome, whatever mental states are blameless and reckoned as blameless, whatever mental states are bright and reckoned as bright, whatever mental states are to be cultivated and reckoned as to be cultivated, whatever mental states are befitting the noble ones and reckoned as befitting the noble ones - for the attainment of those mental states he generates desire, strives, arouses energy, exerts the mind, and strives. This is called, monks, the power of energy.

"And what, monks, is the power of blamelessness? Here, monks, a noble disciple is possessed of blameless bodily action, possessed of blameless verbal action, possessed of blameless mental action. This is called, monks, the power of blamelessness.

"And what, monks, is the power of inclusiveness? There are, monks, these four ways of supporting others - giving, endearing speech, beneficent conduct, impartiality. This is the foremost of gifts, monks, namely the gift of the Teaching. This is the foremost

of endearing speech, monks, namely teaching the Teaching again and again to one who is desirous and who listens with an attentive ear. This is the foremost of beneficent conduct, monks, namely encouraging, settling, and establishing one without faith in the accomplishment of faith, one who is immoral in the accomplishment of morality, etc. one who is stingy in the accomplishment of generosity, etc. one who is unwise in the accomplishment of wisdom - encouraging, settling, and establishing. This is the foremost of impartiality, monks, namely a stream-enterer is impartial with a stream-enterer, a once-returner is impartial with a once-returner, a non-returner is impartial with a non-returner, a Worthy One is impartial with a Worthy One. This is called, monks, the power of inclusiveness. These, monks, are the four powers.

"Monks, a noble disciple possessed of these four powers has transcended five fears. Which five? Fear of livelihood, fear of ill-repute, fear of timidity in assemblies, fear of death, fear of an unfortunate realm. That noble disciple, monks, considers thus - 'I do not fear the fear of livelihood. Why should I fear the fear of livelihood? I have these four powers - the power of wisdom, the power of energy, the power of blamelessness, the power of inclusiveness. One who is unwise would fear the fear of livelihood. One who is lazy would fear the fear of livelihood. One whose bodily action, verbal action, and mental action are blameworthy would fear the fear of livelihood. One who is not inclusive would fear the fear of livelihood. I do not fear the fear of ill-repute, etc. I do not fear the fear of timidity in assemblies, etc. I do not fear the fear of death, etc. I do not fear the fear of an unfortunate realm. Why should I fear the fear of an unfortunate realm? I have these four powers - the power of wisdom, the power of energy, the power of blamelessness, the power of inclusiveness. One who is unwise would fear the fear of an unfortunate realm. One who is lazy would fear the fear of an unfortunate realm. One whose bodily action, verbal action, and mental action are blameworthy would fear the fear of an unfortunate realm. One who is not inclusive would fear the fear of an unfortunate realm. Monks, a noble disciple possessed of these four powers has transcended these five fears.'" The fifth.

6. The Discourse on Association

6. There the Venerable Sāriputta addressed the monks - etc. The Venerable Sāriputta said this -

"A person too, friends, should be known as twofold - to be associated with and not to be associated with. A robe too, friends, should be known as twofold - to be used and not to be used. Almsfood too, friends, should be known as twofold - to be associated with and not to be associated with. A lodging too, friends, should be known as twofold - to be used and not to be used. A village and market town too, friends, should be known as twofold - to be associated with and not to be associated with. A region of a country too, friends, should be known as twofold - to be associated with and not to be associated with.

"'A person too, friends, should be known as twofold - to be associated with and not to be associated with' - thus indeed this was said. Dependent on what was this said? Therein, whatever person one would know thus - 'When I associate with this person, unwholesome mental states increase and wholesome mental states decline; and whatever requisites for life should be obtained by one gone forth - requisites of robes,

almsfood, lodging, and medicine for the sick - those are obtained with difficulty; and the goal of asceticism for the sake of which I went forth from home into homelessness does not go to fulfilment through development' - by that person, friends, that person should be departed from whether by night-time or by daytime, having considered thus, without asking permission, he should not be followed.

"Therein, whatever person one would know thus - 'When I associate with this person, unwholesome mental states increase and wholesome mental states decline; and whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging, and medicine for the sick - those are obtained with little difficulty; and the goal of asceticism for the sake of which I went forth from home into homelessness does not go to fulfilment through development' - by that person, friends, that person should be departed from, having considered thus, without asking permission, he should not be followed.

"Therein, whatever person one would know thus - 'When I associate with this person, unwholesome mental states decline and wholesome mental states increase; and whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging, and medicine for the sick - those are obtained with difficulty; and the goal of asceticism for the sake of which I went forth from home into homelessness goes to fulfilment through development' - by that person, friends, that person should be followed, having considered thus, he should not depart.

"Therein, whatever person one would know thus - 'When I associate with this person, unwholesome mental states decline and wholesome mental states increase; and whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging, and medicine for the sick - those are obtained with little difficulty; and the purpose for which I went forth from home into homelessness, that goal of asceticism goes to fulfilment through development' - by that person, friends, that person should be followed for life, he should not depart, even if being driven away. 'A person too, friends, should be known as twofold - to be associated with and not to be associated with' - thus what was said, this was said dependent on that.

""A robe too, friends, should be known as twofold -to be practised and not to be practised' - thus indeed this was said. Dependent on what was this said? Therein, whatever robe one would know thus - 'When I practise this robe, unwholesome mental states increase and wholesome mental states decline' - such robe should not be practised. Therein, whatever robe one would know thus - 'When I practise this robe, unwholesome mental states decline and wholesome mental states increase' - such robe should be practised. 'A robe too, friends, should be known as twofold -to be practised and not to be practised' - thus what was said, this was said dependent on that.

""Almsfood too, friends, should be known as twofold -to be associated with and not to be associated with' - thus indeed this was said. Dependent on what was this said? Therein, whatever almsfood one would know thus - 'When I practise this almsfood, unwholesome mental states increase and wholesome mental states decline' - such almsfood should not be practised. Therein, whatever almsfood one would know thus - 'When I practise this almsfood, unwholesome mental states decline and wholesome

mental states increase' - such almsfood should be practised. 'Almsfood too, friends, should be known as twofold - to be associated with and not to be associated with' - thus what was said, this was said dependent on that.

"'Lodging too, friends, should be known as twofold -to be practised and not to be practised' - thus indeed this was said. Dependent on what was this said? Therein, whatever lodging one would know thus - 'When I practise this lodging, unwholesome mental states increase and wholesome mental states decline' - such lodging should not be practised. Therein, whatever lodging one would know thus - 'When I practise this lodging, unwholesome mental states decline and wholesome mental states increase' - such lodging should be practised. 'Lodging too, friends, should be known as twofold - to be practised and not to be practised' - thus what was said, this was said dependent on that.

"A village and market town too, friends, should be known as twofold -to be associated with and not to be associated with' - thus indeed this was said. Dependent on what was this said? Therein, whatever village and market town one would know thus: "When I frequent this village and market town, unwholesome mental states increase and wholesome mental states decline" - such a village and market town should not be frequented. Therein, whatever village and market town one would know thus: "When I frequent this village and market town, unwholesome mental states decline and wholesome mental states increase" - such a village and market town should be frequented. "A village and market town too, friends, should be known as twofold - to be associated with and not to be associated with' - thus what was said, this was said dependent on that.

"A region of the country too, friends, should be known as twofold -to be associated with and not to be associated with' - thus indeed this was said. Dependent on what was this said? Therein, whatever region of the country one would know thus: "When I frequent this region of the country, unwholesome mental states increase and wholesome mental states decline" - such a region of the country should not be frequented. Therein, whatever region of the country one would know thus: "When I frequent this region of the country, unwholesome mental states decline and wholesome mental states increase" - such a region of the country should be frequented. "A region of the country too, friends, should be known as twofold -to be frequented and not to be frequented" - thus what was said, this was said dependent on that. The sixth.

7. The Discourse on the Learned

7. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the wandering ascetic Sutavā approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Sutavā said this to the Blessed One -

"On one occasion, venerable sir, the Blessed One was dwelling right here at Rājagaha in Giribbaja. There, venerable sir, I heard from the Blessed One face to face, I received face to face - 'Sutavā, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one

who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing five states - a monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life, a monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft, a monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse, a monk who has eliminated the mental corruptions is incapable of speaking a conscious lie, a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder.' Was this, venerable sir, well heard by me from the Blessed One, rightly grasped, well attended to, well considered?"

"Truly this was, Sutavā, well heard by you, rightly grasped, well attended to, well considered. Both formerly, Sutavā, and now I say thus - 'That monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing nine states - a monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life, a monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft, a monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse, a monk who has eliminated the mental corruptions is incapable of speaking a conscious lie, a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder, a monk who has eliminated the mental corruptions is incapable of going to bias through desire, a monk who has eliminated the mental corruptions is incapable of going to bias through hatred, a monk who has eliminated the mental corruptions is incapable of going to bias through delusion, a monk who has eliminated the mental corruptions is incapable of going to bias through fear.' Both formerly, Sutavā, and now I say thus - 'That monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing these nine states.'" The seventh.

8. The Discourse on Silver

8. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the wandering ascetic Sajjha approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Sajjha said this to the Blessed One -

"On one occasion, venerable sir, the Blessed One was dwelling right here at Rājagaha in Giribbaja. There, venerable sir, I heard from the Blessed One face to face, I received face to face - 'Sajjha, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing five states - a monk who has

eliminated the mental corruptions is incapable of intentionally depriving a living being of life, a monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft, a monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse, a monk who has eliminated the mental corruptions is incapable of speaking a conscious lie, a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder.' Was this, venerable sir, well heard by me from the Blessed One, rightly grasped, well attended to, well considered?"

"Truly this was, Saggiha, well heard by you, rightly grasped, well attended to, well considered. Both formerly, Saggiha, and now I say thus - 'That monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing nine states - a monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life, etc. a monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder, a monk who has eliminated the mental corruptions is incapable of rejecting the Buddha, a monk who has eliminated the mental corruptions is incapable of rejecting the Teaching, a monk who has eliminated the mental corruptions is incapable of rejecting the Community, a monk who has eliminated the mental corruptions is incapable of rejecting the training.' Both formerly, Saggiha, and now I say thus - 'That monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is incapable of transgressing these nine states.'" The eighth.

9. The Person Discourse

9. "Monks, there are these nine persons existing and found in the world. Which nine? A Worthy One, one practising for arahantship, a non-returner, one practising for the realisation of the fruition of non-returning, a once-returner, one practising for the realisation of the fruition of once-returning, a stream-enterer, one practising for the realisation of the fruition of stream-entry, a worldling - these, monks, are the nine persons existing and found in the world." The ninth.

10. The Discourse on Those Worthy of Gifts

10. "Monks, there are these nine persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which nine? A Worthy One, one practising for arahantship, a non-returner, one practising for the realisation of the fruition of non-returning, a once-returner, one practising for the realisation of the fruition of once-returning, a stream-enterer, one practising for the realisation of the fruition of stream-entry, one of change-of-lineage - these, monks, are the nine persons worthy of offerings, etc. an unsurpassed field of merit for the world." The tenth.

The Chapter on Enlightenment is the first.

Its summary:

Highest Enlightenment and Guidance, Meghiya, Nandaka, Power;
Association, Learned, Sajjha, Person, and by Worthy of Offerings.

