

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇāṇi)

10. The Discourse on the Collective Recitation (10. Saṅgītisuttaṃ)

[DN 33, PTS 3.207–3.271]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

10. The Discourse on the Collective Recitation

296. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Mallas together with a large Community of monks, about five hundred monks, and arrived at a city of the Mallas named Pāvā. There the Blessed One stayed at Pāvā in the mango grove of Cunda, the smith's son.

The newly built assembly hall

297. Now at that time the Mallas of Pāvā had a new assembly hall named Ubbhataka, recently built, not yet inhabited by any ascetic or brahmin or any human being. The Mallas of Pāvā heard - "The Blessed One, it is said, wandering on a journey among the Mallas together with a large Community of monks, about five hundred monks, has arrived at Pāvā and is staying at Pāvā in the mango grove of Cunda, the smith's son." Then the Mallas of Pāvā approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Mallas of Pāvā said this to the Blessed One - "Here, venerable sir, the Mallas of Pāvā have a new assembly hall named Ubbhataka, recently built, not yet inhabited by any ascetic or brahmin or any human being. May the Blessed One, venerable sir, use it first; when it has been first used by the Blessed One, afterwards the Mallas of Pāvā will use it. That would be for the welfare and happiness of the Mallas of Pāvā for a long time." The Blessed One consented by silence.

298. Then the Mallas of Pāvā, having learned of the Blessed One's acceptance, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and approached the assembly hall; having approached, they completely spread the assembly hall with coverings, prepared seats for the Blessed One, set up a water jar, and lit an oil lamp, then approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. Standing to one side, those Mallas of Pāvā said this to the Blessed One - "The assembly hall is completely spread with coverings, venerable sir, seats have been prepared for the Blessed One, a water jar has been set up, an oil lamp has been lit. Now let the Blessed One do as he thinks fit, venerable sir."

299. Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the assembly hall; having approached, having washed his feet, he entered the assembly hall and sat down leaning against the middle pillar, facing east. The Community of monks too, having washed their feet, entered the assembly hall and sat down leaning against the western wall, facing east, with the Blessed One in front. The Mallas of Pāvā too, having washed their feet, entered the assembly hall and sat down leaning against the eastern wall, facing west, with the Blessed One in front. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Mallas of Pāvā with a talk on the Teaching for much of

the night, dismissed them - "The night has passed, Vāseṭṭhas. Now do as you think fit." "Yes, venerable sir," the Mallas of Pāvā replied to the Blessed One, rose from their seats, paid respect to the Blessed One, circumambulated him keeping him on their right, and departed.

300. Then the Blessed One, when the Mallas of Pāvā had recently departed, having surveyed the Community of monks who were silent, completely silent, addressed the Venerable Sāriputta - "The Community of monks is free from sloth and torpor, Sāriputta. Let a talk on the Teaching occur to you, Sāriputta, for the monks. My back aches. I will stretch it." "Yes, venerable sir," the Venerable Sāriputta assented to the Blessed One. Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising.

The story of the divided Jains

301. Now at that time Nigaṇṭha Nāṭaputta had recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus - "You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline? You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, you are proven wrong. Go and free yourself from your doctrine, or disentangle yourself if you can." Methinks there was murder indeed among the Jain followers of Nāṭaputta. Even those disciples of Nigaṇṭha Nāṭaputta who were laypeople clad in white were wearied, dispassionate, and disappointed with the Jain followers of Nāṭaputta, as is natural with a Teaching and discipline that is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One, with its monument broken, without refuge.

302. Then the Venerable Sāriputta addressed the monks: "Friends, Nigaṇṭha Nāṭaputta has recently died at Pāvā. Upon his death, the Jains were split, divided into two factions, etc. with its monument broken, without refuge." "For this is so, friends, when the Teaching and discipline is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One. But, friends, this Teaching of our Blessed One is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

"And what, friends, is this Teaching of our Blessed One that is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One; wherein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans?

The ones

303. "There is indeed, friends, one teaching that has been rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. What is that one teaching? All beings are sustained by nutriment. All beings are sustained by activities. This, friends, is that one teaching that has been rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

The twos

304. "There are indeed, friends, two phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Which two?

"Mentality and materiality.

"Ignorance and craving for existence.

"View of existence and view of non-existence.

"Shamelessness and moral fearlessness.

"Shame and moral fear.

"Being difficult to admonish and evil friendship.

"Being easy to admonish and good friendship.

"Skilfulness in what is an offence and skilfulness in emerging from an offence.

"Skilfulness in entering a meditative attainment and skilfulness in emerging from a meditative attainment.

"Skilfulness in the elements and skilfulness in attention.

