

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)

10. The Book of the Tens (10. Dasakanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 10.1-50, PTS 5.1-5.92]



PaliVerse

4. The Collection of the Numerical Discourses

10. The Book of the Tens

The Collection of the Numerical Discourses

The Book of the Tens

1. The First Fifty

1. The Chapter on Benefits

1. The Discourse on What Purpose

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

"What is the purpose of wholesome moral practices, venerable sir, what is their benefit?" "Wholesome moral practices, Ānanda, have freedom from remorse as their purpose, freedom from remorse as their benefit."

"But, venerable sir, what is the purpose of freedom from remorse, what is its benefit?" "Freedom from remorse, Ānanda, has gladness as its purpose, gladness as its benefit."

"But, venerable sir, what is the purpose of gladness, what is its benefit?" "Gladness, Ānanda, has rapture as its purpose, rapture as its benefit."

"But, venerable sir, what is the purpose of rapture, what is its benefit?" "Rapture, Ānanda, has tranquillity as its purpose, tranquillity as its benefit."

"But, venerable sir, what is the purpose of tranquillity, what is its benefit?" "Tranquillity, Ānanda, has happiness as its purpose, happiness as its benefit."

"But, venerable sir, what is the purpose of happiness, what is its benefit?" "Happiness, Ānanda, has concentration as its purpose, concentration as its benefit."

"But, venerable sir, what is the purpose of concentration, what is its benefit?" "Concentration, Ānanda, has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit."

"But, venerable sir, what is the purpose of knowledge and vision of things as they really are, what is its benefit?" "Knowledge and vision of things as they really are, Ānanda, has disenchantment and dispassion as its purpose, disenchantment and dispassion as its benefit."

"But, venerable sir, what is the purpose of disenchantment and dispassion, what is its

benefit?" "Disenchantment and dispassion, Ānanda, has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit.

"Thus indeed, Ānanda, wholesome moral practices have freedom from remorse as their purpose, freedom from remorse as their benefit; freedom from remorse has gladness as its purpose, gladness as its benefit; gladness has rapture as its purpose, rapture as its benefit; rapture has tranquillity as its purpose, tranquillity as its benefit; tranquillity has happiness as its purpose, happiness as its benefit; happiness has concentration as its purpose, concentration as its benefit; concentration has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit; knowledge and vision of things as they really are has disenchantment and dispassion as its purpose, disenchantment and dispassion as its benefit; disenchantment and dispassion has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit. Thus indeed, Ānanda, wholesome moral practices lead gradually to the highest."The first.

2. The Discourse on Volition to be Done

2. "For one who is moral, monks, accomplished in morality, there is nothing to be done by volition: 'May freedom from remorse arise in me.' This is the nature, monks, that for one who is moral, accomplished in morality, freedom from remorse arises. For one free from remorse, monks, there is nothing to be done by volition: 'May gladness arise in me.' This is the nature, monks, that for one free from remorse, gladness arises. For one who is gladdened, monks, there is nothing to be done by volition: 'May rapture arise in me.' This is the nature, monks, that for one who is gladdened, rapture arises. For one whose mind is filled with rapture, monks, there is nothing to be done by volition: 'May my body become calm.' This is the nature, monks, that for one whose mind is filled with rapture, the body becomes calm. For one whose body is calm, monks, there is nothing to be done by volition: 'May I feel happiness.' This is the nature, monks, that one whose body is calm feels happiness. For one who is happy, monks, there is nothing to be done by volition: 'May my mind become concentrated.' This is the nature, monks, that the mind of one who is happy becomes concentrated. For one who is concentrated, monks, there is nothing to be done by volition: 'May I know and see as it really is.' This is the nature, monks, that one who is concentrated knows and sees as it really is. For one who knows and sees as it really is, monks, there is nothing to be done by volition: 'May I become disenchanted and dispassionate.' This is the nature, monks, that one who knows and sees as it really is becomes disenchanted and dispassionate. For one who is disenchanted and dispassionate, monks, there is nothing to be done by volition: 'May I realise knowledge and vision of liberation.' This is the nature, monks, that one who is disenchanted and dispassionate realises knowledge and vision of liberation.

"Thus indeed, monks, disenchantment and dispassion has knowledge and vision of liberation as its purpose, knowledge and vision of liberation as its benefit; knowledge and vision of things as they really are has disenchantment and dispassion as its purpose, disenchantment and dispassion as its benefit; concentration has knowledge and vision of things as they really are as its purpose, knowledge and vision of things as they really are as its benefit; happiness has concentration as its purpose, concentration as its benefit; tranquillity has happiness as its purpose, happiness as

its benefit; rapture has tranquillity as its purpose, tranquillity as its benefit; gladness has rapture as its purpose, rapture as its benefit; freedom from remorse has gladness as its purpose, gladness as its benefit; wholesome moral practices have freedom from remorse as their purpose, freedom from remorse as their benefit. Thus indeed, monks, mental states flow into mental states, mental states fulfil mental states, for going from the near shore to the far shore." The second.

3. The First Discourse on Proximate Cause

3. "Monks, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed; when gladness is absent, for one failing in gladness, joy has its proximate cause destroyed; when joy is absent, for one failing in joy, tranquillity has its proximate cause destroyed; when tranquillity is absent, for one failing in tranquillity, happiness has its proximate cause destroyed; when happiness is absent, for one failing in happiness, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, monks, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, monks, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, etc. knowledge and vision of liberation.

"Monks, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, gladness is accomplished in its proximate cause; when gladness is present, for one accomplished in gladness, joy is accomplished in its proximate cause; when joy is present, for one accomplished in joy, tranquillity is accomplished in its proximate cause; when tranquillity is present, for one accomplished in tranquillity, happiness is accomplished in its proximate cause; when happiness is present, for one accomplished in happiness, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, monks, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, monks, for one who is moral,

accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, etc. knowledge and vision of liberation." The third.

4. The Second Discourse on Proximate Cause

4. There the Venerable Sāriputta addressed the monks: "Friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, etc. knowledge and vision of liberation. Just as, friends, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, etc. knowledge and vision of liberation.

"Friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, etc. knowledge and vision of liberation. Just as, friends, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, etc. knowledge and vision of liberation." The fourth.

5. The Third Discourse on Proximate Cause

5. There the Venerable Ānanda addressed the monks - "Friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, gladness has its proximate cause destroyed; when gladness is absent, for one failing in gladness, joy has its proximate cause destroyed; when joy is absent, for one failing in joy, tranquillity has its proximate cause destroyed; when tranquillity is absent, for one failing in tranquillity, happiness has its proximate cause destroyed; when happiness is absent, for one failing in happiness, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, friends, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, friends, for one who is immoral, failing in morality, freedom from remorse has its proximate cause destroyed; when freedom from remorse is absent, for one failing in freedom from remorse, etc. knowledge and vision of liberation.

"Friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one

accomplished in freedom from remorse, gladness is accomplished in its proximate cause; when gladness is present, for one accomplished in gladness, joy is accomplished in its proximate cause; when joy is present, for one accomplished in joy, tranquillity is accomplished in its proximate cause; when tranquillity is present, for one accomplished in tranquillity, happiness is accomplished in its proximate cause; when happiness is present, for one accomplished in happiness, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, friends, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, friends, for one who is moral, accomplished in morality, freedom from remorse is accomplished in its proximate cause; when freedom from remorse is present, for one accomplished in freedom from remorse, etc. knowledge and vision of liberation." The fifth.

6. The Discourse on Concentration

6. Then the Venerable Ānanda approached the Blessed One, etc. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Could there be, venerable sir, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond; and yet he would be percipient?" "There could be, Ānanda, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond; and yet he would be percipient."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient

of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond; and yet he would be percipient?"

"Here, Ānanda, a monk has this perception - '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.' Thus, Ānanda, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond; and yet he would be percipient." The sixth.

7. The Discourse to Sāriputta

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

"Could there be, friend Sāriputta, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond; and yet he would be percipient?"

"There could be, friend Ānanda, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. not be percipient of the world beyond in the world beyond; and yet he would be percipient."

"In what way, friend Sāriputta, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. and yet he would be percipient?" "On one occasion, friend Ānanda, I was dwelling right here at Sāvattthī in the Blind Men's Grove. There I attained such a concentration that I was not percipient of earth in earth, I was not percipient of water in water, I was not percipient of fire in fire, I was not percipient of air in air, I was not percipient of the plane of infinite space in the plane of infinite space, I was not percipient of the plane of infinite consciousness in the plane of infinite consciousness, I was not percipient of the plane of nothingness in the plane of nothingness, I was not percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, I was not percipient of this world in this world, I was not percipient of the world beyond in the world beyond; and yet I was percipient."

"But with what perception was the Venerable Sāriputta at that time?" "The cessation of existence is Nibbāna, the cessation of existence is Nibbāna' - thus, friend, one perception arose in me and another perception ceased. Just as, friend, when a fire of wood chips is burning, one flame arises and another flame ceases; just so, friend, 'the cessation of existence is Nibbāna, the cessation of existence is Nibbāna' - one perception arose and another perception ceased. 'The cessation of existence is Nibbāna' - thus I was percipient, friend, at that time." The seventh.

8. The Discourse on Meditative Absorption

8. "A monk, monks, has faith, but is not moral; thus she is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith and be moral?' But when, monks, a monk has faith and is moral, thus he is complete in that factor.

"A monk, monks, has faith and is moral, but is not very learned, etc. very learned, but is not one who is speaker of the Teaching... one who is speaker of the Teaching, but does not frequent assemblies... one who frequents assemblies, but does not confidently expound the Teaching to an assembly... confidently expounds the Teaching to an assembly, but is not an expert in monastic discipline... an expert in monastic discipline, but is not a forest-dweller dwelling in a secluded resting place... a forest-dweller dwelling in a secluded resting place, but is not one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life... one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, but with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he does not dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be very learned, be one who is speaker of the Teaching, be one who frequents assemblies, confidently expound the Teaching to an assembly, be an expert in monastic discipline, be a forest-dweller dwelling in a secluded resting place, be one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and 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.'

"But when, monks, a monk has faith, is moral, is very learned, is one who is speaker of the Teaching, is one who frequents assemblies, confidently expounds the Teaching to an assembly, is an expert in monastic discipline, is a forest-dweller dwelling in a secluded resting place, is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; thus she is complete in that factor. Monks, a monk possessed of these ten qualities is pleasing on all sides and complete in every respect." The eighth.