2. The Chapter on the Lion's Roar

1. The Discourse on the Lion's Roar

11. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One - "My rains residence at Sāvattthī has been completed, venerable sir. I wish, venerable sir, to set out on a journey through the country." "Now do as you think fit, Sāriputta." Then the Venerable Sāriputta, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, departed. Then a certain monk, not long after the Venerable Sāriputta had departed, said this to the Blessed One - "The Venerable Sāriputta, venerable sir, having knocked against me without apologising, has departed on a journey." Then the Blessed One addressed a certain monk - "Come, monk, in my name address Sāriputta - 'The Teacher calls you, friend Sāriputta.'" "Yes, venerable sir," that monk replied to the Blessed One and approached the Venerable Sāriputta; having approached, he said this to the Venerable Sāriputta - "The Teacher calls you, friend Sāriputta." "Yes, friend," the Venerable Sāriputta assented to that monk.

Now at that time the Venerable Mahāmoggallāna and the Venerable Ānanda, having taken a key, were wandering about the monastery - "Come forth, venerable sirs, come forth, venerable sirs! Now the Venerable Sāriputta will roar the lion's roar in the presence of the Blessed One." 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: "Here, Sāriputta, a certain fellow in the holy life has made a complaint - 'The Venerable Sāriputta, venerable sir, having knocked against me without apologising, has departed on a journey.'"

"Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, on the earth they throw what is pure, they throw what is impure, they throw faeces, they throw urine, they throw spittle, they throw pus, they throw blood, and the earth is not troubled or ashamed or disgusted on that account; just so indeed I, venerable sir, dwell with a mind like the earth, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, in water they wash what is pure, they wash what is impure, they wash faeces, they wash urine, they wash spittle, they wash pus, they wash blood, and the water is not troubled or ashamed or disgusted on that account; just so indeed I, venerable sir, dwell with a mind like water, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, fire burns what is pure, burns what is impure, burns faeces, they wash urine, they wash spittle, they wash pus, burns blood, and the fire is not troubled or ashamed or disgusted on that account; just so indeed I, venerable sir, dwell with a mind like fire, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, air blows upon what is pure, blows upon what is impure, blows upon faeces, they wash urine, they wash spittle, they wash pus, blows upon blood, and the air is not troubled or ashamed or disgusted on that account; just so indeed I, venerable sir, dwell with a mind like air, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, a duster wipes what is pure, wipes what is impure, wipes faeces, they wash urine, they wash spittle, they wash pus, wipes blood, and the duster is not troubled or ashamed or disgusted on that account; just so indeed I, venerable sir, dwell with a mind like a duster, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, an outcast boy or an outcast girl, with a basket in hand, dressed in rags, when entering a village or a market town, enters having established a humble mind; just so indeed I, venerable sir, dwell with a mind like an outcast boy or an outcast girl, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, a bull with broken horns, gentle, well tamed, well disciplined, wandering from road to road, from crossroads to crossroads, does not harm anything with foot or horn; just so indeed I, venerable sir, dwell with a mind like a bull with broken horns, extensive, exalted, limitless, without enmity, without ill-will. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, a woman or a man, young, youthful, fond of adornment, having bathed the head, would be troubled, ashamed, and disgusted by a snake carcass or a dog carcass or a human carcass hung around the neck; just so indeed I,

venerable sir, am troubled, ashamed, and disgusted by this foul body. Surely, venerable sir, one in whom mindfulness of the body is not established in the body might knock against a fellow in the holy life here without apologising and depart on a journey.

"Just as, venerable sir, a man might carry about a saucepan for frying fat, full of holes large and small, oozing and dripping; just so indeed I, venerable sir, carry about this body, full of holes large and small, oozing and dripping. Surely, venerable sir, one in whose body mindfulness of the body is not established might insult a fellow in the holy life here and depart on a journey without making amends."

Then that monk, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, said this to the Blessed One - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I accused the Venerable Sāriputta with what is untrue, hollow, false, and not factual. May the Blessed One, venerable sir, accept my transgression as a transgression for the sake of restraint in the future." "Truly, monk, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you accused Sāriputta with what is untrue, hollow, false, and not factual. But since you, monk, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, monk, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

Then the Blessed One addressed the Venerable Sāriputta - "Forgive, Sāriputta, this foolish man, before his head splits into seven pieces right here." "I forgive, venerable sir, that venerable one if that venerable one says thus to me - 'May that venerable one also forgive me.'" The first.

2. The Discourse on With Residue of Clinging

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

Now at that time, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - "Whoever indeed, friends, with residue of clinging dies, all such are not released from hell, not released from the animal realm, not released from the sphere of ghosts, not released from the realm of misery, the unfortunate realm, the nether world." Then the Venerable Sāriputta neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, he rose from his seat and departed - "I shall understand the meaning of this statement in the presence of the Blessed One."

Then the Venerable Sāriputta, having walked for almsfood in Sāvathī, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Sāvathī for almsfood. Then, venerable sir, this occurred to me: 'It is still very early to walk for almsfood in Sāvathī; What if I were to approach the park of the heterodox wandering ascetics?' Then, venerable sir, I approached the park of the heterodox wandering ascetics; having approached, I exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, I sat down to one side. Now at that time, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - 'Whoever indeed, friends, with residue of clinging dies, all such are not released from hell, not released from the animal realm, not released from the sphere of ghosts, not released from the realm of misery, the unfortunate realm, the nether world.' Then, venerable sir, I neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, I rose from my seat and departed - 'I shall understand the meaning of this statement in the presence of the Blessed One.'"

"And who, Sāriputta, are the heterodox wandering ascetics, foolish and inexperienced, and who will know one with residue of clinging as 'with residue of clinging,' or one without residue of clinging as 'without residue of clinging'!

"There are these nine persons, Sāriputta, with residue of clinging, who when dying are released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world. Which nine? Here, Sāriputta, a certain person is one who fulfils morality, one who fulfils concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval. This, Sāriputta, is the first person with residue of clinging who when dying is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Furthermore, Sāriputta, here a certain person is one who fulfils the moral precepts, one who fulfils concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna after the interval, etc. becomes an attainer of final nibbāna without exertion, etc. becomes an attainer of final nibbāna through exertion, etc. becomes an upstream-goer heading toward the Akaniṭṭha realm. This, Sāriputta, is the fifth person with residue of clinging who, when dying, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Furthermore, Sāriputta, here a certain person is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who,

having come to this world only once more, makes an end of suffering. This, Sāriputta, is the sixth person with residue of clinging who, when dying, is released from hell, etc. released from the realm of misery, the unfortunate realm, the nether world.

"Furthermore, Sāriputta, here a certain person is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the three mental fetters, becomes one who has sown the seed of rebirth one last time, having produced just one human existence, he makes an end of suffering. This, Sāriputta, is the seventh person with residue of clinging who, when dying, is released from hell, etc. released from the realm of misery, the unfortunate realm, the nether world.

"Furthermore, Sāriputta, here a certain person is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the three mental fetters, becomes a family-to-family goer, having transmigrated and wandered through two or three families, he makes an end of suffering. This, Sāriputta, is the eighth person with residue of clinging who, when dying, is released from hell, etc. released from the realm of misery, the unfortunate realm, the nether world.

"Furthermore, Sāriputta, here a certain person is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He, with the utter elimination of the three mental fetters, becomes one with seven rebirths at the utmost, having transmigrated and wandered among gods and humans for seven rebirths at the utmost, he makes an end of suffering. This, Sāriputta, is the ninth person with residue of clinging who, when dying, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"And who, Sāriputta, are the heterodox wandering ascetics, foolish and inexperienced, and who will know one with residue of clinging as 'one with residue of clinging', or one without residue of clinging as 'one without residue of clinging'! These, Sāriputta, are the nine persons with residue of clinging who, when dying, are released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world. Until now, Sāriputta, this exposition of the Teaching has not occurred to me for monks, nuns, male lay followers, and female lay followers. What is the reason for this? Lest having heard this exposition of the Teaching they might fall into negligence. But, Sāriputta, this exposition of the Teaching has been spoken by me with the intention of answering a question." The second.

3. The Discourse about Koṭṭhika

13. Then the Venerable Mahākoṭṭhika approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced in the present life become for me action to be experienced in a future state'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced as pleasant become for me action to be experienced as unpleasant'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced as pleasant become for me action to be experienced as unpleasant'?" "No indeed, friend."

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced as unpleasant become for me action to be experienced as pleasant'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced when fully ripened become for me action to be experienced when not fully ripened'?" "No indeed, friend."

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced when not fully ripened become for me action to be experienced when fully ripened'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced much become for me action to be experienced little'?" "No indeed, friend."

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced little become for me action to be experienced much'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is to be experienced become for me action that is not to be experienced'?" "No indeed, friend."

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: 'May whatever action is not to be experienced become for me action that is to be experienced'?" "No indeed, friend."

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May whatever action is to be experienced in the present life become for me action to be experienced in a future state?' - thus asked, you say 'No indeed, friend.'

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May whatever action is to be experienced in a future state become for me action to be experienced in the present life?' - thus asked, you say 'No indeed, friend.'

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May whatever action is to be experienced as pleasant become for me action to be experienced as unpleasant?' - thus asked, you say 'No indeed, friend.'

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May whatever action is to be experienced as unpleasant become for me action to be experienced as pleasant?' - thus asked, you say 'No indeed, friend.'

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May whatever action is to be experienced when fully ripened become for me action to be experienced when not fully ripened?" - thus asked, you say 'No indeed, friend.'

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May that action of mine to be experienced when not fully ripened become to be experienced when fully ripened?" - thus asked, you say 'No indeed, friend.'

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May that action of mine to be experienced much become to be experienced little?" - thus asked, you say 'No indeed, friend.'

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May that action of mine to be experienced little become to be experienced much?" - thus asked, you say 'No indeed, friend.'

"Now what, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May that action of mine that is to be experienced become not to be experienced?" - thus asked, you say 'No indeed, friend.'

"But, friend Sāriputta, is the holy life lived under the Blessed One for this purpose: May that action of mine that is not to be experienced become to be experienced?" - thus asked, you say 'No indeed, friend.' For what purpose then, friend, is the holy life lived under the Blessed One?"

"That which, friend, is unknown, unseen, unattained, unrealised, not fully realised - for the knowledge of that, for the vision of that, for the attainment of that, for the realisation of that, for the full realisation of that, the holy life is lived under the Blessed One." "This is suffering" - this, friend, is unknown, unseen, unattained, unrealised, not fully realised. For the knowledge of that, for the vision of that, for the attainment of that, for the realisation of that, for the full realisation of that, the holy life is lived under the Blessed One. 'This is the origin of suffering' - this, friend, etc. 'This is the cessation of suffering' - this, friend, etc. 'This is the practice leading to the cessation of suffering' - this, friend, is unknown, unseen, unattained, unrealised, not fully realised. For the knowledge of that, for the vision of that, for the attainment of that, for the realisation of that, for the full realisation of that, the holy life is lived under the Blessed One. This, friend, is unknown, unseen, unattained, unrealised, not fully realised. For the knowledge of that, for the vision of that, for the attainment of that, for the realisation of that, for the full realisation of that, the holy life is lived under the Blessed One." The third.

4. The Discourse on Samiddhi

14. Then the Venerable Samiddhi approached the Venerable Sāriputta; having approached, he paid respect to the Venerable Sāriputta and sat down to one side. To the Venerable Samiddhi seated to one side, the Venerable Sāriputta said this - "What is the object, Samiddhi, from which a person's thoughts and applied thoughts arise?" "Having mentality-materiality as object, venerable sir." "But where, Samiddhi, do they go to diversity?" "In the elements, venerable sir." "But what is their origin, Samiddhi?" "Contact is their origin, venerable sir." "But what is their meeting point, Samiddhi?"