"Skilfulness in the sense bases and skilfulness in dependent origination.

"Skilfulness in what is possible and skilfulness in what is impossible.

"Rectitude and modesty.

"Patience and meekness.

"Softness of speech and hospitality.

"Non-violence and purity.

"Forgetfulness and lack of full awareness.

"Mindfulness and full awareness.

"Not guarding the doors of the sense faculties and immoderation in eating.

"Guarding the doors of the sense faculties and moderation in eating.

"Power of reflection and power of meditative development.

"Power of mindfulness and power of concentration.

"Serenity and insight.

"Sign of serenity and sign of exertion.

"Exertion and non-distraction.

"Failure in morality and failure in view.

"Accomplishment in morality and accomplishment in right view.

"Purification of morality and purification of view.

"Purification of view and striving in accordance with one's view.

"Spiritual urgency in situations that inspire spiritual urgency, and wise striving for one inspired with spiritual urgency.

"Non-contentment in regard to wholesome qualities and unremittingness in striving.

"True knowledge and liberation.

"knowledge of elimination and knowledge of non-arising.

"These indeed, friends, are the two phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

The threes

305. "There are indeed, friends, three phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. Which three?

"Three unwholesome roots - greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root.

"Three wholesome roots - non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root.

"Three kinds of misconduct - bodily misconduct, verbal misconduct, mental misconduct.

"Three kinds of good conduct - bodily good conduct, good verbal conduct, good mental conduct.

"Three unwholesome thoughts - sensual thought, thought of anger, thought of violence.

"Three wholesome thoughts - thought of renunciation, thought of non-anger, thought of non-violence.

"Three unwholesome thoughts - thought of sensuality, thought of anger, thought of violence.

"Three wholesome thoughts - thought of renunciation, thought of non-anger, thought of non-violence.

"Three unwholesome perceptions - perception of sensuality, perception of anger, perception of violence.

"Three wholesome perceptions - perception of renunciation, perception of non-anger, perception of non-violence.

"Three unwholesome elements - sensual element, the element of anger, violence element.

"Three wholesome elements - renunciation element, non-anger element, non-violence element.

"Another three elements - sensual element, fine-material sphere element, immaterial sphere element.

"Another three elements - fine-material sphere element, immaterial sphere element, cessation element.

"Another three elements - inferior element, middling element, superior element.

"Three cravings - sensual craving, craving for existence, craving for non-existence.

"Another three cravings - sensual craving, craving for fine-material existence, craving for immaterial existence.

"Another three cravings - craving for fine-material existence, craving for immaterial existence, craving for cessation.

"Three mental fetters - identity view, sceptical doubt, adherence to moral rules and austerities.

"Three mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance.

"Three existences - sensual existence, fine-material existence, immaterial existence.

"Three searches - sensual seeking, seeking existence, seeking the holy life.

"Three discriminations - the discrimination 'I am superior,' the discrimination 'I am equal,' the discrimination 'I am inferior.'

"Three periods of time - the past period, the future period, the present period.

"Three ends - identity is an end, the origin of identity is an end, the cessation of identity is an end.

"Three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.

"Three kinds of suffering - suffering as suffering, suffering due to activities, suffering due to change.

"Three categories - the category with fixed course of the wrong path, the category with fixed course of the right path, the undetermined category.

"Three darknesses - referring to the past period of time, one is uncertain, doubts sceptically, does not resolve upon it, is not confident; or referring to the future period of time, one is uncertain, doubts sceptically, does not resolve upon it, is not confident; or referring to the present period of time at this moment, one is uncertain, doubts sceptically, does not resolve upon it, is not confident.

"Three things the Truth-finder need not guard against - the Truth-finder, friends, is of pure bodily conduct; there is no bodily misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' The Truth-finder, friends, is of pure verbal conduct; there is no verbal misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' The Truth-finder, friends, is of pure mental conduct; there is no mental misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.'

"Three possessions - lust is a possession, hate is a possession, delusion is a possession.

"Three fires - the fire of lust, the fire of hate, the fire of delusion.

"Another three fires - the fire worthy of offerings, the householder's fire, the fire worthy of gifts.

"The threefold classification of matter - manifest and impinging matter, non-manifest but impinging matter, non-manifest and non-impinging matter.

"Three volitional activities - meritorious volitional activity, demeritorious volitional activity, imperturbable volitional activity.

"Three persons - the trainee, the one beyond training, the one who is neither trainee nor one beyond training.

"Three elders - an elder by birth, an elder by the Teaching, an elder by convention.

"Three ways of making merit - the way of making merit consisting of giving, the way of making merit consisting of morality, the way of making merit consisting of meditation.