9. The Discourse on Peaceful Deliverance

9. "A monk, monks, has faith, but is not moral, etc. moral, but is not very learned... very learned, but is not one who is speaker of the Teaching... one who is speaker of the Teaching, but does not frequent assemblies... one who frequents assemblies, but does not confidently expound the Teaching to an assembly... confidently expounds the Teaching to an assembly, but is not an expert in monastic discipline... an expert in monastic discipline, but is not a forest-dweller dwelling in a secluded resting place... a forest-dweller dwelling in a secluded resting place, but having gone beyond material form, does not touch with the body and dwell in those peaceful deliverances that are immaterial... having gone beyond material form, touches with the body and dwells in those peaceful deliverances that are immaterial, but with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, does not dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be very learned, be one who is speaker of the Teaching, be one who frequents assemblies, confidently expound the Teaching to an assembly, be an expert in monastic discipline, be a forest-dweller dwelling in a secluded resting place, having gone beyond material form, touch with the body and dwell in those peaceful deliverances that are immaterial, and 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.'

"But when, monks, a monk has faith, is moral, is very learned, is one who is speaker of the Teaching, is one who frequents assemblies, confidently expounds the Teaching to an assembly, is an expert in monastic discipline, is a forest-dweller dwelling in a secluded resting place, having gone beyond material form, touches with the body and dwells in those peaceful deliverances that are immaterial, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; thus he is complete in that factor. Monks, a monk possessed of these ten qualities is pleasing on all sides and complete in every respect." The ninth.

10. The Discourse on True Knowledge

10. "A monk, monks, 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, monks, a monk has faith and is moral, thus he is complete in that factor.

"A monk, monks, has faith and is moral, but is not very learned, very learned, but is not one who is speaker of the Teaching, one who is speaker of the Teaching, but does not frequent assemblies, one who frequents assemblies, but does not confidently expound the Teaching to an assembly, confidently expounds the Teaching to an assembly, but is not an expert in monastic discipline, an expert in monastic discipline, but does not recollect manifold past lives, that is, one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. And manifold, etc. past lives he recollects, but with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions, and with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions, but with the elimination of the mental corruptions, etc. having realised,

having attained, dwells. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be very learned, be one who is speaker of the Teaching, be one who frequents assemblies, confidently expound the Teaching to an assembly, be an expert in monastic discipline, and may I recollect manifold past lives, that is, one birth, two births, etc. thus with aspects and terms may I recollect manifold past lives, and with the divine eye, which is pure and surpasses the human, etc. may I understand beings according to their actions, and with the elimination of the mental corruptions, etc. having realised, having attained, may I dwell.'

"But when, monks, a monk has faith, is moral, is very learned, is one who is speaker of the Teaching, is one who frequents assemblies, confidently expounds the Teaching to an assembly, is an expert in monastic discipline, and recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives, and with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus he is complete in that factor. Monks, a monk possessed of these ten qualities is pleasing on all sides and complete in every respect." The tenth.

The Chapter on Benefits is the first.

Its summary:

For What Purpose and Volition, and three on Proximate Cause;
Concentration and Sāriputta, Meditative Absorption, with Peaceful and True Knowledge.

2. The Chapter on a Protector

1. The Discourse on Lodging

11. "Monks, a monk who possesses five factors and resorts to and uses a lodging that possesses five factors can soon, through the elimination of the mental corruptions, realise for himself, with direct knowledge, in this very life, the liberation of mind and liberation by wisdom that are free from mental corruptions, and, having entered upon them, dwell in them.

"And how, monks, does a monk possess five factors? Here, monks, a monk has faith; he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, ... the Blessed One'; he is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving; he is not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life; he dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states; steadfast, of firm effort, not shirking the responsibility regarding

wholesome mental states; he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. Thus, monks, does a monk possess five factors.

"And how, monks, does a lodging possess five factors? Here, monks, a lodging is not too far and not too near, accessible for coming and going, uncrowded by day, with little noise and little disturbance at night, with little contact from gadflies, mosquitoes, wind, sun, and creeping things; for one dwelling in that lodging, the requisites of robes, almsfood, lodging, and medicine for the sick arise with little difficulty; in that lodging dwell elder monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices; he approaches them from time to time and questions, inquires -'How is this, venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, does a lodging possess five factors. "Monks, a monk who possesses five factors and resorts to and uses a lodging that possesses five factors can soon, through the elimination of the mental corruptions, ... realise, ... and, having entered upon them, dwell in them." The first.

2. The Discourse on the Five Factors

12. "A monk who has abandoned five factors, monks, and is possessed of five factors, in this Teaching and discipline is called 'a consummate one, one who has lived the holy life, the highest person.' And how, monks, has a monk abandoned five factors? Here, monks, for a monk sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned. Thus, monks, a monk has abandoned five factors.

"And how, monks, is a monk possessed of five factors? Here, monks, a monk is endowed with the aggregate of morality of one beyond training, is endowed with the aggregate of concentration of one beyond training, is endowed with the aggregate of wisdom of one beyond training, is endowed with the aggregate of liberation of one beyond training, is endowed with the aggregate of knowledge and vision of liberation of one beyond training. Thus, monks, a monk is possessed of five factors.

"A monk who has abandoned five factors, monks, and is possessed of five factors, in this Teaching and discipline is called 'a consummate one, one who has lived the holy life, the highest person.'

"Sensual desire and anger, and sloth and torpor for a monk;
Restlessness and sceptical doubt, all these are not found in him.

"With morality of one beyond training, with concentration of one beyond training;
Accomplished in liberation, and such a one with knowledge.

"He indeed, possessed of five factors, avoiding five factors;
In this Teaching and discipline, is called a consummate one." The second.

3. The Discourse on Mental Fetters

13. "There are, monks, these ten mental fetters. What are the ten? Five lower mental fetters, five higher mental fetters. What are the five lower mental fetters? Identity view, sceptical doubt, adherence to moral rules and austerities, sensual desire, anger - these are the five lower mental fetters.

"What are the five higher mental fetters? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these are the five higher mental fetters. These, monks, are the ten mental fetters." The third.

4. The Discourse on Mental Rigidity

14. "For whoever, monks, whether monk or nun, the five mental rigidities have not been abandoned, the five bondages of mind have not been cut off, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"What are his five mental rigidities that have not been abandoned? Here, monks, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Monks, a monk who is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his first mental rigidity that has not been abandoned.

"Furthermore, monks, a monk is uncertain about the Teaching, etc. is uncertain about the Community, etc. is uncertain about the training, etc. is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Monks, a monk who is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fifth mental rigidity that has not been abandoned. These are his five mental rigidities that have not been abandoned.

"What are his five bondages of mind that have not been cut off? Here, monks, a monk is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Monks, a monk who is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his first bondage of mind that has not been cut off.

"Furthermore, monks, a monk is not free from lust towards the body... etc. is not free from lust towards material form... etc. having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor... lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall

become a god or an inferior deity.' Monks, a monk who lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fifth bondage of mind that has not been cut off. These are his five bondages of mind that have not been cut off.

"For whoever, monks, whether monk or nun, these five mental rigidities have not been abandoned, these five bondages of mind have not been cut off, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"Just as, monks, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference; just so, monks, for whoever, whether monk or nun, these five mental rigidities have not been abandoned, these five bondages of mind have not been cut off, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"For whoever, monks, whether monk or nun, the five mental rigidities have been abandoned, the five bondages of mind have been well cut off, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

"What are his five mental rigidities that have been abandoned? Here, monks, a monk is not uncertain about the Teacher, does not doubt sceptically, resolves upon it, is confident. Monks, a monk who is not uncertain about the Teacher, does not doubt sceptically, resolves upon it, is confident, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his first mental rigidity that has been abandoned.

"Furthermore, monks, a monk is not uncertain about the Teaching... etc. is not uncertain about the Community... is not uncertain about the training... is not angry towards his fellows in the holy life, is delighted, without a struck mind, without barrenness arisen. Monks, a monk who is not angry towards his fellows in the holy life, is delighted, without a struck mind, without barrenness arisen, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his fifth mental rigidity that has been abandoned. These are his five mental rigidities that have been abandoned.

"What are his five bondages of mind that have been well cut off? Here, monks, a monk is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. Monks, a monk who is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his first bondage of mind that has been well cut off.

"Furthermore, monks, a monk is free from lust towards the body... etc. is free from lust towards material form... etc. does not, having eaten as much as he likes to fill his belly, dwell devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor, does not live the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' Monks, a monk who does not live the holy life having aspired to a certain order of gods... etc. or an inferior deity, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his fifth bondage of mind that has been well cut off. These are his five bondages of mind that have been well cut off.

"For whoever, monks, whether monk or nun, these five mental rigidities have been abandoned, these five bondages of mind have been well cut off, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

"Just as, monks, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference; just so, monks, for whoever, whether monk or nun, these five mental rigidities have been abandoned, these five bondages of mind have been well cut off, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline." The fourth.

5. The Diligence Discourse

15. "As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence. Diligence is declared the foremost among them.

"Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence. Diligence is declared the foremost among them.

"Just as, monks, whatever rafters there are of a pinnacle building, all of them go to the pinnacle, slope towards the pinnacle, converge at the pinnacle, the pinnacle is declared the foremost among them; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence. Diligence is declared the foremost among them.

"Just as, monks, whatever root odours there are, black orris is declared the foremost among them; just so, monks, etc.

"Just as, monks, whatever heartwood odours there are, red sandalwood is declared the foremost among them; just so, monks, etc.

"Just as, monks, whatever flower odours there are, jasmine is declared the foremost among them; just so, monks, etc.

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

"Just as, monks, whatever radiance there is of the stars, all of it is not worth a sixteenth fraction of the radiance of the moon, the radiance of the moon is declared the foremost among them; just so, monks, etc.

"Just as, monks, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant; just so, monks, etc.

"Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, all of them go to the ocean, slope towards the ocean, incline towards the ocean, tend towards the ocean, the great ocean is declared the foremost among them; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence. Diligence is declared the foremost among them." The fifth.

6. The Discourse on Those Worthy of Gifts

16. "Monks, there are these ten persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. What are the ten? The Truth-finder, the Worthy One, the Perfectly Enlightened One, the Individually Enlightened One, one liberated in both ways, one liberated by wisdom, a body-witness, one attained to right view, one liberated by faith, a faith-follower, a follower of the Teaching, one of change-of-lineage - these, monks, are the ten persons worthy of offerings, etc. an unsurpassed field of merit for the world." The sixth.

7. The First Discourse on Protection

17. "Monks, dwell with a protector, do not be without a protector. Monks, one without a protector dwells in suffering. Monks, there are these ten phenomena that make for protection. What are the ten? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. That, monks, a monk is virtuous, etc. having accepted the training rules he trains in them, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. That, monks, a monk is very learned, etc. thoroughly penetrated by view, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk has good friends, good companions, good associates. That, monks, a monk has good friends, good companions, good associates, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. That, monks, a monk is easy to admonish, etc. receiving instruction respectfully, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. That, monks, a monk, regarding whatever those duties for his fellows in the holy life, etc. able to do and able to arrange, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline. That, monks, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. That, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick. That, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. That, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago, this too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. That, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering, this too is a phenomenon that makes for protection.