"Feeling is their meeting point, venerable sir." "But what is their chief, Samiddhi?"
"Concentration is their chief, venerable sir." "But what is their authority, Samiddhi?"
"Mindfulness is their authority, venerable sir." "But what is higher than them, Samiddhi?"
"Wisdom is higher, venerable sir." "But what is their core, Samiddhi?"
"Liberation is their core, venerable sir." "But what are they grounded upon, Samiddhi?"
"Grounded upon the Deathless, venerable sir."

"What is the object, Samiddhi, from which a person's thoughts and applied thoughts arise?" - thus asked, you say 'Having mentality-materiality as object, venerable sir.'
'But where, Samiddhi, do they go to diversity?' - thus asked, you say 'In the elements, venerable sir.'
'But what is their origin, Samiddhi?' - thus asked, you say 'Contact is their origin, venerable sir.'
'But what is their meeting point, Samiddhi?' - thus asked, you say 'Feeling is their meeting point, venerable sir.'
'But what is their chief, Samiddhi?' - thus asked, you say 'Concentration is their chief, venerable sir.'
'But what is their authority, Samiddhi?' - thus asked, you say 'Mindfulness is their authority, venerable sir.'
'But what is higher than them, Samiddhi?' - thus asked, you say 'Wisdom is higher, venerable sir.'
'But what is their core, Samiddhi?' - thus asked, you say 'Liberation is their core, venerable sir.'
'But what are they grounded upon, Samiddhi?' - thus asked, you say 'Grounded upon the Deathless, venerable sir.'
Good, good, Samiddhi! Good indeed that you, Samiddhi, answer each question as asked, but do not be conceited on that account." The fourth.

5. The Discourse on the Boil

15. "Just as, monks, a boil many years old. That boil would have nine wound openings, nine openings not made by breaking. From that, whatever would ooze forth - only impurity would ooze forth, only bad smell would ooze forth, only what is loathsome would ooze forth; whatever it would produce - only impurity would it produce, only bad smell would it produce, only what is loathsome would it produce.

'Boil', monks, this is a designation for this body made of the four primary elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. That boil would have nine wound openings, nine openings not made by breaking. From that, whatever oozes forth - only impurity oozes forth, only bad smell oozes forth, only what is loathsome oozes forth; whatever it produces - only impurity it produces, only bad smell it produces, only what is loathsome it produces. Therefore, monks, become disenchanted with this body." The fifth.

6. The Discourse on Perception

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

7. The Discourse on the Family

17. "Monks, a family possessed of nine factors is unsuitable to approach if not approached, and unsuitable to sit down at if approached. Which nine? They do not rise up in respect with an agreeable manner, they do not pay respect with an agreeable manner, they do not give a seat with an agreeable manner, they conceal what they have, even if there is much they give little, even if there is superior they give coarse, they give inattentively, not attentively, they do not sit close for the hearing of the Teaching, they do not listen to what is said. Monks, a family possessed of these nine factors is unsuitable to approach if not approached, and unsuitable to sit down at if approached.

"Monks, a family possessed of nine factors is suitable to approach if not approached, and suitable to sit down at if approached. Which nine? They rise up in respect with an agreeable manner, they pay respect with an agreeable manner, they give a seat with an agreeable manner, they do not conceal what they have, even if there is much they give much, even if there is superior they give superior, they give attentively, not inattentively, they sit close for the hearing of the Teaching, they listen to what is said. Monks, a family possessed of these nine factors is suitable to approach if not approached, and suitable to sit down at if approached." The seventh.

8. The Discourse on the Nine-Factored Observance

18. "Monks, the Observance endowed with nine factors, when observed, is rich in result, of great benefit, of great brightness, of great pervasion. And how, monks, is the Observance endowed with nine 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; I too today, 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.

"One dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. One is endowed with this ninth factor. The Observance endowed with nine factors observed thus, monks, is rich in result, of great benefit, of great brightness, of great pervasion." The eighth.

9. The Discourse on Deities

19. "This night, monks, many deities, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, they paid respect to me and stood to one side. Standing to one side, monks, those deities said this to me: 'Formerly, venerable sir, when we were human beings, those gone forth approached our houses. We, venerable sir, rose up for them, but we did not pay respect. We, venerable sir, with incomplete actions, remorseful, regretful, have been reborn in an inferior class.'

"Still other many deities, monks, having approached me, said this: 'Formerly, venerable sir, when we were human beings, those gone forth approached our houses. We, venerable sir, rose up for them and paid respect, but we did not give them a seat. We, venerable sir, with incomplete actions, remorseful, regretful, have been reborn in an inferior class.'

"Still other many deities, monks, having approached me, said this: 'Formerly, venerable sir, when we were human beings, those gone forth approached our houses. We, venerable sir, rose up for them, paid respect, and gave them a seat, but we did not share according to our ability, according to our strength... etc. we shared according to our ability, according to our strength, but we did not sit close for the hearing of the Teaching... etc. we sat close for the hearing of the Teaching, but we did not listen to the Teaching with ears inclined... etc. we listened to the Teaching with ears inclined, but having heard, we did not retain the Teaching... etc. having heard, we retained the Teaching, but we did not investigate the meaning of the teachings retained... etc. we investigated the meaning of the teachings retained, but having understood the meaning and having understood the Teaching, we did not proceed in accordance with the Teaching. We, venerable sir, with incomplete actions, remorseful, regretful, have been reborn in an inferior class.'

"Still other many deities, monks, having approached me, said this: 'Formerly, venerable sir, when we were human beings, those gone forth approached our houses. We, venerable sir, rose up for them, paid respect, gave them a seat, shared according to our ability, according to our strength, sat close for the hearing of the Teaching, listened to the Teaching with ears inclined, having heard, retained the Teaching, investigated the meaning of the teachings retained, and having understood the meaning and having understood the Teaching, proceeded in accordance with the Teaching. We, venerable sir, with complete actions, without remorse, without regret, have been reborn in a superior class.' These, monks, are tree-roots, these are empty houses. Meditate, monks, do not be negligent, do not be remorseful afterwards, just as those former deities." The ninth.

10. The Discourse on Velāma

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

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"Is giving given in your family, householder?" "Giving is given in my family, venerable sir; and that is coarse, porridge of broken rice with vinegar as a second." "Whether, householder, one gives a coarse gift or a superior one; and one gives it inattentively, one gives it without respect, one gives it not with one's own hand, one gives it as if throwing it away, one gives it without view of future result. Wherever the result of that gift arises, his mind does not incline to excellent enjoyment of food, his mind does not incline to excellent enjoyment of clothing, his mind does not incline to excellent enjoyment of vehicles, his mind does not incline to the enjoyment of the five excellent types of sensual pleasure. And those who are his sons or wives or slaves or servants or labourers, they too do not listen, do not lend an ear, do not apply their minds to final knowledge. What is the reason for this? For this, householder, is the result of actions done inattentively."

"Whether, householder, one gives a coarse gift or a superior one; and one gives it attentively, one gives it with respect, one gives it with one's own hand, one gives it not as if throwing it away, one gives it with view of future result. Wherever the result of that gift arises, his mind inclines to excellent enjoyment of food, his mind inclines to excellent enjoyment of clothing, his mind inclines to excellent enjoyment of vehicles, his mind inclines to the enjoyment of the five excellent types of sensual pleasure. And those who are his sons or wives or slaves or servants or labourers, they too listen, lend an ear, and apply their minds to final knowledge. What is the reason for this? For this, householder, is the result of actions done attentively."

"Once upon a time, householder, there was a brahmin named Velāma. He gave such a gift, a great gift. He gave eighty-four thousand golden bowls filled with silver, he gave eighty-four thousand silver bowls filled with gold, he gave eighty-four thousand bronze bowls filled with bullion, he gave eighty-four thousand elephants with golden ornaments, golden banners, covered with golden netting, he gave eighty-four thousand chariots draped with lion hides, draped with tiger hides, draped with panther hides, draped with pale-yellow woollen blankets, with golden ornaments, golden banners, covered with golden netting, he gave eighty-four thousand cows with fine cloth tethers, with bronze milk pails, he gave eighty-four thousand maidens adorned with jewelled earrings, he gave eighty-four thousand divans spread with long-fleeced woollen covers, spread with white woollen covers, spread with woollen coverlets embroidered with flowers, with excellent spreads of kadali deer hide, with canopies above, with red pillows at both ends, he gave eighty-four thousand ten million garments of fine linen, fine silk, fine wool, fine cotton - what need to speak of food, drink, hard food, soft food, lickable food, drinkable food? They flowed like rivers, I think."

"Now, householder, you might think thus - 'Surely another was the brahmin Velāma at that time, he gave that gift, that great gift.' But that, householder, should not be seen thus. I was the brahmin Velāma at that time. I gave that gift, that great gift. But in that gift, householder, there was no one worthy of offerings, no one purified that offering."

"Whatever, householder, the brahmin Velāma gave as a gift, as a great gift, if one were to feed a single person accomplished in right view, this would have more great results than that."

"And whoever would feed a hundred accomplished in right view, and whoever would feed one once-returned, this has more great results than that.

"And whoever would feed a hundred once-returned, and whoever would feed one non-returned... etc. and whoever would feed a hundred non-returned, and whoever would feed one Worthy One... and whoever would feed a hundred Worthy Ones, and whoever would feed one Individually Enlightened One... and whoever would feed a hundred Individually Enlightened Ones, and whoever would feed the Truth-finder, the Worthy One, the Perfectly Enlightened One... and whoever would feed the Community of monks headed by the Buddha... and whoever would have a dwelling built for the Community of the four directions... and whoever with a gladdened mind would go for refuge to the Buddha, the Teaching, and the Community... and whoever with a gladdened mind would take upon oneself the training rules - abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from spirits, liquor and intoxicants that cause negligence, and whoever would develop a mind of friendliness even for as long as the sniffing of a scent, this has more great results than that.

"And whatever, householder, the brahmin Velāma gave as a gift, a great gift, and whoever would feed one accomplished in right view... and whoever would feed a hundred accomplished in right view, and whoever would feed one once-returned... and whoever would feed a hundred once-returned, and whoever would feed one non-returned... and whoever would feed a hundred non-returned, and whoever would feed one Worthy One... and whoever would feed a hundred Worthy Ones, and whoever would feed one Individually Enlightened One... and whoever would feed a hundred Individually Enlightened Ones, and whoever would feed the Truth-finder, the Worthy One, the Perfectly Enlightened One... and whoever would feed the Community of monks headed by the Buddha, and whoever would have a dwelling built for the Community of the four directions... and whoever with a gladdened mind would go for refuge to the Buddha, the Teaching, and the Community, and whoever with a gladdened mind would take upon oneself the training rules - abstention from killing living beings... abstention from spirits, liquor and intoxicants that cause negligence, and whoever would develop a mind of friendliness even for as long as the sniffing of a scent, and whoever would develop the perception of impermanence even for a mere finger-snap, this has more great results than that." The tenth.

The Chapter on the Lion's Roar is the second.

Its summary:

Sound and with residue of clinging, with Koṭṭhika and Samiddhi;
Boil-perception, family, friendliness, deity, and with Velāma.

3. The Chapter on Abodes of Beings

1. The Discourse on Three States

21. "Monks, by three states the human beings of Uttarakuru surpass both the gods of the Thirty-three and the human beings of the Indian subcontinent. With which three? Without attachment, without possessions, with fixed life span, with distinctive

qualities - Monks, by these three states the human beings of Uttarakuru surpass both the gods of the Thirty-three and the human beings of the Indian subcontinent.

"Monks, by three states the gods of the Thirty-three surpass both the human beings of Uttarakuru and the human beings of the Indian subcontinent. With which three? In divine life span, in divine beauty, in divine happiness - Monks, by these three states the gods of the Thirty-three surpass both the human beings of Uttarakuru and the human beings of the Indian subcontinent.