"Monks, dwell with a protector, do not be without a protector. Monks, one without a protector dwells in suffering. These, monks, are the ten phenomena that make for protection." The seventh.

8. The Second Discourse on Protection

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

"Monks, dwell with a protector, do not be without a protector. Monks, one without a protector dwells in suffering. Monks, there are these ten phenomena that make for protection. What are the ten? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. 'This monk is indeed 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' - elder monks think he should be spoken to and instructed, middling monks also, etc. new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is very learned, etc. thoroughly penetrated by view. 'This monk is indeed very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view' - elder monks think he should be spoken to and instructed, middling monks also, etc. new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk has good friends, good companions, good associates. 'This monk indeed has good friends, good companions, good associates' - elder monks think he should be spoken to and instructed, middling monks also, etc. new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. 'This monk is indeed easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully' - elder monks think he should be spoken to and instructed, middling monks also, etc. new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. 'Regarding whatever high and low duties there are to be done for his fellows in the holy life, therein this monk is indeed skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline. 'This monk is indeed a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. 'This monk indeed 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' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick. 'This monk is indeed content with any requisites of robes, almsfood, lodging and medicine for the sick' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. 'This monk is indeed mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him

who is shown compassion by elders, shown compassion by middling monks, shown compassion by new monks, only growth is to be expected in wholesome mental states, not decline. This too is a phenomenon that makes for protection.

"Furthermore, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. 'This monk is indeed wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering' - thus elder monks think he should be spoken to and instructed, middling monks also... new monks also think he should be spoken to and instructed. For him who is shown compassion by elders... etc. not decline. This too is a phenomenon that makes for protection.

"Monks, dwell with a protector, do not be without a protector. Monks, one without a protector dwells in suffering. These, monks, are the ten phenomena that make for protection." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. The eighth.

9. The First Discourse on the Noble Abodes

19. "Monks, there are these ten noble residences, in which the noble ones have dwelt, are dwelling, or will dwell. What are the ten? Here, monks, a monk has abandoned five factors, is endowed with six factors, has one safeguard, has four supports, has rejected individual truths, has completely relinquished all seeking, has undisturbed thought, has calmed bodily activity, has a well-liberated mind, and has well-liberated wisdom. These, monks, are the ten noble residences, in which the noble ones have dwelt, are dwelling, or will dwell." The ninth.

10. The Second Discourse on the Noble Abodes

20. On one occasion the Blessed One was dwelling among the Kurus, where there was a market town of the Kurus named Kammāsadhamma. There the Blessed One addressed the monks, etc.

"Monks, there are these ten noble residences, in which the noble ones have dwelt, are dwelling, or will dwell. What are the ten? Here, monks, a monk has abandoned five factors, is endowed with six factors, has one safeguard, has four supports, has rejected individual truths, has completely relinquished all seeking, has undisturbed thought, has calmed bodily activity, has a well-liberated mind, and has well-liberated wisdom.

"And how, monks, has a monk abandoned five factors? Here, monks, for a monk sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned. Thus, monks, a monk has abandoned five factors.

"And how, monks, is a monk endowed with six factors? Here, monks, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object

with the body... Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Thus, monks, a monk is endowed with six factors.

"And how, monks, is a monk one with one safeguard? Here, monks, a monk is endowed with a mind protected by mindfulness. Thus, monks, a monk is one with one safeguard.

"And how, monks, is a monk one with four supports? Here, monks, a monk, after reflection, uses one thing; after reflection, endures one thing; after reflection, avoids one thing; after reflection, dispels one thing. Thus, monks, a monk is one with four supports.

"And how, monks, is a monk one who has rejected individual truths? Here, monks, for a monk, whatever individual truths there are of the many ascetics and brahmins, as follows - "The world is eternal" or "the world is non-eternal" or "the world is finite" or "the world is infinite" or "the soul is the same as the body" or "the soul is one thing and the body another" or "the Truth-finder exists after death" or "the Truth-finder does not exist after death" or "the Truth-finder both exists and does not exist after death" or "the Truth-finder neither exists nor does not exist after death" - all those have been rejected, thoroughly rejected, given up, vomited out, released, abandoned, and relinquished. Thus, monks, a monk is one who has rejected individual truths.

"And how, monks, is a monk one who has completely relinquished all seeking? Here, monks, for a monk sensual seeking has been abandoned, seeking existence has been abandoned, seeking the holy life has been calmed. Thus, monks, a monk is one who has completely relinquished all seeking.

"And how, monks, is a monk one with undisturbed thought? Here, monks, for a monk thought of sensuality has been abandoned, thought of anger has been abandoned, thought of violence has been abandoned. Thus, monks, a monk is one with undisturbed thought.

"And how, monks, is a monk one with calmed bodily activity? 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. Thus, monks, a monk is one with calmed bodily activity.

"And how, monks, is a monk one with a well-liberated mind? Here, monks, for a monk the mind is liberated from lust, the mind is liberated from hate, the mind is liberated from delusion. Thus, monks, a monk is one with a well-liberated mind.

"And how, monks, is a monk one with well-liberated wisdom? Here, monks, a monk understands: 'Lust in me has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.' Hate in me has been abandoned, etc. He understands: 'Delusion in me has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.' Thus, monks, a monk is one with well-liberated wisdom.

"Whatever noble ones, monks, in the past period of time dwelt in noble residences, all of them dwelt in just these ten noble residences; whatever noble ones, monks, in the future period of time will dwell in noble residences, all of them will dwell in just these ten noble residences; whatever noble ones, monks, at present dwell in noble residences, all of them dwell in just these ten noble residences. These, monks, are the ten noble residences, in which the noble ones have dwelt, are dwelling, or will dwell." The tenth.

The Chapter on Protector is the second.

Its summary:

Lodging and five factors, mental fetters and barrenness;
Diligence, worthy of offerings, two protectors, and two noble residences.

3. The Great Chapter

1. The Discourse on the Lion's Roar

21. "Monks, a lion, the king of beasts, goes out from his dwelling place in the evening. Having gone out from his dwelling place, he stretches himself. Having stretched himself, he surveys all around the four directions. Having surveyed all around the four directions, he roars the lion's roar three times. Having roared the lion's roar three times, he departs for his food resort. What is the reason for this? 'Let me not bring destruction to small creatures gone to uneven places!'

'Lion', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. Whatever, monks, the Truth-finder expounds the Teaching to an assembly, this is his lion's roar.

"There are, monks, these ten powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the ten? Here, monks, the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That, monks, the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause. That, monks, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the practice leading to all destinations. That, monks, the Truth-finder understands as it really is the practice leading to all destinations - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the world with its many elements and various elements. That, monks, the Truth-finder understands as it really is the world with its many elements and various elements - this too, monks, is a power of the Truth-finder, etc. sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the various dispositions of beings. That, monks, the Truth-finder understands as it really is the various dispositions of beings - this too, monks, is a power of the Truth-finder, etc. sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons. That, monks, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons - this too, monks, is a power of the Truth-finder, etc. sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments. That, etc. understands - this too, monks, is a power of the Truth-finder, etc. sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. That, monks, the Truth-finder recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly,

fortunate and unfortunate, and he understands beings according to their actions. That, monks, the Truth-finder with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder, 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. That, monks, the Truth-finder, 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 too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"These, monks, are the ten powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel." The first.

2. The Discourse on the Term of Overcoming

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

"Those teachings, Ānanda, that lead to the realisation through direct knowledge of those various terms of designation, I confidently acknowledge therein, Ānanda. 'To expound the Teaching in such and such a way to such and such persons, so that one practising thus will know what exists as "it exists," will know what does not exist as "it does not exist," will know what is inferior as "inferior," will know what is superior as "superior," will know what is surpassed as "surpassed," will know what is unsurpassed as "unsurpassed"; or in whatever way that should be known or should be seen or should be realised, in that way one will know or will see or will realise' - this is possible. This, Ānanda, is the unsurpassed among knowledges, that is to say, the knowledge of phenomena as they really are in each and every case. And I say, Ānanda, that there is no other knowledge more superior or more sublime than this knowledge.

"There are, Ānanda, these ten powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the ten? Here, Ānanda, the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That, Ānanda, the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this, Ānanda, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Ānanda, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder understands as it really is the practice leading to all destinations. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder understands as it really is the world with its many elements and various elements. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder understands as it really is the various dispositions of beings. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder recollects manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions. That, Ānanda, etc. this, Ānanda, etc.

"Furthermore, Ānanda, the Truth-finder, 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. That, Ānanda, the Truth-finder, with the elimination of the mental corruptions, the liberation of mind that is without mental corruptions, etc. having realised, having attained, dwells. This too, Ānanda, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"These, Ānanda, are the ten powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel." The second.

3. The Discourse on the Body

23. "There are, monks, mental states to be abandoned by body, not by speech. There are, monks, mental states to be abandoned by speech, not by body. There are, monks, mental states to be abandoned neither by body nor by speech, but to be abandoned by having seen with wisdom.

"And what, monks, are the mental states to be abandoned by body, not by speech? Here, monks, a monk has committed an unwholesome act in a certain respect by body. Intelligent fellow monks in the holy life, having investigated, say this about him - 'The venerable one indeed has committed an unwholesome act in a certain respect

by body. It would be good if the venerable one, having abandoned bodily misconduct, would develop bodily good conduct.' He, being spoken to by intelligent fellow monks in the holy life having investigated, having abandoned bodily misconduct, develops bodily good conduct. These are called, monks, the mental states to be abandoned by body, not by speech.

"And what, monks, are the mental states to be abandoned by speech, not by body? Here, monks, a monk has committed an unwholesome act in a certain respect by speech. Intelligent fellow monks in the holy life, having investigated, say this about him - 'The venerable one indeed has committed an unwholesome act in a certain respect by speech. It would be good if the venerable one, having abandoned verbal misconduct, would develop good verbal conduct.' He, being spoken to by intelligent fellow monks in the holy life having investigated, having abandoned verbal misconduct, develops good verbal conduct. These are called, monks, the mental states to be abandoned by speech, not by body.

"And what, monks, are the mental states to be abandoned neither by body nor by speech, but to be abandoned by having seen with wisdom? Greed, monks, is to be abandoned neither by body nor by speech, but to be abandoned by having seen with wisdom. Hate, monks, etc. Delusion... Wrath... Hostility... Contempt... Insolence... Stinginess, monks, is to be abandoned neither by body nor by speech, but to be abandoned by having seen with wisdom.