"Monks, by three states the human beings of the Indian subcontinent surpass both the human beings of Uttarakuru and the gods of the Thirty-three. With which three? They are courageous, mindful, and here is the abiding by the holy life - Monks, by these three states the human beings of the Indian subcontinent surpass both the human beings of Uttarakuru and the gods of the Thirty-three." The first.

2. The Discourse on the Inferior Horse

22. "I will teach you, monks, three inferior horses and three inferior persons, three thoroughbred horses and three thoroughbred persons, three good thoroughbred horses and three good thoroughbred persons. Listen to that.

"And which, monks, are the three inferior horses? Here, monks, a certain inferior horse is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain inferior horse is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain inferior horse is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three inferior horses.

"And which, monks, are the three inferior persons? Here, monks, a certain inferior person is endowed with speed; not endowed with beauty, not endowed with height and girth. Here again, monks, a certain inferior person is endowed with speed and endowed with beauty; not endowed with height and girth. Here again, monks, a certain inferior person is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is an inferior person endowed with speed; not endowed with beauty, not endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he evades and does not answer. This I say is not his beauty. And he is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, an inferior person is endowed with speed; not endowed with beauty, not endowed with height and girth.

"And how, monks, is an inferior person endowed with speed and endowed with beauty; not endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is not an obtainer of the requisites of robes,

almsfood, lodging and medicine for the sick. This I say is not his height and girth. Thus, monks, an inferior person is endowed with speed and endowed with beauty; not endowed with height and girth.

"And how, monks, is a man-colt endowed with speed and endowed with beauty and endowed with height and girth? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus, monks, a man-colt is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three inferior persons.

"And which, monks, are the three thoroughbred horses? Here, monks, a certain thoroughbred horse... etc. is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three thoroughbred horses.

"And which, monks, are the three thoroughbred persons? Here, monks, a certain thoroughbred person... etc. is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is a thoroughbred person... etc. endowed with speed and endowed with beauty and endowed with height and girth? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus, monks, a man-thoroughbred is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three thoroughbred persons.

"And which, monks, are the three good thoroughbred horses? Here, monks, a certain good thoroughbred horse... etc. is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three good thoroughbred horses.

"And which, monks, are the three good thoroughbred persons? Here, monks, a certain good thoroughbred person... etc. is endowed with speed and endowed with beauty and endowed with height and girth.

"And how, monks, is a good thoroughbred person... etc. endowed with speed and endowed with beauty and endowed with height and girth? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This I say is his speed. But when asked a question about the higher teaching and higher discipline, he answers and does not evade. This I say is his beauty. And he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. This I say is his height and girth. Thus,

monks, a good thoroughbred person is endowed with speed and endowed with beauty and endowed with height and girth. These, monks, are the three good thoroughbred persons." The second.

3. The Discourse on Craving as Root

23. "I will teach you, monks, nine phenomena rooted in craving. Listen to that. And which, monks, are the nine phenomena rooted in craving? Dependent on craving there is quest, dependent on quest there is material gain, dependent on material gain there is judgment, dependent on judgment there is desire and lust, dependent on desire and lust there is holding, dependent on holding there is possession, dependent on possession there is stinginess, dependent on stinginess there is safeguarding, on account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be. These, monks, are the nine phenomena rooted in craving." The third.

4. The Discourse on Abodes of Beings

24. "Monks, there are these nine abodes of beings. Which nine? There are, monks, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first abode of beings.

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

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

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

"There are, monks, beings without perception and without experience, just as the non-percipient beings. This is the fifth abode of beings.

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

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

"There are, monks, beings who, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' have reached the plane of nothingness. This is the eighth abode of beings.

"There are, monks, beings who, having completely transcended the plane of nothingness, have reached the plane of neither-perception-nor-non-perception. This is the ninth abode of beings. These, monks, are the nine abodes of beings." The fourth.

5. The Discourse on Wisdom

25. "When, monks, for a monk the mind is well cultivated through wisdom, for that monk, monks, it is proper to say - 'I understand: '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 how, monks, is a monk's mind well cultivated through wisdom? 'My mind is without lust' - through wisdom the mind is well cultivated; 'my mind is without hate' - through wisdom the mind is well cultivated; 'my mind is without delusion' - through wisdom the mind is well cultivated; 'my mind is not subject to lust' - through wisdom the mind is well cultivated; 'my mind is not subject to hate' - through wisdom the mind is well cultivated; 'my mind is not subject to delusion' - through wisdom the mind is well cultivated; 'my mind is not subject to return to sensual existence' - through wisdom the mind is well cultivated; 'my mind is not subject to return to fine-material existence' - through wisdom the mind is well cultivated; 'my mind is not subject to return to immaterial existence' - through wisdom the mind is well cultivated. When, monks, for a monk the mind is well cultivated through wisdom, for that monk, monks, it is proper to say - 'I understand: '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.'" The fifth.

6. The Discourse on the Stone Pillar

26. On one occasion the Venerable Sāriputta and the Venerable Candikāputta were dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Venerable Candikāputta addressed the monks - "Devadatta, friends, expounds the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - 'I understand: '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.'"

When this was said, the Venerable Sāriputta said this to the Venerable Candikāputta - "Devadatta, friend Candikāputta, does not expound the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - 'I understand: '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.'" But thus, friend Candikāputta, Devadatta expounds the Teaching to the monks - 'Since, friends, for a monk the mind has been well cultivated by thought, for that monk it is proper for the explanation - 'I understand: '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.'"

For the second time the Venerable Candikāputta addressed the monks - "Devadatta, friends, expounds the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - 'I understand: '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.'"

For the second time the Venerable Sāriputta said this to the Venerable Candikāputta - "Devadatta, friend Candikāputta, does not expound the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - 'I understand: '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.'" But thus, friend Candikāputta, Devadatta expounds the Teaching to the monks - 'Since, friends, for a monk the mind has been well cultivated by thought, for that monk it is proper for the explanation - "I understand: '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.'"

For the third time the Venerable Candikāputta addressed the monks - "Devadatta, friends, expounds the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - "I understand: '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.'"

For the third time the Venerable Sāriputta said this to the Venerable Candikāputta - "Devadatta, friend Candikāputta, does not expound the Teaching thus to the monks - 'Since, friends, for a monk the mind has been cultivated by thought, for that monk it is proper for the explanation - "I understand: '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.'"

But thus, friend Candikāputta, Devadatta expounds the Teaching to the monks - 'Since, friends, for a monk the mind has been well cultivated by thought, for that monk it is proper for the explanation - "I understand: '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 how, friends, is a monk's mind well cultivated by the mind? 'My mind is without lust' - by the mind the mind is well cultivated; 'my mind is without hate' - by the mind the mind is well cultivated; 'my mind is without delusion' - by the mind the mind is well cultivated; 'my mind is not subject to lust' - by the mind the mind is well cultivated; 'my mind is not subject to hate' - by the mind the mind is well cultivated; 'my mind is not subject to delusion' - by the mind the mind is well cultivated; 'my mind is not subject to return to sensual existence' - by the mind the mind is well cultivated; 'my mind is not subject to return to fine-material existence' - by the mind the mind is well cultivated; 'my mind is not subject to return to immaterial existence' - by the mind the mind is well cultivated. For a monk with mind thus rightly liberated, friends, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away.

"Just as, friends, a stone pillar of sixteen cubits. Of that, eight cubits would be below having entered the foundation, eight cubits above the foundation. Then even if a severe wind and rain were to come from the eastern direction, it would not make it tremble, would not make it quake; even if from the western direction... even if from the northern direction... even if a severe wind and rain were to come from the southern direction, it would not make it tremble, would not make it quake. What is the reason for this? Because of the depth, friends, of the foundation, because of the stone pillar being well planted. Just so, friends, for a monk with mind thus rightly liberated, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away.

"Even if severe sounds cognisable by ear... odours cognisable by nose... flavours

cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind come into the range of the mind, they do not overpower his mind; his mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away." The sixth.

7. The First Discourse on Enmity

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

"When, householder, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"What are the five fears and enmities that are allayed? Whatever, householder, one who kills living beings produces fear and enmity pertaining to the present life on account of killing living beings, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from killing living beings does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from killing living beings, that fear and enmity is thus allayed.

"Whatever, householder, one who takes what is not given... etc. one who engages in sexual misconduct... one who speaks falsehood... one who indulges in spirits, liquor and intoxicants that cause negligence produces fear and enmity pertaining to the present life on account of spirits, liquor and intoxicants that cause negligence, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from spirits, liquor and intoxicants that cause negligence does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, householder, a noble disciple is endowed with unwavering confidence in the Buddha: '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.'

He is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.'

He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's

disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly; that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.'

He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. With these four factors of stream-entry he is endowed.

"When, householder, for a noble disciple these five fears and enmities are allayed, and he is endowed with these four factors of stream-entry, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The seventh.

8. The Second Discourse on Enmity

28. "When, monks, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

"What are the five fears and enmities that are allayed? Whatever, monks, one who kills living beings produces fear and enmity pertaining to the present life on account of killing living beings, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from killing living beings, etc. that fear and enmity is thus allayed.

"Whatever, monks, one who takes what is not given, etc. one who indulges in spirits, liquor and intoxicants that cause negligence produces fear and enmity pertaining to the present life on account of spirits, liquor and intoxicants that cause negligence, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from spirits, liquor and intoxicants that cause negligence does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. Towards the Community... He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. With these four factors of stream-entry he is endowed.

"When, monks, for a noble disciple these five fears and enmities are allayed, and he is endowed with these four factors of stream-entry, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The eighth.

9. The Discourse on the Grounds of Resentment

29. "Monks, there are these nine grounds of resentment. What nine? 'He has done harm to me' - one binds resentment; 'he is doing harm to me' - one binds resentment; 'he will do harm to me' - one binds resentment; 'he has done harm to one who is dear and agreeable to me' - etc. 'he is doing harm' - etc. 'he will do harm' - one binds resentment; 'he has done good to one who is disagreeable and unpleasant to me' - etc. 'he is doing good' - etc. 'he will do good' - one binds resentment. These, monks, are the nine grounds of resentment." The ninth.

10. The Discourse on the Removal of Resentment

30. "Monks, there are these nine removals of resentment. Which nine? 'He has done harm to me, how could it be obtained here?' - one removes resentment; 'He is doing harm to me, how could it be obtained here?' - one removes resentment; 'He will do harm to me, how could it be obtained here?' - one removes resentment; 'He has done harm to one who is dear and agreeable to me, etc. he is doing harm, etc. he will do harm, how could it be obtained here?' - one removes resentment; 'He has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good, how could it be obtained here?' - one removes resentment. These, monks, are the nine removals of resentment." The tenth.

11. The Discourse on Gradual Cessation

31. "Monks, there are these nine gradual cessations. Which nine? For one who has attained the first meditative absorption, perception of sensuality has ceased; for one who has attained the second meditative absorption, applied and sustained thought have ceased; for one who has attained the third meditative absorption, rapture has ceased; for one who has attained the fourth meditative absorption, in-breath and out-breath have ceased; for one who has attained the plane of infinite space, perception of material form has ceased; for one who has attained the plane of infinite consciousness, perception of the plane of infinite space has ceased; for one who has attained the plane of nothingness, perception of the plane of infinite consciousness has ceased; for one who has attained the plane of neither-perception-nor-non-perception, perception of the plane of nothingness has ceased; For one who has attained the cessation of perception and feeling, perception and feeling have ceased. These, monks, are the nine gradual cessations." The eleventh.

The Chapter on the Abodes of Beings is the third.