"Evil envy, monks, is to be abandoned neither by body nor by speech, but to be abandoned by having seen with wisdom. And what, monks, is evil envy? Here, monks, a householder or a householder's son prospers with wealth or grain or silver or gold. Therein a certain slave or servant thinks thus - 'Oh, may this householder or householder's son not prosper with wealth or grain or silver or gold!' Or an ascetic or brahmin is an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. Therein a certain ascetic or brahmin thinks thus - 'Oh, may this venerable one not be an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick!' This is called, monks, evil envy.

"Evil desire, monks, is indeed not to be abandoned by body nor by speech, it is to be abandoned by having seen with wisdom. And what, monks, is evil desire? Here, monks, a certain one being faithless wishes 'May they know me as faithful'; being immoral wishes 'May they know me as moral'; being of little learning wishes 'May they know me as very learned'; being one who delights in company wishes 'May they know me as secluded'; being lazy wishes 'May they know me as one putting forth strenuous energy'; being unmindful wishes 'May they know me as mindful'; being unconcentrated wishes 'May they know me as concentrated'; being unwise wishes 'May they know me as wise'; being one who has not eliminated the mental corruptions wishes 'May they know me as one who has eliminated the mental corruptions'. This is called, monks, evil desire. These are called, monks, mental states indeed not to be abandoned by body nor by speech, to be abandoned by having seen with wisdom.

"If, monks, greed overcomes that monk and persists, hate...Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire overcomes and persists. He should be known thus - 'This venerable one does not understand in such

a way that for one who understands there is no greed, for thus greed overcomes this venerable one and persists; this venerable one does not understand in such a way that for one who understands there is no hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not arise, for thus evil desire overcomes this venerable one and persists.'

"If, monks, greed does not overcome that monk and he lives, hate...Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not overcome him and he lives, he should be understood thus - 'This venerable one understands in such a way that for one who understands thus greed does not exist, for indeed greed does not overcome this venerable one and he lives; this venerable one understands in such a way that for one who understands thus hate does not exist... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not exist, for indeed evil desire does not overcome this venerable one and he lives.'" The third.

4. The Discourse on Mahācunda

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

"A monk, friends, claiming knowledge - 'I know this Teaching, I see this Teaching.' If, friends, greed overcomes that monk and remains, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire overcomes and remains, he should be understood thus - 'This venerable one does not understand in such a way that for one who understands there is no greed, for thus greed overcomes this venerable one and remains; this venerable one does not understand in such a way that for one who understands there is no hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not arise, for thus evil desire overcomes this venerable one and remains.'

"A monk, friends, claiming development - 'I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed overcomes that monk and remains, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire overcomes and remains, he should be understood thus - 'This venerable one does not understand in such a way that for one who understands there is no greed, for thus greed overcomes this venerable one and remains; this venerable one does not understand in such a way that for one who understands there is no hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not arise, for thus evil desire overcomes this venerable one and remains.'

"Friends, a monk speaking the doctrine of knowledge and the doctrine of development - 'I know this Teaching, I see this Teaching, I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed overcomes that monk and remains, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire overcomes and remains, he should be understood thus - 'This venerable one does not understand in such a way that for one who understands there is no greed, for thus greed overcomes this venerable one and

remains; this venerable one does not understand in such a way that for one who understands there is no hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not arise, for thus evil desire overcomes this venerable one and remains.'

"Just as, friends, a man being poor might speak the claim of being wealthy, being without riches might speak the claim of having riches, being without possessions might speak the claim of having possessions. When some need for wealth arises, he would not be able to bring forth wealth or grain or silver or gold. They would know him thus - 'This venerable one being poor speaks the claim of being wealthy, this venerable one being without riches speaks the claim of having riches, this venerable one being without possessions speaks the claim of having possessions. What is the reason for this? For thus this venerable one, when some need for wealth arises, is not able to bring forth wealth or grain or silver or gold.'

"Just so, friends, a monk speaking the doctrine of knowledge and the doctrine of development - 'I know this Teaching, I see this Teaching, I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed overcomes that monk and remains, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire overcomes and remains, he should be understood thus - 'This venerable one does not understand in such a way that for one who understands there is no greed, for thus greed overcomes this venerable one and remains; this venerable one does not understand in such a way that for one who understands there is no hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not arise, for thus evil desire overcomes this venerable one and remains.'

"A monk, friends, claiming knowledge - 'I know this Teaching, I see this Teaching.' If, friends, greed does not overcome that monk and remain, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not overcome him and remain, he should be understood thus - 'This venerable one understands in such a way that for one who understands thus greed does not exist, for indeed greed does not overcome this venerable one and remain; this venerable one understands in such a way that for one who understands thus hate does not exist... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not exist, for indeed evil desire does not overcome this venerable one and remain.'

"A monk, friends, claiming development - 'I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed does not overcome that monk and remain, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not overcome him and remain, he should be understood thus - 'This venerable one understands in such a way that for one who understands thus greed does not exist, for indeed greed does not overcome this venerable one and remain; this venerable one understands in such a way that for one who understands thus hate does not exist... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not exist, for indeed evil desire does not overcome this venerable one and remain.'

"Friends, a monk speaking the doctrine of knowledge and the doctrine of development - 'I know this Teaching, I see this Teaching, I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed does not overcome that monk and remain, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not overcome him and remain, he should be understood thus - 'This venerable one understands in such a way that for one who understands thus greed does not exist, for indeed greed does not overcome this venerable one and remain; this venerable one understands in such a way that for one who understands thus hate exists... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not exist, for indeed evil desire does not overcome this venerable one and remain.'

"Just as, friends, a man being wealthy would speak the claim of being wealthy, being rich would speak the claim of being rich, being prosperous would speak the claim of being prosperous. When some need for wealth has arisen, he would be able to bring forth wealth or grain or silver or gold. They would know him thus - 'This venerable one being wealthy speaks the claim of being wealthy, this venerable one being rich speaks the claim of being rich, this venerable one being prosperous speaks the claim of being prosperous. What is the reason for this? For indeed this venerable one, when some need for wealth has arisen, is able to bring forth wealth or grain or silver or gold.'

Just so, friends, a monk speaking the doctrine of knowledge and the doctrine of development - 'I know this Teaching, I see this Teaching, I am developed in body, developed in morality, developed in mind, developed in wisdom.' If, friends, greed does not overcome that monk and remain, hate... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not overcome him and remain, he should be understood thus - 'This venerable one understands in such a way that for one who understands thus greed does not exist, for indeed greed does not overcome this venerable one and remain; this venerable one understands in such a way that for one who understands thus hate does not exist... Delusion... Wrath... Hostility... Contempt... Insolence... stinginess... evil envy... evil desire does not exist, for indeed evil desire does not overcome this venerable one and remain.'" The fourth.

5. The Discourse on the Circular Meditation Object

25. "There are, monks, these ten kasiṇa bases. What are the ten? One perceives the earth kasiṇa, above, below, across, non-dual, limitless; One perceives the water kasiṇa. Etc. One perceives the fire kasiṇa. One perceives the air kasiṇa. One perceives the blue kasiṇa. One perceives the yellow kasiṇa. One perceives the red kasiṇa. One perceives the white kasiṇa. One perceives the space kasiṇa. One perceives the consciousness kasiṇa, above, below, across, non-dual, limitless. These, monks, are the ten kasiṇa bases." The fifth.

6. The Discourse on Kāḷī

26. On one occasion the Venerable Mahākaccāna was dwelling among the Avantis at Kuraraghara, on a steep mountain. Then the female lay follower Kāḷī of Kuraraghara approached the Venerable Mahākaccāna; having approached, he paid respect to the Venerable Mahākaccāna and sat down to one side. Seated to one side, the female lay follower Kāḷī of Kuraraghara said this to the Venerable Mahākaccāna - "This was said,

venerable sir, by the Blessed One in the Questions of the Daughters of Māra -

'The attainment of the goal, the peace of the heart,
Having conquered the army of dear and pleasant forms;
Alone, meditating, I awakened to happiness,
Therefore I do not make friendship with people;
Friendship is not achieved by me with anyone.'

How, venerable sir, should the meaning of what was spoken in brief by the Blessed One be understood in detail?"

"Some ascetics and brahmins, sister, for whom the attainment of the earth kasiṇa is the highest, have declared this to be 'the goal.' As far as, sister, the attainment of the earth kasiṇa is the highest, the Blessed One directly knew that. Having directly known that, the Blessed One saw the gratification, saw the danger, saw the escape, saw the knowledge and vision of what is the path and what is not the path. Because of seeing the gratification, because of seeing the danger, because of seeing the escape, because of seeing the knowledge and vision of what is the path and what is not the path, the attainment of the goal, the peace of the heart, is known to him.

"Some ascetics and brahmins, sister, for whom the attainment of the water kasiṇa is the highest... etc. some ascetics and brahmins, sister, for whom the attainment of the fire kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the air kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the blue kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the yellow kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the red kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the white kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the space kasiṇa is the highest... some ascetics and brahmins, sister, for whom the attainment of the consciousness kasiṇa is the highest, have declared this to be 'the goal.' As far as, sister, the attainment of the consciousness kasiṇa is the highest, the Blessed One directly knew that. Having directly known that, the Blessed One saw the gratification, saw the danger, saw the escape, saw the knowledge and vision of what is the path and what is not the path. Because of seeing the gratification, because of seeing the danger, because of seeing the escape, because of seeing the knowledge and vision of what is the path and what is not the path, the attainment of the goal, the peace of the heart, is known to him. Thus indeed, sister, that which was said by the Blessed One in the Questions of the Daughters of Māra -

'The attainment of the goal, the peace of the heart,
Having conquered the army of dear and pleasant forms;
Alone, meditating, I awakened to happiness,
Therefore I do not make friendship with people;
Friendship is not achieved by me with anyone.'

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

7. The First Discourse on the Great Question

27. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattḥī for almsfood. Then those monks had this thought: "It is still very early to walk for almsfood in Sāvattḥī; what if we were to approach the park of the heterodox wandering ascetics?"

Then those monks approached the park of the heterodox wandering ascetics; having approached, they exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, they sat down to one side. When those monks were seated to one side, those heterodox wandering ascetics said this to them:

"The ascetic Gotama, friends, expounds the Teaching thus to his disciples: 'Come, monks, directly know all phenomena; having directly known all phenomena, dwell'; we too, friends, expound the Teaching thus to our disciples: 'Come, friends, directly know all phenomena; having directly known all phenomena, dwell.' Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say, regarding expounding the Teaching or regarding instruction?"

Then those monks neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, they rose from their seats and departed - "We shall understand the meaning of this statement in the presence of the Blessed One."