Its summary:

Three States, Inferior Horse, Craving, Beings and Wisdom, Stone Pillar;
Two Enmities, two Resentments, and by Gradual Cessation.

4. The Great Chapter

1. The Discourse on Progressive Abidings

32. "Monks, there are these nine progressive abidings. Which nine? The first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption, the plane of infinite space, the plane of infinite consciousness, the plane of nothingness, the plane of neither-perception-nor-non-perception, the cessation of perception and feeling - these, monks, are the nine progressive abidings." The first.

2. The Discourse on the Attainment of Progressive Abidings

33. "I will teach you, monks, these nine progressive abiding attainments. Listen to that, etc. And what, monks, are the nine progressive abiding attainments? Where sensual pleasures cease, and those who, having ceased sensual pleasures again and again, dwell thus - 'Certainly those venerable ones are without hunger, quenched, crossed over, gone beyond by that factor' - thus I say. 'Where do sensual pleasures cease, and who, having ceased sensual pleasures again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Here sensual pleasures cease, and they, having ceased sensual pleasures again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

Where applied and sustained thought cease, and those who, having ceased applied and sustained thought again and again, dwell thus - 'Certainly those venerable ones are without hunger, quenched, crossed over, gone beyond by that factor' - thus I say. 'Where do applied and sustained thought cease, and who, having ceased applied and sustained thought again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption; here applied and sustained thought cease, and they, having ceased applied and sustained thought again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

Where rapture ceases, and those who, having ceased rapture again and again, dwell thus - 'Certainly those venerable ones are without hunger, quenched, crossed over, gone beyond by that factor' - thus I say. 'Where does rapture cease, and who, having ceased rapture again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption; here rapture ceases, and they, having ceased rapture again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would

delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

Where equanimity and happiness cease, and those who, having ceased equanimity and happiness again and again, dwell thus - 'Certainly those venerable ones are without hunger, quenched, crossed over, gone beyond by that factor' - thus I say. 'Where do equanimity and happiness cease, and who, having ceased equanimity and happiness again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, with the abandoning of pleasure, etc. enters and dwells in the fourth meditative absorption; here equanimity and happiness cease, and they, having ceased equanimity and happiness again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

"Where perception of material form ceases, and those who, having ceased perception of material form again and again, dwell thus, 'Certainly those venerable ones are without hunger, quenched, ones who have crossed over and gone beyond by that factor,' I say. 'Where does perception of material form cease, and who are those who, having ceased perception of material form again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," enters and dwells in the plane of infinite space. Here perception of material form ceases, and those, having ceased perception of material form again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

"Where perception of the plane of infinite space ceases, and those who, having ceased perception of the plane of infinite space again and again, dwell thus, 'Certainly those venerable ones are without hunger, quenched, ones who have crossed over and gone beyond by that factor,' I say. 'Where does perception of the plane of infinite space cease, and who are those who, having ceased perception of the plane of infinite space again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, having completely transcended the plane of infinite space, aware that "consciousness is infinite," enters and dwells in the plane of infinite consciousness. Here perception of the plane of infinite space ceases, and those, having ceased perception of the plane of infinite space again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

"Where perception of the plane of infinite consciousness ceases, and those who, having ceased perception of the plane of infinite consciousness again and again, dwell thus, 'Certainly those venerable ones are without hunger, quenched, ones who

have crossed over and gone beyond by that factor,' I say. 'Where does perception of the plane of infinite consciousness cease, and who are those who, having ceased perception of the plane of infinite consciousness again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, having completely transcended the plane of infinite consciousness, aware that "there is nothing," enters and dwells in the plane of nothingness. Here perception of the plane of infinite consciousness ceases, and those, having ceased perception of the plane of infinite consciousness again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

"Where perception of the plane of nothingness ceases, and those who, having ceased perception of the plane of nothingness again and again, dwell thus, 'Certainly those venerable ones are without hunger, quenched, ones who have crossed over and gone beyond by that factor,' I say. 'Where does perception of the plane of nothingness cease, and who are those who, having ceased perception of the plane of nothingness again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, having completely transcended the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. Here perception of the plane of nothingness ceases, and those, having ceased perception of the plane of nothingness again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon.

"Where perception of the plane of neither-perception-nor-non-perception ceases, and those who, having ceased perception of the plane of neither-perception-nor-non-perception again and again, dwell thus, 'Certainly those venerable ones are without hunger, quenched, ones who have crossed over and gone beyond by that factor,' I say. 'Where does perception of the plane of neither-perception-nor-non-perception cease, and who are those who, having ceased perception of the plane of neither-perception-nor-non-perception again and again, dwell thus - I do not know this, I do not see this' - thus whoever would say, he should be addressed thus - 'Here, friend, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling. Here perception of the plane of neither-perception-nor-non-perception ceases, and those, having ceased perception of the plane of neither-perception-nor-non-perception again and again, dwell thus.' Certainly, monks, one who is not fraudulent and not deceitful would delight in and give thanks for what was said with 'Good!'; having delighted in and given thanks for what was said with 'Good!', paying homage with joined palms, he would attend upon. These, monks, are the nine progressive abiding attainments." The second.

3. The Discourse on the Happiness of Nibbāna

34. On one occasion the Venerable Sāriputta was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Venerable Sāriputta

addressed the monks: "This is happiness, friends, Nibbāna. This is happiness, friends, Nibbāna." When this was said, the Venerable Udāyī said this to the Venerable Sāriputta - "But what, friend Sāriputta, is the happiness here where there is nothing felt?" "Just this, friend, is the happiness here, that there is nothing felt. There are, friends, these five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - These, friends, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, this is called, friends, sensual happiness.

"Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by sensuality occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by sensuality occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by applied thought occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by applied thought occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by rapture occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by rapture occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, with the abandoning of pleasure, a monk... etc. he enters and dwells in the fourth meditative absorption. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by equanimity occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by equanimity occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by material form occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by material form occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by the plane of infinite space occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by the plane of infinite space occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, a monk, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of nothingness. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by the plane of infinite consciousness occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by the plane of infinite consciousness occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, a monk, having completely transcended the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. If, friends, for that monk dwelling with this abiding, perceptions and attention accompanied by the plane of nothingness occur to him, that is an affliction for him. Just as, friends, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by the plane of nothingness occur to him. That is an affliction for him. Whatever, friends, is affliction, that has been called suffering by the Blessed One. By this method too, friends, it should be known how Nibbāna is happiness.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. By this method too, friends, it should be known how Nibbāna is happiness." The third.

4. The Discourse on the Simile of the Cow

35. "Just as, monks, a mountain cow, foolish, inexperienced, not knowing the suitable place, unskilled in walking on uneven mountains. She might think thus - 'What if I were to go to a direction not gone to before, and eat grasses not eaten before, and

drink waters not drunk before?' She, not having firmly placed her front foot, might lift up her hind foot. She would neither go to a direction not gone to before, nor eat grasses not eaten before, nor drink waters not drunk before; and in whatever place she was standing when she thought thus - 'What if I were to go to a direction not gone to before, and eat grasses not eaten before, and drink waters not drunk before?' - she would not safely return to that place. What is the reason for this? For that mountain cow, monks, is foolish, inexperienced, not knowing the suitable place, unskilled in walking on uneven mountains. Just so, monks, here a certain monk, foolish, inexperienced, not knowing the suitable place, unskilled, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; he does not practise that sign, does not develop it, does not cultivate it, does not firmly determine it.

He thinks thus - 'What if I, with the subsiding of applied and sustained thought, were to 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?' He is unable, with the subsiding of applied and sustained thought, etc. to enter and dwell in the second meditative absorption. He thinks thus: 'What if I, quite secluded from sensual pleasures, secluded from unwholesome mental states, were to enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion?' He is unable, quite secluded from sensual pleasures, etc. to enter and dwell in the first meditative absorption. This is called, monks, 'a monk fallen away from both, declined from both, just as that mountain cow, foolish, inexperienced, not knowing the suitable place, unskilled in walking on uneven mountains.'

"Just as, monks, a mountain cow, wise, experienced, knowing the suitable place, skilled in walking on uneven mountains. She might think thus - 'What if I were to go to a direction not gone to before, and eat grasses not eaten before, and drink waters not drunk before?' She, having firmly placed her front foot, might lift up her hind foot. She would go to a direction not gone to before, and eat grasses not eaten before, and drink waters not drunk before. And in whatever place she was standing when she thought thus - 'What if I were to go to a direction not gone to before, and eat grasses not eaten before, and drink waters not drunk before?' - she would safely return to that place. What is the reason for this? For that mountain cow, monks, is wise, experienced, knowing the suitable place, skilled in walking on uneven mountains. Just so, monks, here a certain monk, wise, experienced, knowing the suitable place, skilled, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, with the subsiding of applied and sustained thought, were to 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?' Without forcing the second

meditative absorption, with the subsiding of applied and sustained thought... he enters and dwells in the second meditative absorption. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, with the fading away of rapture, were to 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" - were to enter and dwell in the third meditative absorption.' Without forcing the third meditative absorption, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, were to enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.' Without forcing the fourth meditative absorption, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," were to enter and dwell in the plane of infinite space.' Without forcing the plane of infinite space, with the complete transcendence of perceptions of material form, etc. he enters and dwells in the plane of infinite space. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, having completely transcended the plane of infinite space, aware that "consciousness is infinite," were to enter and dwell in the plane of infinite consciousness.' Without forcing the plane of infinite consciousness, having completely transcended the plane of infinite space, aware that "consciousness is infinite," he enters and dwells in the plane of infinite consciousness. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, having completely transcended the plane of infinite consciousness, aware that "there is nothing," were to enter and dwell in the plane of nothingness.' Without forcing the plane of nothingness, having completely transcended the plane of infinite consciousness, aware that "there is nothing," he enters and dwells in the plane of nothingness. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, having completely transcended the plane of nothingness, were to enter and dwell in the plane of neither-perception-nor-non-perception.' Without forcing the plane of neither-perception-nor-non-perception, having completely transcended the plane of nothingness, he enters and dwells in the plane of neither-perception-nor-non-perception. He practises that sign, develops it, cultivates it, firmly determines it.

He thinks thus - 'What if I, having completely transcended the plane of neither-perception-nor-non-perception, were to enter and dwell in the cessation of perception and feeling?' Without forcing the cessation of perception and feeling, having completely transcended the plane of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling.

When, monks, a monk both attains and emerges from that very same attainment, his mind becomes soft and wieldy. With a soft and wieldy mind, concentration becomes limitless and well developed. With limitless concentration well developed, towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I experience the various kinds of supernormal power: having been one, may I become many; having been many, may I become one, etc. may I exercise mastery with my body even as far as the Brahma world' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - with the divine ear element, etc. when there is a basis for mindfulness.

"If he wishes - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind: may I understand a mind with lust as "a mind with lust"; may I understand a mind without lust as "a mind without lust"; may I understand a mind with hate as "a mind with hate"; may I understand a mind without hate as "a mind without hate"; may I understand a mind with delusion as "a mind with delusion"; a mind without delusion... a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, may I understand an unliberated mind as "an unliberated mind" - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I recollect manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms may I recollect manifold past lives' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine eye, which is pure and surpasses the human, etc. may I understand beings according to their actions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness." The fourth.

5. The Discourse on Meditative Absorption

36. "I say, monks, in dependence on the first meditative absorption, the elimination of mental corruptions; I say, monks, in dependence on the second meditative absorption, the elimination of mental corruptions; I say, monks, in dependence on the third meditative absorption, the elimination of mental corruptions; I say, monks, in dependence on the fourth meditative absorption, the elimination of mental

corruptions; I say, monks, in dependence on the plane of infinite space, the elimination of mental corruptions; I say, monks, in dependence on the plane of infinite consciousness, the elimination of mental corruptions; I say, monks, in dependence on the plane of nothingness, the elimination of mental corruptions; I say, monks, in dependence on the plane of neither-perception-nor-non-perception, the elimination of mental corruptions; I say, monks, in dependence on the cessation of perception and feeling, the elimination of mental corruptions.

'I say, monks, in dependence on the first meditative absorption, the elimination of mental corruptions' - 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 first meditative absorption. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"Just as, monks, an archer or an archer's apprentice, having practised on a straw figure or a heap of clay, at a later time becomes one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body; just so, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. 'I say, monks, in dependence on the first meditative absorption, the elimination of mental corruptions' - thus what was said, this was said dependent on that.

"I say, monks, in dependence on the second meditative absorption... etc. I say, monks, in dependence on the third meditative absorption... 'I say, monks, in dependence on the fourth meditative absorption, the elimination of mental corruptions' - thus indeed this was said. Dependent on what was this said? Here,

monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Whatever is there pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"Just as, monks, an archer or an archer's apprentice, having practised on a straw figure or a heap of clay, at a later time becomes one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body; just so, monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Whatever is there pertaining to matter, pertaining to feeling... etc. not subject to return from that world. 'I say, monks, in dependence on the fourth meditative absorption, the elimination of mental corruptions' - thus what was said, this was said dependent on that.

"'I say, monks, in dependence on the plane of infinite space, the elimination of mental corruptions' - thus indeed this was said. Dependent on what was this said? Here, monks, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"Just as, monks, an archer or an archer's apprentice, having practised on a straw figure or a heap of clay, at a later time becomes one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body; just so, monks, with

the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. Whatever is there pertaining to feeling, pertaining to perception... etc. not subject to return from that world. 'I say, monks, in dependence on the plane of infinite space, the elimination of mental corruptions' - thus what was said, this was said dependent on that.

"In dependence on the plane of infinite consciousness, monks, etc. In dependence on the plane of nothingness, monks, I speak of the elimination of mental corruptions' - thus indeed this was said. Dependent on what was this said? Here, monks, a monk, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of nothingness. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"Just as, monks, an archer or an archer's apprentice, having practised on a straw figure or a heap of clay, at a later time becomes one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body; just so, monks, a monk, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of nothingness. Whatever is there pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he regards those mental states as impermanent, as suffering, as a disease, as a boil, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. He turns away the mind from those mental states. Having turned away the mind from those mental states, he focuses the mind on the deathless element - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' He, steady in that, attains the elimination of mental corruptions. If he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. 'In dependence on the plane of nothingness, I speak of the elimination of mental corruptions' - thus what was said, this was said dependent on that.

"Thus indeed, monks, as far as attainment with perception extends, so far extends the penetration of final knowledge. But these two planes, monks, in dependence on which - the attainment of the plane of neither-perception-nor-non-perception and the

cessation of perception and feeling - these, monks, I say are to be rightly declared by meditators skilled in attainment and skilled in emergence from attainment, having attained and having emerged." The fifth.

6. The Discourse on Ānanda

37. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. There the Venerable Ānanda addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"It is wonderful, friend, it is marvellous, friend! How well the achievement of opportunity in confinement has been understood by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna. That same eye will be there, those forms will be there, yet one does not experience that sense base. That same ear will be there, those sounds will be there, yet one does not experience that sense base. That same nose will be there, those odours will be there, yet one does not experience that sense base. That same tongue will be there, those flavours will be there, yet one does not experience that sense base. That same body will be there, those tangible objects will be there, yet one does not experience that sense base."

When this was said, the Venerable Udāyī said this to the Venerable Ānanda - "Is it one with perception, friend Ānanda, who does not experience that sense base, or one without perception?" "It is one with perception, friend, who does not experience that sense base, not one without perception."

"But with what perception, friend, does one not experience that sense base?" "Here, friend, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. Even with such perception, friend, one does not experience that sense base."

"Furthermore, friend, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. Even with such perception, friend, one does not experience that sense base."

"Furthermore, friend, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. Even with such perception, friend, one does not experience that sense base."

"On one occasion, friend, I was dwelling at Sāketa in the Añjana Grove, in the Deer Park. Then, friend, the nun Jaṭilavāsikā approached me; having approached, he paid respect to me and stood to one side. Standing to one side, friend, the nun Jaṭilavāsikā said this to me - 'This concentration, Venerable Ānanda, that is neither bent forward nor bent backward, nor reached by forceful suppression and restraint, that is stable because of being liberated, content because of being stable, and because of being content is not agitated. This concentration, Venerable Ānanda, what fruit has it been

declared by the Blessed One?'

"When this was said, I, friend, said this to the nun Jaṭilavāsikā - 'This concentration, sister, that is neither bent forward nor bent backward, nor reached by forceful suppression and restraint, that is stable because of being liberated, content because of being stable, and because of being content is not agitated. This concentration, sister, has been declared by the Blessed One to have final knowledge as its fruit.' Even with such perception, friend, one does not experience that sense base." The sixth.

7. The Discourse on the Cosmologist

38. Then two brahmins who held the view of nature-lore approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those brahmins said this to the Blessed One -

"Pūraṇa Kassapa, Master Gotama, is omniscient, all-seeing, and acknowledges complete knowledge and vision - 'Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' He speaks thus: 'I dwell knowing and seeing the infinite world with infinite knowledge.' This Nigaṇṭha Nāṭaputta too, Master Gotama, is omniscient, all-seeing, and acknowledges complete knowledge and vision - 'Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present.' He speaks thus: 'I dwell knowing and seeing the infinite world with infinite knowledge.' Of these two who claim knowledge, of these two who hold mutually opposing views, who speaks truth, who speaks falsely?"

"Enough, brahmins! Let this be - 'Of these two who claim knowledge, of these two who hold mutually opposing views, who speaks truth, who speaks falsely.' I will expound to you the Teaching, brahmins. Listen to that, pay close attention; I will speak." "Yes, sir," those brahmins assented to the Blessed One. The Blessed One said this -

"Just as, brahmins, four men standing in the four directions, endowed with supreme speed and with supreme stride. They might be endowed with such speed, just as a skilled archer with a strong bow, trained, practised, experienced, with a light arrow could with little difficulty shoot across the shadow of a palm tree; and with such a stride, just as from the eastern ocean to the western ocean - then a man standing in the eastern direction might speak thus - 'I shall reach the end of the world by travelling.' He, except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, with a lifespan of a hundred years, living for a hundred years, having travelled for a hundred years, without reaching the end of the world, would die along the way. Then from the western direction, etc. then from the northern direction... then a man standing in the southern direction might speak thus - 'I shall reach the end of the world by travelling.' He, except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, with a lifespan of a hundred years, living for a hundred years, having travelled for a hundred years, without reaching the end of the world, would die along the way. What is the reason for this? I

do not say, brahmins, that by such running back and forth one could know or see or reach the end of the world. But I do not say, brahmins, that without reaching the end of the world there is making an end of suffering.

"Brahmins, these five types of sensual pleasure are called 'the world' in the Noble One's discipline. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc... odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; these, brahmins, are the five types of sensual pleasure that are called 'the world' in the Noble One's discipline.

"Here, brahmins, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. This is called, brahmins, 'a monk who has come to the end of the world, who dwells at the end of the world.' Others say thus about him - 'This one too is included in the world, this one too has not escaped from the world.' I too, brahmins, say thus - 'This one too is included in the world, this one too has not escaped from the world.'

"Furthermore, brahmins, a monk, with the subsiding of applied and sustained thought... etc... the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. This is called, brahmins, 'a monk who has come to the end of the world, who dwells at the end of the world.' Others say thus about him - 'This one too is included in the world, this one too has not escaped from the world.' I too, brahmins, say thus - 'This one too is included in the world, this one too has not escaped from the world.'

"Furthermore, brahmins, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. This is called, brahmins, 'a monk who has come to the end of the world, who dwells at the end of the world.' Others say thus about him - 'This one too is included in the world, this one too has not escaped from the world.' I too, brahmins, say thus - 'This one too is included in the world, this one too has not escaped from the world.'

"Furthermore, brahmins, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness... etc... with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness... etc... with the complete transcendence of the plane of nothingness, he enters and dwells in the plane of neither-perception-nor-non-perception. This is called, brahmins, 'a monk who has come to the end of the world, who dwells at the end of the world.' Others say thus about him - 'This one too is included in the world, this one too has not escaped from the world.' I too, brahmins, say thus - 'This one too is included in the world, this one too has not escaped from the world.'

"Furthermore, brahmins, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters and dwells in the cessation of

perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. This is called, brahmins, 'a monk who, having reached the end of the world, dwells at the end of the world, one who has crossed over attachment in the world.'" The seventh.

8. The Discourse on the Battle of the Gods and Titans

39. "Once upon a time, monks, there was a battle between the gods and the titans that was fully engaged. Now in that battle, monks, the titans won, the gods were defeated. And defeated, monks, the gods fled northward, the titans pursued them. Then, monks, this occurred to the gods - 'The titans are indeed pursuing us. What if we were to fight a battle with the titans for the second time.' For the second time, monks, the gods fought a battle with the titans. For the second time, monks, the titans won, the gods were defeated. And defeated, monks, the gods fled northward, the titans pursued them.

Then, monks, this occurred to the gods - 'The titans are indeed pursuing us. What if we were to fight a battle with the titans for the third time.' For the third time, monks, the gods fought a battle with the titans. For the third time, monks, the titans won, the gods were defeated. And defeated, monks, the gods, frightened, entered the city of the gods. And to the gods who had gone to the city of the gods, monks, this occurred - 'Having reached a refuge for the fearful, we now dwell by ourselves, not to be overcome by the titans.' To the titans also, monks, this occurred - 'Having reached a refuge for the fearful, the gods now dwell by themselves, not to be overcome by us.'

"Once upon a time, monks, there was a battle between the gods and the titans that was fully engaged. Now in that battle, monks, the gods won, the titans were defeated. And defeated, monks, the titans fled southward, the gods pursued them. Then, monks, this occurred to the titans - 'The gods are indeed pursuing us. What if we were to fight a battle with the gods for the second time.' For the second time, monks, the titans fought a battle with the gods. For the second time, monks, the gods won, the titans were defeated. And defeated, monks, the titans fled southward, the gods pursued them.

Then, monks, this occurred to the titans - 'The gods are indeed pursuing us. What if we were to fight a battle with the gods for the third time.' For the third time, monks, the titans fought a battle with the gods. For the third time, monks, the gods won, the titans were defeated. And defeated, monks, the titans, frightened, entered the city of the titans. And to the titans who had gone to the city of the titans, monks, this occurred - 'Having reached a refuge for the fearful, we now dwell by ourselves, not to be overcome by the gods.' To the gods also, monks, this occurred - 'Having reached a refuge for the fearful, the titans now dwell by themselves, not to be overcome by us.'

"Just so, monks, at the time when a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion, at that time, monks, the monk thinks thus - 'Now I dwell with a self that has reached the refuge for the fearful, not to be done by Māra.' And to Māra the Evil One, monks, it occurs thus - 'Now the monk dwells with a self that has reached the refuge for the fearful, not to be done by me.'"

"At the time, monks, when a monk, with the subsiding of applied and sustained thought... etc. the second meditative absorption... the third meditative absorption... enters and dwells in the fourth meditative absorption, at that time, monks, the monk thinks thus - 'Now I dwell with a self that has reached the refuge for the fearful, not to be done by Māra.' And to Māra the Evil One, monks, it occurs thus - 'Now the monk dwells with a self that has reached the refuge for the fearful, not to be done by me.'"