Then those monks, having walked for almsfood in Sāvattḥī, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Here we, venerable sir, having dressed in the earlier period of the day, taking our bowls and robes, entered Sāvattḥī for almsfood. Then this occurred to us, venerable sir - 'It is still very early to walk for almsfood in Sāvattḥī; what if we were to approach the park of the heterodox wandering ascetics?' Then we, venerable sir, approached the park of the heterodox wandering ascetics; having approached, we exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, we sat down to one side. When we were seated to one side, venerable sir, the heterodox wandering ascetics said this to us:

'The ascetic Gotama, friends, expounds the Teaching thus to his disciples: Come, monks, directly know all phenomena; having directly known all phenomena, dwell; we too, friends, expound the Teaching thus to our disciples: Come, friends, directly know all phenomena; having directly known all phenomena, dwell. Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say, regarding expounding the Teaching or regarding instruction?'

"Then we, venerable sir, neither delighted in nor protested against what those heterodox wandering ascetics had said. Without delighting in and without protesting against, we rose from our seats and departed - 'We shall understand the meaning of this statement in the presence of the Blessed One.'"

"Monks, heterodox wandering ascetics who speak thus should be told thus - 'Friend, one question, one synopsis, one explanation; two questions, two synopses, two explanations; three questions, three synopses, three explanations; four questions, four synopses, four explanations; five questions, five synopses, five explanations; six questions, six synopses, six explanations; seven questions, seven synopses, seven explanations; eight questions, eight synopses, eight explanations; nine questions, nine synopses, nine explanations; ten questions, ten synopses, ten explanations.' Thus asked, monks, heterodox wandering ascetics will not be able to explain, and furthermore they will fall into vexation. What is the reason for this? Because, monks, it is not within their domain. I do not see anyone, monks, 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, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here.

"'One question, one synopsis, one explanation' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with one thing, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. In which one thing? 'All beings are sustained by nutriment' - In this one thing, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'One question, one synopsis, one explanation' - thus what was said, this was said dependent on that.

"'Two questions, two synopses, two explanations' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with two things, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. On which two? In mentality and materiality - In these two things, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'Two questions, two synopses, two explanations' - thus what was said, this was said dependent on that.

"'Three questions, three synopses, three explanations' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with three things, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. In which three? In the three feelings - In these three things, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'Three questions, three synopses, three explanations' - thus what was said, this was said dependent on that.

"'Four questions, four synopses, four explanations' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with four phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. In which four? In the four nutriments - In these four

phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. "Four questions, four synopses, four explanations" - thus what was said, this was said dependent on that.

"Five questions, five synopses, five explanations" - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with five phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. In which five? In the five aggregates of clinging - In these five phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. "Five questions, five synopses, five explanations" - thus what was said, this was said dependent on that.

"Six questions, six synopses, six explanations" - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with six phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. In which six? In the six internal sense bases - In these six phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. "Six questions, six synopses, six explanations" - thus what was said, this was said dependent on that.

"Seven questions, seven synopses, seven explanations" - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with seven phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. In which seven? In the seven stations of consciousness - In these seven phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. "Seven questions, seven synopses, seven explanations" - thus what was said, this was said dependent on that.

"Eight questions, eight synopses, eight explanations" - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with eight phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the true meaning, makes an end of suffering in this very life. In which eight? In the eight worldly adversities - In these eight phenomena indeed, monks, a monk rightly becoming disenchanted, etc. makes an end of suffering. "Eight questions, eight synopses, eight explanations" - thus what was said, this was said dependent on that.

"'Nine questions, nine synopses, nine explanations' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with nine phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. Which nine? The nine abodes of beings - in these nine phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. 'Nine questions, nine synopses, nine explanations' - thus what was said, this was said dependent on that.

"'Ten questions, ten synopses, ten explanations' - thus indeed this was said. Dependent on what was this said? Monks, a monk rightly becoming disenchanted with ten phenomena, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. Which ten? The ten unwholesome courses of action - in these ten phenomena indeed, monks, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. 'Ten questions, ten synopses, ten explanations' - thus what was said, this was said dependent on that." The seventh.

8. The Second Discourse on the Great Question

28. On one occasion the Blessed One was dwelling at Kajaṅgalā in the Bamboo Grove. Then several lay followers of Kajaṅgalā approached the nun of Kajaṅgalā; having approached, they paid respect to the nun of Kajaṅgalā and sat down to one side. Seated to one side, the lay followers of Kajaṅgalā said this to the nun of Kajaṅgalā -

"This was said, lady, by the Blessed One in the Great Questions - 'One question, one synopsis, one explanation; two questions, two synopses, two explanations; three questions, three synopses, three explanations; four questions, four synopses, four explanations; five questions, five synopses, five explanations; six questions, six synopses, six explanations; seven questions, seven synopses, seven explanations; eight questions, eight synopses, eight explanations; nine questions, nine synopses, nine explanations; ten questions, ten synopses, ten explanations.' How, lady, should the meaning of what was spoken in brief by the Blessed One be understood in detail?"

"But this, friends, was not heard face to face from the Blessed One, not received face to face, nor was it heard face to face from monks who are inspiring, nor received face to face; but rather, as it appears to me here, listen to that, pay close attention, I will speak." "Yes, lady," the lay followers of Kajaṅgalā assented to the nun of Kajaṅgalā. The nun of Kajaṅgalā said this -

"'One question, one synopsis, one explanation' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, a monk rightly becoming disenchanted with one thing, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. In which one thing? All beings are sustained by nutriment -

in this one thing, friends, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'One question, one synopsis, one explanation' - thus what was said by the Blessed One, this was said dependent on that.

""Two questions, two synopses, two explanations' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, a monk rightly becoming disenchanted with two things, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. On which two? In mentality and materiality - etc. In which three? In the three feelings - in these three things, friends, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'Three questions, three synopses, three explanations' - thus what was said by the Blessed One, this was said dependent on that.

""Four questions, four synopses, four explanations' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, a monk with mind rightly well developed regarding four things, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. In which four? In the four establishments of mindfulness - in these four things, friends, a monk with mind rightly well developed, rightly seeing the limit, having fully realised the right meaning, makes an end of suffering in this very life. 'Four questions, four synopses, four explanations' - thus what was said by the Blessed One, this was said dependent on that.

""Five questions, five synopses, five explanations' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, in five phenomena a monk whose mind is rightly well-developed, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. In which five? In the five faculties, etc. In which six? In the six elements leading to escape, etc. In which seven? In the seven factors of enlightenment, etc. In which eight? In the noble eightfold path - in these eight phenomena indeed, friends, a monk whose mind is rightly well-developed, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. 'Eight questions, eight synopses, eight explanations' - thus what was said by the Blessed One, this was said dependent on that.

""Nine questions, nine synopses, nine explanations' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, in nine phenomena a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. Which nine? The nine abodes of beings - in these nine phenomena indeed, friends, a monk rightly becoming disenchanted, rightly becoming dispassionate, rightly being liberated, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. 'Nine questions, nine synopses, nine explanations' - thus what was said by the Blessed One, this was said dependent on that.

"'Ten questions, ten synopses, ten explanations' - thus indeed this was said by the Blessed One. Dependent on what was this said? Friends, in ten phenomena a monk whose mind is rightly well-developed, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. Which ten? In the ten wholesome courses of action -in these ten phenomena indeed, friends, a monk whose mind is rightly well-developed, rightly seeing the limit, having thoroughly understood the right meaning, makes an end of suffering in this very life. 'Ten questions, ten synopses, ten explanations' - thus what was said by the Blessed One, this was said dependent on that.

"Thus indeed, friends, that which was said by the Blessed One, spoken in brief in the Great Questions - 'One question, one synopsis, one explanation, etc. ten questions, ten synopses, ten explanations' - I, friends, understand in detail the meaning of what was spoken in brief by the Blessed One thus. But if you wish, friends, you may approach the Blessed One himself and ask about this matter. As the Blessed One answers you, so you should remember it." "Yes, lady," the lay followers of Kajaṅgalā, having delighted in and given thanks for what the nun of Kajaṅgalā had said, rose from their seats, paid respect to the nun of Kajaṅgalā, circumambulated her keeping her on their right, and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the lay followers of Kajaṅgalā reported to the Blessed One all the friendly conversation they had with the nun of Kajaṅgalā.

"Good, good, householders! The nun Kajaṅgalikā is wise, householders. The nun Kajaṅgalikā is of great wisdom, householders. If you, householders, had approached me and asked about this matter, I too would have answered it in exactly the same way as it was answered by the nun Kajaṅgalikā. That is indeed its meaning. And thus you should remember it." The eighth.

9. The First Discourse on Kosala

29. "As far as, monks, Kāsi and Kosala extend, as far as the realm of King Pasenadi of Kosala, King Pasenadi of Kosala is declared the foremost there. Yet even for King Pasenadi of Kosala, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"As far as, monks, the moon and sun revolve, shining and illuminating the directions, so far extends the thousandfold world. In that thousandfold world there are a thousand moons, a thousand suns, a thousand Sineru kings of mountains, a thousand Jambudīpas, a thousand Aparagoyānas, a thousand Uttarakurus, a thousand Pubbavidehas, four thousand great oceans, four thousand great kings, a thousand realms of the gods ruled by the four great kings, a thousand realms of the Thirty-three gods, a thousand realms of the Yāma gods, a thousand realms of the Tusita gods, a thousand realms of the gods who delight in creation, a thousand realms of the gods who control what is created by others, a thousand Brahma worlds. As far as, monks, the thousandfold world system extends, the Great Brahmā is declared the foremost there. Yet even for the Great Brahmā, monks, there is indeed alteration,

there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There comes a time, monks, when this world contracts. When the world is contracting, monks, beings for the most part are reborn in the Radiant realm. There they dwell, mind-made, feeding on rapture, self-luminous, moving through the air, remaining in glory, and they continue thus for a very long time. When the world is contracting, monks, the Radiant gods are declared the foremost. Yet even for the Radiant gods, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, these ten kasiṇa bases. What are the ten? One perceives the earth kasiṇa, above, below, across, non-dual, limitless; One perceives the water kasiṇa. Etc. One perceives the fire kasiṇa. One perceives the air kasiṇa. One perceives the blue kasiṇa. One perceives the yellow kasiṇa. One perceives the red kasiṇa. One perceives the white kasiṇa. One perceives the space kasiṇa. One perceives the consciousness kasiṇa, above, below, across, non-dual, limitless. These, monks, are the ten kasiṇa bases.

"This is the foremost, monks, of these ten kasiṇa bases, namely that one perceives the consciousness kasiṇa, above, below, across, non-dual, limitless. There are indeed, monks, beings with such perception. For beings with such perception too, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, these eight bases of overcoming. What are the eight? Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly; 'Having overcome them, I know, I see' - one has this perception. This is the first basis of overcoming.

"Perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly; 'Having overcome them, I know, I see' - one has this perception. This is the second basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly; 'Having overcome them, I know, I see' - one has this perception. This is the third basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly; 'Having overcome them, I know, I see' - one has this perception. This is the fourth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. Just as a flax flower is blue, of blue colour, of blue appearance, of blue lustre, or just as that Benares cloth, smoothed on both sides, is blue, of blue colour, of blue appearance, of blue lustre; just so, not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre; 'Having overcome them, I know, I see' - one has this

perception. This is the fifth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. Just as a kaṇikāra flower is yellow, of yellow colour, of yellow appearance, of yellow lustre, or just as that Benares cloth, smoothed on both sides, is yellow, of yellow colour, of yellow appearance, of yellow lustre; just so, not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre; 'Having overcome them, I know, I see' - one has this perception. This is the sixth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. Just as a bandhujīvaka flower is red, of red colour, of red appearance, of red lustre, or just as that Benares cloth, smoothed on both sides, is red, of red colour, of red appearance, of red lustre; just so, not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre; 'Having overcome them, I know, I see' - one has this perception. This is the seventh basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. Just as the morning star is white, of white colour, of white appearance, of white lustre, or just as that Benares cloth, smoothed on both sides, is white, of white colour, of white appearance, of white lustre; just so, not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre; 'Having overcome them, I know, I see' - one has this perception. This is the eighth basis of overcoming. These, monks, are the eight bases of overcoming.

"This is the foremost of these eight bases of overcoming, monks, that is to say, not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre; 'Having overcome them, I know, I see' - one has this perception. There are indeed, monks, beings with such perception. But even for beings with such perception, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge - these, monks, are the four practices.

"This is the foremost of these four practices, monks, that is to say, the easy practice with quick direct knowledge. There are indeed, monks, beings practising thus. For beings practising thus too, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, these four perceptions. What are the four? One perceives the limited, one perceives the exalted, one perceives the limitless, one perceives the plane of nothingness as 'there is nothing' - these, monks, are the four perceptions.

"This is the foremost of these four perceptions, monks, that is to say, one perceives the plane of nothingness as 'there is nothing.' There are indeed, monks, beings with such perception. For beings with such perception too, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"This is the foremost, monks, of external wrong views, namely: 'It would not be, and it would not be mine; it will not be, it will not be mine.' For one holding such a view, monks, this is to be expected: 'Whatever non-loathsomeness towards existence there is, that would not be for him; whatever loathsomeness towards the cessation of existence there is, that would not be for him.' There are indeed, monks, beings who hold such a view. But even for beings who hold such a view, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, some ascetics and brahmins who declare supreme purification of meaning. This is the foremost, monks, of those who declare supreme purification of meaning, namely: with the complete transcendence of the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. They expound the Teaching for the direct knowledge of that, for the realisation of that. There are indeed, monks, beings who speak thus. For beings who speak thus too, monks, there is indeed alteration, there is change. Seeing thus, monks, a learned noble disciple becomes disenchanted even with that. Being disenchanted with that, he becomes dispassionate towards the highest, how much more towards the inferior.

"There are, monks, some ascetics and brahmins who declare supreme Nibbāna in this present life. This is the foremost, monks, of those who declare supreme Nibbāna in this present life, namely: having understood as it really is the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, deliverance through non-clinging. Though I speak thus and explain thus, monks, some ascetics and brahmins accuse me with what is untrue, hollow, false, and not factual - 'The ascetic Gotama does not declare the full understanding of sensual pleasures, does not declare the full understanding of material forms, does not declare the full understanding of feelings.' But I, monks, do declare the full understanding of sensual pleasures, I do declare the full understanding of material forms, I do declare the full understanding of feelings, I declare final Nibbāna without clinging - without hunger, quenched, become cool - in this very life." The ninth.

10. The Second Discourse on Kosala

30. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time King Pasenadi of Kosala had returned from the battlefield, victorious in battle, having achieved his aim. Then King Pasenadi of Kosala set out towards the monastery. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and entered the monastery on foot. Now at that time several monks were walking up and down in the open air. Then King Pasenadi of Kosala approached those monks; having approached, he said this to those monks - "Where indeed, venerable sir, is the Blessed One dwelling at present,

the Worthy One, the Perfectly Enlightened One? For we wish to see that Blessed One, the Worthy One, the Perfectly Enlightened One." "This, great king, is the dwelling with its door closed. Approach it quietly, without hurrying enter the veranda, clear your throat and knock on the door-bolt; the Blessed One will open the door for you."

Then King Pasenadi of Kosala approached quietly that dwelling with its door closed, and without hurrying entered the veranda, cleared his throat and knocked on the door-bolt. The Blessed One opened the door. Then King Pasenadi of Kosala, having entered the dwelling, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir."

"But what reason do you, great king, see that you perform such supreme respect towards this body, that you have shown a gift of friendliness?" "Seeing gratitude and thankfulness, venerable sir, I perform such supreme respect towards the Blessed One, I show a gift of friendliness."

"For the Blessed One, venerable sir, is practising for the welfare of many people, for the happiness of many people, he has established many people in the noble true method, that is to say, in the nature of good qualities, in the nature of wholesome qualities. Since, venerable sir, the Blessed One is practising for the welfare of many people, for the happiness of many people, he has established many people in the noble true method, that is to say, in the nature of good qualities, in the nature of wholesome qualities, this too, venerable sir, is the reason I see, that I perform such supreme respect towards the Blessed One, I show a gift of friendliness."

"Furthermore, venerable sir, the Blessed One is virtuous, of mature virtue, of noble virtue, of wholesome virtue, endowed with wholesome virtue. Since, venerable sir, the Blessed One is virtuous, of mature virtue, of noble virtue, of wholesome virtue, endowed with wholesome virtue, this too, venerable sir, is the reason I see, that I perform such supreme respect towards the Blessed One, I show a gift of friendliness."

"Furthermore, venerable sir, the Blessed One has for a long time been a forest-dweller, he resorts to remote forest and woodland lodgings that are secluded. Since, venerable sir, the Blessed One has for a long time been a forest-dweller, he resorts to remote forest and woodland lodgings that are secluded, this too, venerable sir, is the reason I see, that I perform such supreme respect towards the Blessed One, I show a gift of friendliness."

"Furthermore, venerable sir, the Blessed One is content with any requisites of robes, almsfood, lodging and medicine for the sick. Since, venerable sir, the Blessed One is content with any requisites of robes, almsfood, lodging and medicine for the sick, this too, venerable sir, is the reason I see, that I perform such supreme respect towards the Blessed One, I show a gift of friendliness. "Furthermore, venerable sir, the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Since, venerable sir, the Blessed One is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world, this too, venerable sir, is the reason I see, that I perform such supreme respect towards the Blessed One, I show a gift of friendliness."

"Furthermore, venerable sir, the Blessed One - 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, one who obtains without difficulty, one who obtains without trouble. Since, venerable sir, the Blessed One - 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 is one who obtains at will, one who obtains without difficulty, one who obtains without trouble, seeing this reason too, venerable sir, I perform such supreme respect towards the Blessed One, I display an offering of friendliness.

"Furthermore, venerable sir, the Blessed One is one who obtains at will, one who obtains without difficulty, one who obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. Since, venerable sir, the Blessed One is one who obtains at will, one who obtains without difficulty, one who obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, seeing this reason too, venerable sir, I perform such supreme respect towards the Blessed One, I display an offering of friendliness.

"Furthermore, venerable sir, the Blessed One recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. Since, venerable sir, the Blessed One recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives, seeing this reason too, venerable sir, I perform such supreme respect towards the Blessed One, I display an offering of friendliness.

"Furthermore, venerable sir, the Blessed One with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. but these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he

sees beings, etc. he understands beings according to their actions. Since, venerable sir, the Blessed One with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions, seeing this reason too, venerable sir, I perform such supreme respect towards the Blessed One, I display an offering of friendliness.

"Furthermore, venerable sir, the Blessed One, 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. Since, venerable sir, the Blessed One, with the elimination of the mental corruptions, the liberation of mind that is without mental corruptions, etc. having realised, having attained, dwells, seeing this reason too, venerable sir, I perform such supreme respect towards the Blessed One, I display an offering of friendliness.

"Well then, venerable sir, we will now go. We have much to do, we have many duties." "Now do as you think fit, great king." Then King Pasenadi of Kosala rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. The tenth.

The Great Chapter is the third.

Its summary:

The lion, livelihood, with body, with Cunda, and with circular meditation object; Kāḷī and two great questions, with the Kosalans the other two.

4. The Chapter on Upāli

1. The Discourse to Upāli

31. Then the Venerable Upāli approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "How many reasons, venerable sir, dependent on which has a training rule been laid down by the Truth-finder for disciples, the Pātimokkha been recited?"

"There are ten reasons, Upāli, dependent on which a training rule has been laid down by the Truth-finder for disciples, the Pātimokkha has been recited. What are the ten? For the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline - these, Upāli, are the ten reasons dependent on which a training rule has been laid down by the Truth-finder for disciples, the Pātimokkha has been recited." The first.

2. The Discourse on the Suspension of the Pātimokkha

32. "How many, venerable sir, are the suspensions of the principal monastic code?" "There are ten, Upāli, suspensions of the principal monastic code. What are the ten?"

One who is expelled is seated in that assembly, discussion about one who is expelled is not finished, one who is not fully ordained is seated in that assembly, discussion about one who is not fully ordained is not finished, one who rejects the training is seated in that assembly, discussion about one who rejects the training is not finished, a eunuch is seated in that assembly, discussion about a eunuch is not finished, a seducer of nuns is seated in that assembly, discussion about a seducer of nuns is not finished - these, Upāli, are the ten suspensions of the principal monastic code."The second.

3. The Discourse on the Referendum

33. "Possessed of how many qualities, venerable sir, should a monk be authorized by means of a referendum?" "Upāli, a monk possessed of ten qualities should be authorized by means of a referendum. Which ten? Here, Upāli, a monk is virtuous; he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; and he is established in the monastic discipline and is unshakable; he is competent to convince, to make known, to make examine, to make see, to inspire confidence in both parties hostile about the matter; he is skilled in the arising and appeasement of legal cases -he knows a legal case; he knows the origin of a legal case; he knows the cessation of a legal case; he knows the practice leading to the cessation of a legal case. Upāli, a monk possessed of these ten qualities should be authorized by means of a referendum." The third.