"At the time, monks, when a monk, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enters and dwells in the plane of infinite space. This is called, monks, 'a monk who has made an end of Māra, who, having destroyed his track, has gone beyond the sight of the Evil One, one who has crossed over attachment in the world.'"

"At the time, monks, when a monk, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness... having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of nothingness... With the complete transcendence of the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception... having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. This is called, monks, 'a monk who has made an end of Māra, who, having destroyed his track, has gone beyond the sight of the Evil One, one who has crossed over attachment in the world.'" The eighth.

9. The Discourse on the Elephant

40. "At the time, monks, when a forest-dwelling elephant, engaged in seeking food, has elephants, she-elephants, young elephants, and elephant calves going ahead again and again and cutting off the tips of the grass, on that account, monks, the forest-dwelling elephant is troubled, ashamed, and disgusted. At the time, monks, when a forest-dwelling elephant, engaged in seeking food, has elephants, she-elephants, young elephants, and elephant calves eating the bent-down broken branches, on that account, monks, the forest-dwelling elephant is troubled, ashamed, and disgusted. At the time, monks, when a forest-dwelling elephant, having descended into the water, has elephants, she-elephants, young elephants, and elephant calves going ahead again and again and stirring up the water with their trunks, on that account, monks, the forest-dwelling elephant is troubled, ashamed, and disgusted. At the time, monks, when a forest-dwelling elephant, having come up from the water, has she-elephants going along rubbing against his body, on that account, monks, the forest-dwelling elephant is troubled, ashamed, and disgusted.

"At that time, monks, the forest-dwelling elephant thinks thus - 'I am now dwelling crowded by elephants, she-elephants, young elephants, and elephant calves. I eat grass with cut-off tips, and they eat my bent-down broken branches, and I drink turbid water, and when I have come up from the water, she-elephants go along rubbing against my body. What if I were to dwell alone, withdrawn from the group?' He, at a later time, dwells alone, withdrawn from the group; he eats grass with uncut tips, and

they do not eat his bent-down broken branches, and he drinks clear water, and when he has come up from the water, she-elephants do not go along rubbing against his body.

"At that time, monks, the forest-dwelling elephant thinks thus - 'I formerly dwelt crowded by elephants, she-elephants, young elephants, and elephant calves; I ate grass with cut-off tips, and they ate my bent-down broken branches, and I drank turbid water, and when I had come up from the water, she-elephants went along rubbing against my body. Now I dwell alone, withdrawn from the group; I eat grass with uncut tips, and they do not eat my bent-down broken branches, and I drink clear water, and when I have come up from the water, she-elephants do not go along rubbing against my body.' He, having broken off a branch with his trunk, having rubbed his body with the branch, delighted, draws in his trunk.

"Just so, monks, at the time when a monk dwells crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians, at that time, monks, the monk thinks thus - 'I am now dwelling crowded by monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. What if I were to dwell alone, withdrawn from the group?' He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

"He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness; having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He, delighted, draws in his trunk. With the subsiding of applied and sustained thought, etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. He, delighted, draws in his trunk.

"With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space. He, delighted, draws in his trunk. Having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness... having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of

nothingness... With the complete transcendence of the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception... having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. He, delighted, draws in his trunk." The ninth.

10. The Discourse on Tapussa

41. On one occasion the Blessed One was dwelling among the Mallas, where there was a market town of the Mallas named Uruvelakappa. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Uruvelakappa for almsfood. Having walked for almsfood in Uruvelakappa, after the meal, having returned from his alms round, he addressed the Venerable Ānanda - "Stay right here for now, Ānanda, while I plunge into the Great Wood for the day's abiding." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. Then the Blessed One, having plunged into the Great Wood, sat down for the day's abiding at the foot of a certain tree.

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

"We, Venerable Ānanda, are laymen enjoying sensual pleasures, delighting in sensual pleasures, rejoicing in sensual pleasures, gladdened by sensual pleasures. For us, venerable sir, for us laymen enjoying sensual pleasures, delighting in sensual pleasures, rejoicing in sensual pleasures, gladdened by sensual pleasures, renunciation appears like a precipice, that is to say, renunciation. I have heard this, venerable sir, 'In this Teaching and discipline, the minds of young monks spring forward towards renunciation, become clear, become settled, become liberated, seeing this as peaceful.' This, venerable sir, in this Teaching and discipline, is different from many people for the monks, that is to say, renunciation."

"There is indeed, householder, a subject for discussion to see the Blessed One. Come, householder, let us approach the Blessed One; having approached, we will report this matter to the Blessed One. As the Blessed One answers us, so we will remember it."

"Yes, venerable sir," the householder Tapussa assented to the Venerable Ānanda. Then the Venerable Ānanda together with the householder Tapussa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"This householder Tapussa, venerable sir, says thus - 'We, Venerable Ānanda, are laymen enjoying sensual pleasures, delighting in sensual pleasures, rejoicing in sensual pleasures, gladdened by sensual pleasures. For us, venerable sir, for us laymen enjoying sensual pleasures, delighting in sensual pleasures, rejoicing in sensual pleasures, gladdened by sensual pleasures, renunciation appears like a precipice, that is to say, renunciation.' I have heard this, venerable sir, 'In this Teaching and discipline, the minds of young monks spring forward towards

renunciation, become clear, become settled, become liberated, seeing this as peaceful. This, venerable sir, in this Teaching and discipline, is different from many people for the monks, that is to say, renunciation."

"So it is, Ānanda, so it is, Ānanda! To me too, Ānanda, before the enlightenment, while still unenlightened, being just a Bodhisatta, this occurred - 'Renunciation is good, solitude is good.' Yet my mind did not spring forward towards renunciation, did not become clear, did not become settled, did not become liberated, seeing this as peaceful. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards renunciation, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in sensual pleasures has not been seen by me, and that has not been frequently developed by me; the benefit in renunciation has not been attained, and that has not been cultivated by me. Therefore my mind does not spring forward towards renunciation, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in sensual pleasures, were to frequently develop that, and having attained the benefit in renunciation, were to cultivate that, there is indeed the possibility that my mind would spring forward towards renunciation, would become clear, would become settled, would become liberated, seeing this as peaceful.' So I, Ānanda, at a later time, having seen the danger in sensual pleasures, frequently developed that; having attained the benefit in renunciation, I cultivated that. My mind, Ānanda, springs forward towards renunciation, becomes clear, becomes settled, becomes liberated, seeing this as peaceful. So I, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. While I was dwelling with this abiding, Ānanda, perceptions and attention accompanied by sensuality occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by sensuality occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, with the subsiding of applied and sustained thought... etc. were to enter and dwell in the second meditative absorption.' For me, Ānanda, seeing 'this is peaceful,' my mind does not spring forward towards the state without applied thought, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the state without applied thought, does not become clear, does not become settled, does not become liberated, seeing "this is peaceful"?' This occurred to me, Ānanda - 'The danger in applied thoughts has not been seen by me, and that has not been frequently developed by me; and the benefit in the state without applied thought has not been attained, and that has not been cultivated by me. Therefore my mind does not spring forward towards the state without applied thought, does not become clear, does not become settled, does not become liberated, seeing "this is peaceful." This occurred to me, Ānanda - 'If I, having seen the danger in applied thoughts, were to frequently develop that, and having attained the benefit in the state without applied thought, were to cultivate that, there is indeed this possibility that my mind would spring

forward towards the state without applied thought, would become clear, would become settled, would become liberated, seeing "this is peaceful." So I, Ānanda, at a later time, having seen the danger in applied thoughts, frequently developed that, and having attained the benefit in the state without applied thought, cultivated that. For me, Ānanda, seeing 'this is peaceful,' my mind springs forward towards the state without applied thought, becomes clear, becomes settled, becomes liberated. So I, Ānanda, with the subsiding of applied and sustained thought... etc. enter and dwell in the second meditative absorption. While I was dwelling with this abiding, Ānanda, perceptions and attention accompanied by applied thought occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so perceptions and attention accompanied by applied thought occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, with the fading away of rapture, were to 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" - were to enter and dwell in the third meditative absorption.' For me, Ānanda, seeing 'this is peaceful,' my mind does not spring forward towards the state without rapture, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the state without rapture, does not become clear, does not become settled, does not become liberated, seeing "this is peaceful"?' This occurred to me, Ānanda - 'The danger in rapture has not been seen by me, and that has not been frequently developed by me; and the benefit in the state without rapture has not been attained, and that has not been cultivated by me. Therefore my mind does not spring forward towards the state without rapture, does not become clear, does not become settled, does not become liberated, seeing "this is peaceful." This occurred to me, Ānanda - 'If I, having seen the danger in rapture, were to frequently develop that, and having attained the benefit in the state without rapture, were to cultivate that, there is indeed this possibility that my mind would spring forward towards the state without rapture, would become clear, would become settled, would become liberated, seeing "this is peaceful." So I, Ānanda, at a later time, having seen the danger in rapture, frequently developed that, and having attained the benefit in the state without rapture, cultivated that. For me, Ānanda, seeing 'this is peaceful,' my mind springs forward towards the state without rapture, becomes clear, becomes settled, becomes liberated. So I, Ānanda, with the fading away of rapture... etc. enter and dwell in the third meditative absorption. While I was dwelling with this abiding, Ānanda, perceptions and attention accompanied by rapture occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so perceptions and attention accompanied by rapture occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, were to enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.' For me, Ānanda, seeing this as peaceful, my mind did not spring forward towards neither-unpleasant-nor-pleasant, did not become clear, did not become settled, did not

become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards neither-unpleasant-nor-pleasant, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in the pleasure of equanimity has not been seen by me, and that has not been made much of by me; and the benefit in neither-unpleasant-nor-pleasant has not been attained, and that has not been cultivated by me. Therefore my mind does not spring forward towards neither-unpleasant-nor-pleasant, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in the pleasure of equanimity, were to make much of that, and having attained the benefit in neither-unpleasant-nor-pleasant, were to cultivate that, there is indeed the possibility that my mind would spring forward towards neither-unpleasant-nor-pleasant, would become clear, would become settled, would become liberated, seeing this as peaceful.' So I, Ānanda, at a later time, having seen the danger in the pleasure of equanimity, made much of that; having attained the benefit in neither-unpleasant-nor-pleasant, I cultivated that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards neither-unpleasant-nor-pleasant, becomes clear, becomes settled, becomes liberated. So I, Ānanda, with the abandoning of pleasure, etc. enter and dwell in the fourth meditative absorption. For me, Ānanda, dwelling with this abiding, perceptions and attention accompanied by equanimity occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by equanimity occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," were to enter and dwell in the plane of infinite space.' For me, Ānanda, seeing this as peaceful, my mind did not spring forward towards the plane of infinite space, did not become clear, did not become settled, did not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the plane of infinite space, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in material forms has not been seen by me, and that has not been made much of; and the benefit in the plane of infinite space has not been attained, and that has not been cultivated by me. Therefore my mind does not spring forward towards the plane of infinite space, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in material forms, were to make much of that, and having attained the benefit in the plane of infinite space, were to cultivate that, there is indeed the possibility that my mind would spring forward towards the plane of infinite space, would become clear, would become settled, would become liberated, seeing this as peaceful.' So I, Ānanda, at a later time, having seen the danger in material forms, made much of that; having attained the benefit in the plane of infinite space, I cultivated that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards the plane of infinite space, becomes clear, becomes settled, becomes liberated. So I, Ānanda, with the complete

transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enter and dwell in the plane of infinite space. For me, Ānanda, dwelling with this abiding, perceptions and attention accompanied by material form occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by material form occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, having completely transcended the plane of infinite space, aware that "consciousness is infinite," were to enter and dwell in the plane of infinite consciousness.' For me, Ānanda, seeing this as peaceful, my mind does not spring forward towards the plane of infinite consciousness, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the plane of infinite consciousness, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in the plane of infinite space has not been seen by me, and that has not been frequently developed by me, and the benefit in the plane of infinite consciousness has not been attained, and that has not been practised by me. Therefore my mind does not spring forward towards the plane of infinite consciousness, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in the plane of infinite space, were to frequently develop that, and having attained the benefit in the plane of infinite consciousness, were to practise that, there is indeed this possibility that my mind would spring forward towards the plane of infinite consciousness, would become clear, would become settled, would become liberated, seeing this as peaceful.' Then I, Ānanda, at a later time, having seen the danger in the plane of infinite space, frequently developed that, and having attained the benefit in the plane of infinite consciousness, practised that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards the plane of infinite consciousness, becomes clear, becomes settled, becomes liberated. Then I, Ānanda, having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' enter and dwell in the plane of infinite consciousness. For me, Ānanda, dwelling with this abiding, perceptions and attention accompanied by the plane of infinite space occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by the plane of infinite space occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, having completely transcended the plane of infinite consciousness, aware that "there is nothing," were to enter and dwell in the plane of nothingness.' For me, Ānanda, seeing this as peaceful, my mind does not spring forward towards the plane of nothingness, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the plane of nothingness, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in the plane of infinite consciousness has not been seen by me, and that has not been frequently developed by me, and the benefit in the plane of nothingness has

not been attained, and that has not been practised by me. Therefore my mind does not spring forward towards the plane of nothingness, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in the plane of infinite consciousness, were to frequently develop that, and having attained the benefit in the plane of nothingness, were to practise that, there is indeed this possibility that my mind would spring forward towards the plane of nothingness, would become clear, would become settled, would become liberated, seeing this as peaceful.' Then I, Ānanda, at a later time, having seen the danger in the plane of infinite consciousness, frequently developed that, and having attained the benefit in the plane of nothingness, practised that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards the plane of nothingness, becomes clear, becomes settled, becomes liberated. Then I, Ānanda, having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' enter and dwell in the plane of nothingness. For me, Ānanda, dwelling with this abiding, perceptions and attention accompanied by the plane of infinite consciousness occurred to me. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so those perceptions and attention accompanied by the plane of infinite consciousness occurred to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, having completely transcended the plane of nothingness, were to enter and dwell in the plane of neither-perception-nor-non-perception.' For me, Ānanda, seeing this as peaceful, my mind does not spring forward towards the plane of neither-perception-nor-non-perception, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the plane of neither-perception-nor-non-perception, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in the plane of nothingness has not been seen by me, and that has not been frequently developed by me, and the benefit in the plane of neither-perception-nor-non-perception has not been attained, and that has not been practised by me. Therefore my mind does not spring forward towards the plane of neither-perception-nor-non-perception, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in the plane of nothingness, were to frequently develop that, and having attained the benefit in the plane of neither-perception-nor-non-perception, were to practise that, there is indeed this possibility that my mind would spring forward towards the plane of neither-perception-nor-non-perception, would become clear, would become settled, would become liberated, seeing this as peaceful.' So I, Ānanda, at a later time, having seen the danger in the plane of nothingness, frequently developed that, and having attained the benefit in the plane of neither-perception-nor-non-perception, practised that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards the plane of neither-perception-nor-non-perception, becomes clear, becomes settled, becomes liberated. So I, Ānanda, having completely transcended the plane of nothingness, enter and dwell in the plane of neither-perception-nor-non-perception. For me, Ānanda, dwelling with this abiding, perceptions and attention accompanied by the plane of nothingness

occur. That was an affliction for me. Just as, Ānanda, suffering would arise for one who is happy, only for affliction; just so perceptions and attention accompanied by the plane of nothingness occur to me. That was an affliction for me.

"This occurred to me, Ānanda - 'What if I, having completely transcended the plane of neither-perception-nor-non-perception, were to enter and dwell in the cessation of perception and feeling.' For me, Ānanda, seeing this as peaceful, my mind does not spring forward towards the cessation of perception and feeling, does not become clear, does not become settled, does not become liberated. This occurred to me, Ānanda - 'What is the cause, what is the condition, by which my mind does not spring forward towards the cessation of perception and feeling, does not become clear, does not become settled, does not become liberated, seeing this as peaceful?' This occurred to me, Ānanda - 'The danger in the plane of neither-perception-nor-non-perception has not been seen by me, and that has not been frequently developed by me, and the benefit in the cessation of perception and feeling has not been attained, and that has not been practised by me. Therefore my mind does not spring forward towards the cessation of perception and feeling, does not become clear, does not become settled, does not become liberated, seeing this as peaceful.' This occurred to me, Ānanda - 'If I, having seen the danger in the plane of neither-perception-nor-non-perception, were to frequently develop that, and having attained the benefit in the cessation of perception and feeling, were to practise that, there is indeed this possibility that my mind would spring forward towards the cessation of perception and feeling, would become clear, would become settled, would become liberated, seeing this as peaceful.' So I, Ānanda, at a later time, having seen the danger in the plane of neither-perception-nor-non-perception, frequently developed that, and having attained the benefit in the cessation of perception and feeling, practised that. For me, Ānanda, seeing this as peaceful, my mind springs forward towards the cessation of perception and feeling, becomes clear, becomes settled, becomes liberated. So I, Ānanda, having completely transcended the plane of neither-perception-nor-non-perception, enter and dwell in the cessation of perception and feeling, and having seen with wisdom, the mental corruptions went to utter elimination.

"As long as I, Ānanda, did not thus enter into and emerge from these nine progressive abiding attainments in forward and reverse order, I did not acknowledge, Ānanda, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, Ānanda, did thus enter into and emerge from these nine progressive abiding attainments in forward and reverse order, then I acknowledged, Ānanda, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation of mind, this is the last birth, there is now no more rebirth.'" The tenth.

The Great Chapter is the fourth.

Its summary:

Two on Abiding and Nibbāna, Cow, with Absorption the fifth;

5. The Chapter on Asceticism

1. The Discourse on Confinement

42. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then the Venerable Udāyī approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Udāyī said this to the Venerable Ānanda - "This was said, friend, by the young god Pañcālacaṇḍa -

'In confinement he found an opening, the one of extensive wisdom who did not know;

He who awakened to meditative absorption, the Buddha, the withdrawn bull among sages."

"What, friend, is confinement, and what is the achievement of opportunity in confinement spoken of by the Blessed One?" "These five types of sensual pleasure, friend, are confinement spoken of by the Blessed One. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, friend, are the five types of sensual pleasure that are confinement spoken of by the Blessed One.

"Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that applied and sustained thought have not ceased there - this is the confinement here.

"Furthermore, friends, with the subsiding of applied and sustained thought, a monk... etc. he enters and dwells in the second meditative absorption. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that rapture has not ceased there - this is the confinement here.

"Furthermore, friends, with the fading away of rapture, a monk... etc. he enters and dwells in the third meditative absorption. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that equanimity and happiness have not ceased there - this is the confinement here.

"Furthermore, friends, with the abandoning of pleasure, a monk... etc. he enters and dwells in the fourth meditative absorption. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just

that perception of material form has not ceased there, this is the confinement here.

"Furthermore, friends, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that perception of the plane of infinite space has not ceased there, this is the confinement here.

"Furthermore, friend, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that perception of the plane of infinite consciousness has not ceased there, this is the confinement here.

"Furthermore, friend, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that perception of the plane of nothingness has not ceased there, this is the confinement here.

"Furthermore, friends, a monk, having completely transcended the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. To this extent too, friend, the achievement of opportunity in confinement has been spoken of by the Blessed One by way of method. Yet there is still confinement there. And what is the confinement there? Just that perception of the plane of neither-perception-nor-non-perception has not ceased there, this is the confinement here.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, the achievement of opportunity in confinement has been spoken of by the Blessed One without qualification." The first.

2. The Discourse on the Body-Witness

43. "'Body-witness, body-witness', friend, is said. In what way, friend, has a body-witness been spoken of by the Blessed One?" "Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. And in whatever way that plane is, in that way he dwells having touched it with the body. To this extent too, friends, a body-witness has been spoken of by the Blessed One by method.

"Furthermore, friends, with the subsiding of applied and sustained thought, a monk... etc. the second meditative absorption... the third meditative absorption... he enters and dwells in the fourth meditative absorption. And in whatever way that plane is, in that way he dwells having touched it with the body. To this extent too, friends, a body-witness has been spoken of by the Blessed One by method.

"Furthermore, friends, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. And in whatever way that plane is, in that way he dwells having touched it with the body. To this extent too, friends, a body-witness has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. And in whatever way that plane is, in that way he dwells having touched it with the body. To this extent too, friends, a body-witness has been spoken of by the Blessed One without qualification." The second.

3. The Discourse on One Liberated by Wisdom

44. "'Liberated by wisdom, liberated by wisdom', friend, is said. In what way, friend, has one liberated by wisdom been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption, and he understands it with wisdom. To this extent too, friends, one liberated by wisdom has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated, and he understands it with wisdom. To this extent too, friends, one liberated by wisdom has been spoken of by the Blessed One without qualification." The third.

4. The Discourse on One Liberated in Both Ways

45. "'Liberated in both ways, liberated in both ways', friend, is said. In what way, friend, has one liberated in both ways been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. And in whatever way that plane is, in that way he dwells having touched it with the body, and he understands it with wisdom. To this extent too, friends, one liberated in both ways has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. And in whatever way that plane is, in that way he dwells having touched it with the body, and he understands it with wisdom. To this extent too, friends, one liberated in both ways has been spoken of by the Blessed One without qualification." The fourth.

5. The Discourse on the Teaching Visible Here and Now

46. "'The Teaching is visible here and now, the Teaching is visible here and now', friend, is said. In what way, friend, has the Teaching visible here and now been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc.he enters and dwells in the first meditative absorption. To this extent too, friends, the Teaching visible here and now has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, the Teaching visible here and now has been spoken of by the Blessed One without qualification." The fifth.

6. The Discourse on Nibbāna Visible Here and Now

47. "'Nibbāna visible here and now, Nibbāna visible here and now', friend, is said. In what way, friend, has Nibbāna visible here and now been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc.he enters and dwells in the first meditative absorption. To this extent too, friends, Nibbāna visible here and now has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, Nibbāna visible here and now has been spoken of by the Blessed One without qualification." The sixth.

7. The Discourse on Nibbāna

48. "'Nibbāna, Nibbāna', friend, is said. Etc. The seventh.

8. The Discourse on Final Nibbāna

49. "'Final nibbāna, final nibbāna'... etc. The eighth.

9. The Discourse on Temporary Nibbāna

50. "'Temporal Nibbāna, temporal Nibbāna', friend, is said. Etc. The ninth.

10. The Discourse on Nibbāna in the Present Life

51. "'Nibbāna in the present life, Nibbāna in the present life', friend, is said. In what way, friend, has Nibbāna in the present life been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc.he enters and dwells in the first meditative absorption. To this extent too, friends, Nibbāna in the present life has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, Nibbāna in the present life has been spoken of by the Blessed One without qualification." The tenth.

The Chapter on Asceticism is the fifth.

Its summary:

Confinement, Body-witness, Wisdom,
Liberated-in-both-ways, Visible-here-and-now two;
Nibbāna, Final Nibbāna,
Temporary, and by Pertaining-to-the-present-life.

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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