4. The Discourse on Full Ordination

34. "Possessed of how many qualities, venerable sir, should a monk give full ordination?" "Upāli, full ordination should be given by a monk possessed of ten qualities. Which ten? Here, Upāli, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; and the Pātimokkha is well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is competent to attend the sick or to have them attended; he is competent to dispel discontent or to have it dispelled; he is competent to dispel arisen remorse by means of the Teaching; he is competent to dissuade from arisen wrong view by means of the Teaching; he is competent to encourage in higher morality; he is competent to encourage in higher consciousness; he is competent to encourage in higher wisdom. Upāli, full ordination should be given by a monk

possessed of these ten qualities." The fourth.

5. The Discourse on Guidance

35. "Possessed of how many qualities, venerable sir, should a monk give guidance?" "Upāli, guidance should be given by a monk possessed of ten qualities. Which ten? Here, Upāli, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; and the Pātimokkha is well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is competent to attend the sick or to have them attended; he is competent to dispel discontent or to have it dispelled; he is competent to dispel arisen remorse by means of the Teaching; he is competent to dissuade from arisen wrong view by means of the Teaching; he is competent to encourage in higher morality, etc. in higher consciousness, in higher wisdom. Upāli, guidance should be given by a monk possessed of these ten qualities." The fifth.

6. The Discourse on the Novice

36. "Possessed of how many qualities, venerable sir, should a monk cause a novice to attend?" "Upāli, a novice should be caused to attend by a monk possessed of ten qualities. Which ten? Here, Upāli, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; and the Pātimokkha is well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is competent to attend the sick or to have them attended; he is competent to dispel discontent or to have it dispelled; he is competent to dispel arisen remorse by means of the Teaching; he is competent to dissuade from arisen wrong view by means of the Teaching; he is competent to encourage in higher morality; he is competent to encourage in higher consciousness; he is competent to encourage in higher wisdom. Upāli, a novice should be caused to attend by a monk possessed of these ten qualities." The sixth.

7. The Discourse on Schism in the Community

37. "'Schism in the Community, schism in the Community', venerable sir, is said. In what way, venerable sir, is the Community split?" "Here, Upāli, monks explain what is not the Teaching as 'the Teaching', explain the Teaching as 'not the Teaching', explain what is not monastic discipline as 'monastic discipline', explain monastic discipline as 'not monastic discipline', explain what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'practised by the Truth-finder', explain what was practised by the Truth-finder as 'not practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder'. They, on these ten grounds, draw away, draw apart, perform separate formal acts, recite a separate Pātimokkha. To this extent, Upāli, is the Community split." The seventh.

8. The Discourse on Unanimity in the Community

38. "'Unanimity in the Community, unanimity in the Community', venerable sir, is said. In what way, venerable sir, is the Community in unity?" "Here, Upāli, monks explain what is not the Teaching as 'not the Teaching', explain the Teaching as 'the Teaching', explain what is not monastic discipline as 'not monastic discipline', explain monastic discipline as 'monastic discipline', explain what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'not practised by the Truth-finder', explain what was practised by the Truth-finder as 'practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'laid down by the Truth-finder'. They, on these ten grounds, do not draw away, do not draw apart, do not perform separate formal acts, do not recite a separate Pātimokkha. To this extent, Upāli, is the Community in unity." The eighth.

9. The First Discourse on Ānanda

39. Then the Venerable Ānanda 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 - "'Schism in the Community, schism in the Community', venerable sir, is said. In what way, venerable sir, is the Community split?" "Here, Ānanda, monks explain what is not the Teaching as 'the Teaching', explain the Teaching as 'not the Teaching', explain what is not monastic discipline as 'monastic discipline', etc. explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder'. They, on these ten grounds, draw away, draw apart, perform separate formal acts, recite a separate Pātimokkha. To this extent, Ānanda, is the Community split."

"But, venerable sir, having split a united Community, what does he generate?" "He generates wrongdoing lasting for a cosmic cycle, Ānanda." "But what, venerable sir, is wrongdoing lasting for a cosmic cycle?" "He is tormented in hell for a cosmic cycle, Ānanda -

"Bound for the realm of misery, doomed to hell, remaining for a cosmic cycle, the schismatic;
Delighting in discord, established in what is not the Teaching, he falls from freedom from bondage;
Having split a united Community, he is tormented in hell for a cosmic cycle."
The ninth.

10. The Second Discourse on Ānanda

40. "'Unanimity in the Community, unanimity in the Community', venerable sir, is said. In what way, venerable sir, is the Community in unity?" "Here, Ānanda, monks explain what is not the Teaching as 'not the Teaching', explain the Teaching as 'the Teaching', explain what is not monastic discipline as 'not monastic discipline', explain monastic discipline as 'monastic discipline', explain what was not said, not spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'not practised by the Truth-finder', explain what was

practised by the Truth-finder as 'practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'not laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'laid down by the Truth-finder'. They, on these ten grounds, do not draw away, do not draw apart, do not perform separate formal acts, do not recite a separate Pātimokkha. To this extent, Ānanda, is the Community in unity."

"But, venerable sir, having made a split Community united, what does he generate?"
"He generates supreme merit, Ānanda." "But what, venerable sir, is supreme merit?"
"He rejoices in heaven for a cosmic cycle, Ānanda -

"Happy is the concord of the Community, and the assistance of those in unity;
Delighting in unity, established in the Teaching, he does not fall from freedom from bondage;
Having made the Community united, he rejoices in heaven for a cosmic cycle."
The tenth.

The Chapter on Upāli is the fourth.

Its summary:

Upāli, setting aside, appeal, full ordination, guidance;
Novice and two on schism, with Ānanda the other two.

5. The Chapter on Reviling

1. The Discourse on Contention

41. Then the Venerable Upāli approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, by which quarrels, disputes, strife, and contentions arise in the Community, and monks do not dwell in comfort?" "Here, Upāli, monks explain what is not the Teaching as 'the Teaching', explain the Teaching as 'not the Teaching', explain what is not monastic discipline as 'monastic discipline', explain monastic discipline as 'not monastic discipline', explain what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'practised by the Truth-finder', explain what was practised by the Truth-finder as 'not practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder'. This, Upāli, is the cause, this is the condition, by which quarrels, disputes, strife, and contentions arise in the Community, and monks do not dwell in comfort." The first.

2. The First Discourse on the Source of Contention

42. "How many, venerable sir, are the sources of contention?" "There are ten sources of contention, Upāli. What are the ten? Here, Upāli, monks explain what is not the Teaching as 'the Teaching', explain the Teaching as 'not the Teaching', explain what is not monastic discipline as 'monastic discipline', explain monastic discipline as 'not

monastic discipline', explain what was not said, not spoken by the Truth-finder as 'said, spoken by the Truth-finder', explain what was said, spoken by the Truth-finder as 'not said, not spoken by the Truth-finder', explain what was not practised by the Truth-finder as 'practised by the Truth-finder', explain what was practised by the Truth-finder as 'not practised by the Truth-finder', explain what was not laid down by the Truth-finder as 'laid down by the Truth-finder', explain what was laid down by the Truth-finder as 'not laid down by the Truth-finder'. These, Upāli, are the ten sources of contention." The second.

3. The Second Discourse on the Source of Contention

43. "How many, venerable sir, are the sources of contention?" "There are ten sources of contention, Upāli. What are the ten? Here, Upāli, monks explain what is no offence as 'an offence', explain an offence as 'no offence', explain a light offence as 'a heavy offence', explain a heavy offence as 'a light offence', explain a coarse offence as 'not a coarse offence', explain what is not a coarse offence as 'a coarse offence', explain a remediable offence as 'an irreparable offence', explain an irreparable offence as 'a remediable offence', explain a remediable offence as 'an irreparable offence', explain an irreparable offence as 'a remediable offence'. These, Upāli, are the ten sources of contention." The third.

4. The Discourse on Kūsinārā

44. On one occasion the Blessed One was dwelling at Kūsinārā in the Bāliharāṇa jungle thicket. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, a monk who is an accuser, wishing to accuse another, having reviewed five qualities internally, having established five qualities internally, should accuse another. What are the five qualities to be reviewed internally? Monks, a monk who is an accuser, wishing to accuse another, should review thus - 'Am I indeed one of pure bodily conduct, am I endowed with pure bodily conduct that is without fault and without defect? Does this quality exist in me or not?' If, monks, a monk is not one of pure bodily conduct, is not endowed with pure bodily conduct that is without fault and without defect, there are those who will say of him - 'Come now, venerable sir, first train in bodily conduct,' thus there are those who will say of him.

"Furthermore, monks, a monk who is an accuser, wishing to accuse another, should review thus - 'Am I indeed one of pure verbal conduct, am I endowed with pure verbal conduct that is without fault and without defect? Does this quality exist in me or not?' If, monks, a monk is not one of pure verbal conduct, is not endowed with pure verbal conduct that is without fault and without defect, there are those who will say of him - 'Come now, venerable sir, first train in verbal conduct,' thus there are those who will say of him.

"Furthermore, monks, a monk who is an accuser, wishing to accuse another, should review thus - 'Is a mind of friendliness present in me towards my fellows in the holy life, without resentment? Does this quality exist in me or not?' If, monks, a monk does not have a mind of friendliness present towards his fellows in the holy life, without

resentment, there are those who will say of him - 'Come now, venerable sir, establish a mind of friendliness towards your fellows in the holy life,' thus there are those who will say of him.

"Furthermore, monks, a monk who is an accuser, wishing to accuse another, should review thus - 'Am I indeed very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - are such teachings very learned by me, retained, practised in speech, contemplated in mind, thoroughly penetrated by view? Does this quality exist in me or not?' If, monks, a monk is not very learned, not remembering what has been learnt, not having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are not very learned by him, not retained, not practised in speech, not contemplated in mind, not thoroughly penetrated by view, there are those who will say of him - 'Come now, venerable sir, first learn the scriptures thoroughly,' thus there are those who will say of him.

"Furthermore, monks, a monk who is an accuser, wishing to accuse another, should review thus - 'Are both Pātimokkhas well learnt by me in detail, well divided, well recited, well determined, by rule and by feature? Does this quality exist in me or not?' If, monks, both Pātimokkhas are not well learnt by a monk in detail, not well divided, not well recited, not well determined, by rule and by feature, when asked 'But venerable sir, where was this said by the Blessed One?' he will not be able to answer. There are those who will say of him - 'Come now, venerable sir, first train in the monastic discipline,' thus there are those who will say of him. These are the five qualities to be reviewed internally.

"What are the five principles to be established internally? I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will speak with a mind of friendliness, not with hate within' - these are the five principles to be established internally. Monks, a monk who is an accuser, wishing to accuse another, having reviewed these five principles internally, having established these five principles internally, should accuse another." The fourth.

5. The Discourse on Entering Royal Inner Quarters

45. "Monks, there are these ten dangers in entering royal inner quarters. What are the ten? Here, monks, a king is seated together with the chief queen. There a monk enters. Either the chief queen, having seen the monk, manifests a smile, or the monk, having seen the chief queen, manifests a smile. There the king thinks thus - 'Surely these have done it or will do it!' This, monks, is the first danger in entering royal inner quarters.

"Furthermore, monks, a king, having much to do, having many duties, having gone to a certain woman, does not remember - 'She conceives an embryo by him.' There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the second danger in entering royal inner quarters.

"Furthermore, monks, a certain jewel disappears in the king's inner palace. There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the third danger in entering royal inner quarters.

"Furthermore, monks, in the king's inner palace, internal secret counsels go outside to confusion. There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the fourth danger in entering royal inner quarters.

"Furthermore, monks, in the king's inner palace, either a father desires the son or a son desires the father. They think thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the fifth danger in entering royal inner quarters.

"Furthermore, monks, a king places one of low standing in a high position. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the sixth danger in entering royal inner quarters.

"Furthermore, monks, a king places one of high standing in a low position. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the seventh danger in entering royal inner quarters.

"Furthermore, monks, a king sends out the army at an improper time. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the eighth danger in entering royal inner quarters.

"Furthermore, monks, a king having sent out the army at the proper time, makes it turn back from midway on the road. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the ninth danger in entering royal inner quarters.

"Furthermore, monks, a king's inner palace is crowded with elephants, crowded with horses, crowded with chariots, with enticing forms, sounds, odours, flavours, and tangible objects, which are not suitable for one gone forth. This, monks, is the tenth danger in entering royal inner quarters. These, monks, are the ten dangers in entering royal inner quarters." The fifth.

6. The Discourse on Sakka

46. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then several Sakyan lay followers on that Observance day approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To the Sakyan lay followers seated to one side, the Blessed One said this - "Do you, Sakyans, observe the Observance endowed with eight factors?" "Sometimes we, venerable sir, observe the Observance endowed with eight factors, sometimes we do not observe it." "It is a loss for you,

Sakyans, it is ill-gained for you, that you, in a life beset with sorrow, in a life beset with death, sometimes observe the Observance endowed with eight factors, sometimes do not observe it.

"What do you think, Sakyans, suppose here a man, by whatever work, without committing anything unwholesome, were to earn half a coin a day. Would it be fitting to say 'He is a skilled man, accomplished in industriousness'?" "Yes, venerable sir."

"What do you think, Sakyans, suppose here a man, by whatever work, without committing anything unwholesome, were to earn one coin a day. Would it be fitting to say 'He is a skilled man, accomplished in industriousness'?" "Yes, venerable sir."

"What do you think, Sakyans, suppose here a man, by whatever work, without committing anything unwholesome, were to earn two coins a day... were to earn three coins... were to earn four coins... were to earn five coins... were to earn six coins... were to earn seven coins... were to earn eight coins... were to earn nine coins... were to earn ten coins... were to earn twenty coins... were to earn thirty coins... were to earn forty coins... were to earn fifty coins... were to earn a hundred coins. Would it be fitting to say 'He is a skilled man, accomplished in industriousness'?" "Yes, venerable sir."

"What do you think, Sakyans, would that man, earning day by day a hundred coins, a thousand coins, laying aside whatever is received, with a lifespan of a hundred years, living for a hundred years, attain a great mass of wealth?" "Yes, venerable sir."

"What do you think, Sakyans, would that man, because of wealth, on account of wealth, for the sake of wealth, for one night or one day or half a night or half a day, dwell experiencing exclusively happiness?" "No, Venerable Sir." "What is the reason for this?" "Sensual pleasures, venerable sir, are impermanent, hollow, false, having the nature of deception."

"But here, Sakyans, my disciple, dwelling for ten years diligent, ardent, and resolute, proceeding in accordance with my advice, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years. And he would be either a once-returner or a non-returner or surely a stream-enterer. Let alone ten years, Sakyans.

Here my disciple for nine years... eight years... seven years... six years... five years... four years... three years... two years... one year, dwelling diligent, ardent, and resolute, proceeding in accordance with my advice, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years, and he would be either a once-returner or a non-returner or surely a stream-enterer. Let alone one year, Sakyans.

Here my disciple, dwelling for ten months diligent, ardent, and resolute, proceeding in accordance with my advice, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years, and he would be either a once-returner or a non-returner or surely a stream-enterer. Let alone ten months, Sakyans.

Here my disciple for nine months... eight months... seven months... six months... five months... four months... three months... two months... one month... a fortnight, dwelling diligent, ardent, and resolute, proceeding in accordance with my advice, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years, and he would be either a once-returner or a non-returner or surely a stream-enterer. Let alone a fortnight, Sakyans.

Here, my disciple, dwelling for ten nights and days, diligent, ardent, and resolute, proceeding as instructed by me, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years, and he would be either a once-returner or a non-returner or surely a stream-enterer. Let be, Sakyans, ten nights and days.

Here, my disciple, for nine nights and days... eight nights and days... seven nights and days... six nights and days... five nights and days... four nights and days... three nights and days... two nights and days... one night and day, dwelling diligent, ardent, and resolute, proceeding as instructed by me, would dwell experiencing exclusively happiness for a hundred years, for a hundred hundreds of years, for a hundred thousands of years, and he would be either a once-returner or a non-returner or surely a stream-enterer. It is a loss for you, Sakyans, it is ill-gained for you, that you, in a life beset with sorrow, in a life beset with death, sometimes observe the Observance endowed with eight factors, and sometimes do not observe it." "We, venerable sir, from this day forth will observe the Observance endowed with eight factors." The sixth.

7. The Discourse to Mahāli

47. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāli the Licchavi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahāli the Licchavi said this to the Blessed One - "What, venerable sir, is the cause, what is the condition for the performance of evil action, for the continuation of evil action?" "Greed, Mahāli, is the cause, greed is the condition for the performance of evil action, for the continuation of evil action. Hate, Mahāli, is the cause, hate is the condition for the performance of evil action, for the continuation of evil action. Delusion, Mahāli, is the cause, delusion is the condition for the performance of evil action, for the continuation of evil action. Unwise attention, Mahāli, is the cause, unwise attention is the condition for the performance of evil action, for the continuation of evil action. A wrongly directed mind, Mahāli, is the cause, a wrongly directed mind is the condition for the performance of evil action, for the continuation of evil action. This, Mahāli, is the cause, this is the condition for the performance of evil action, for the continuation of evil action."

"But what, venerable sir, is the cause, what is the condition for the performance of good action, for the continuation of good action?" "Non-greed, Mahāli, is the cause, non-greed is the condition for the performance of good action, for the continuation of good action. Non-hate, Mahāli, is the cause, non-hate is the condition for the performance of good action, for the continuation of good action. Non-delusion, Mahāli, is the cause, non-delusion is the condition for the performance of good action, for the continuation of good action. Wise attention, Mahāli, is the cause, wise

attention is the condition for the performance of good action, for the continuation of good action. A rightly directed mind, Mahāli, is the cause, a rightly directed mind is the condition for the performance of good action, for the continuation of good action. This, Mahāli, is the cause, this is the condition for the performance of good action, for the continuation of good action. If these ten mental states, Mahāli, were not found in the world, there would be no recognition here of unrighteous conduct and uneven conduct or of righteous conduct and even conduct. But because, Mahāli, these ten mental states are found in the world, therefore there is recognition of unrighteous conduct and uneven conduct or of righteous conduct and even conduct." The seventh.

8. The Discourse on What One Gone Forth Should Frequently Reflect Upon

48. "Monks, there are these ten qualities to be repeatedly reviewed by one gone forth. What are the ten? 'I have entered upon a state of disfigurement' - this should be repeatedly reviewed by one gone forth; 'My livelihood is dependent on others' - this should be repeatedly reviewed by one gone forth; 'A different deportment is to be done by me' - this should be repeatedly reviewed by one gone forth; 'Does my self not blame me regarding morality?' - this should be repeatedly reviewed by one gone forth; 'Do intelligent fellow monks in the holy life, having investigated, not blame me regarding morality?' - this should be repeatedly reviewed by one gone forth; 'There will be separation and parting from all that is dear and beloved to me' - this should be repeatedly reviewed by one gone forth; 'I am the owner of my actions, the heir of my actions, born of my actions, related to my actions, I have my actions as my refuge; whatever action I shall do, whether good or evil, of that I shall be the heir' - this should be repeatedly reviewed by one gone forth; 'In what state do my nights and days pass?' - this should be repeatedly reviewed by one gone forth; 'Do I delight in empty houses?' - this should be repeatedly reviewed by one gone forth; 'Is there any super-human achievement attained by me, a distinction of knowledge and vision worthy of the noble ones, by which I, when asked by fellow monks in the holy life at the final time, will not be ashamed?' - this should be repeatedly reviewed by one gone forth. These, monks, are the ten qualities to be repeatedly reviewed by one gone forth." The eighth.

9. The Discourse on What is Subject to Being Deposited in the Body

49. "Monks, there are these ten qualities deposited in the body. What are the ten? Cold, heat, hunger, thirst, defecation, urination, bodily restraint, verbal restraint, livelihood restraint, and the volitional activity of becoming leading to rebirth - these, monks, are the ten qualities deposited in the body." The ninth.

10. The Discourse on Quarrel

50. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, quarrelling, disputing, engaging in contention, wounding each other with verbal daggers.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?"

"Here we, venerable sir, after the meal, having returned from our alms round, were seated together assembled in the assembly hall, quarrelling, disputing, engaging in contention, wounding each other with verbal daggers." "This indeed, monks, is not proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should dwell quarrelling, disputing, engaging in contention, wounding each other with verbal daggers.

"Monks, there are these ten principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity. What are the ten? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. That, monks, a monk is virtuous, etc. having accepted the training rules he trains in them, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. That, monks, a monk is very learned, etc. thoroughly penetrated by view, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk has good friends, good companions, good associates. That, monks, a monk has good friends, good companions, good associates, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. That, monks, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life - therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. That, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life - therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange, this too is a principle making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline. That, monks, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk dwells 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. That, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states, this too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick. That, monks, a monk is content with any requisites of robes, almsfood, lodging and medicine for the sick, this too is a principle of cordiality, etc. leads to.

"Furthermore, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. That, monks, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago, this too is a principle of cordiality... etc. leads to.

"Furthermore, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. That, monks, a monk is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering, this too is a principle of cordiality... etc. leads to. These, monks, are the ten principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity." The tenth.

The Chapter on Reviling is the fifth.

Its summary:

Contentions, two on Roots, Entering Kusinārā;
Sakka, Mahāli, Repeatedly, Deposited in the Body, and Quarrel.

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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