"Three grounds for accusation - by what is seen, by what is heard, by suspicion.

"Three rebirths in sensual pleasure - There are, friends, beings with sensual pleasures ready at hand; they exercise mastery over sensual pleasures that are ready at hand, just as human beings, some gods, and some beings in states of misfortune. This is the first rebirth in sensual pleasure. There are, friends, beings with created sensual pleasures; they, having created and created, exercise mastery over sensual

pleasures, just as the Nimmānaratī gods. This is the second rebirth in sensual pleasure. There are, friends, beings with sensual pleasures created by others; they exercise mastery over sensual pleasures created by others, just as the Paranimmitavasavattī gods. This is the third rebirth in sensual pleasure.

"Three rebirths in happiness - There are, friends, beings who, having generated and generated happiness, dwell in happiness, just as the gods of Brahmā's retinue. This is the first rebirth in happiness. There are, friends, beings drenched with happiness, steeped in happiness, full of happiness, pervaded by happiness. They from time to time utter an inspired utterance - "Oh, what happiness! Oh, what happiness!" just as the radiant gods. This is the second rebirth in happiness. There are, friends, beings drenched with happiness, steeped in happiness, full of happiness, pervaded by happiness. They, being content, experience only peaceful happiness, just as the gods of streaming radiance. This is the third rebirth in happiness.

"Three wisdoms - the wisdom of a trainee, the wisdom of one beyond training, the wisdom of one who is neither a trainee nor beyond training.

"Another three wisdoms - wisdom gained through reflection, wisdom gained through learning, wisdom gained through meditative development.

"Three weapons - the weapon of learning, the weapon of solitude, the weapon of wisdom.

"Three faculties - the faculty of "I shall know the unknown", the faculty of final knowledge, the faculty of one who has final knowledge.

"Three eyes - the physical eye, the divine eye, the eye of wisdom.

"Three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom.

"Three developments - development of the body, development of the mind, development of wisdom.

"Three unsurpassed things - the unsurpassed in seeing, the unsurpassed in practice, the unsurpassed in liberation.

"Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought.

"There are also another three kinds of concentration - emptiness concentration, signless concentration, desireless concentration.

"There are three kinds of purity - bodily purity, verbal purity, mental purity.

"There are three kinds of moral perfection - bodily moral perfection, verbal moral perfection, mental moral perfection.

"There are three kinds of skilfulness - skilfulness in gain, skilfulness in loss, skilfulness in means.

"There are three kinds of intoxication - intoxication with health, intoxication with youth, intoxication with life.

"There are three kinds of authority -taking oneself as authority, taking the world as authority, taking the Teaching as authority.

"There are three bases for discussion -one might discuss referring to the past period of time - 'Thus it was in the past period of time';or one might discuss referring to the future period of time - 'Thus it will be in the future period of time';or one might discuss referring to the present period of time now - 'Thus it is in the present period of time now.'

"There are three kinds of true knowledge -the knowledge of recollecting past lives is true knowledge, the knowledge of the passing away and rebirth of beings is true knowledge, the knowledge of the elimination of mental corruptions is true knowledge.

"There are three kinds of abiding -divine abiding, divine abiding, noble abiding.

"There are three kinds of wonder -the wonder of supernormal power, the wonder of mind-reading, the wonder of instruction.

"These indeed, friends, are the three phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The fours

306. "There are indeed, friends, four phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, etc. for the good, welfare, and happiness of gods and humans. Which four?

"The four establishments of mindfulness. Here, friends, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells observing feelings in feelings... etc. He dwells observing mind in mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"The four right strivings. Here, friends, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives.

"The four bases for spiritual power. Here, friends, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving. He develops the basis for spiritual power that

possesses concentration due to energy and volitional activities of striving. He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving.

"The four meditative absorptions. Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

307. "Four developments of concentration. There is, friends, a development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life. There is, friends, a development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision. There is, friends, a development of concentration that, when developed and cultivated, leads to mindfulness and full awareness. There is, friends, a development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions.

"And which, friends, is the development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life? Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, with applied thought... etc. he enters and dwells in the fourth meditative absorption. This, friends, is the development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life.

"And which, friends, is the development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision? Here, friends, a monk attends to the perception of light, determines the perception of day: as by day so by night, as by night so by day. Thus with an open mind, unobstructed, he develops a mind of luminosity. This, friends, is the development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision.

"And which, friends, is the development of concentration that, when developed and cultivated, leads to mindfulness and full awareness? Here, friends, for a monk feelings arise as known, continue as known, pass away as known. Perceptions arise as known, continue as known, pass away as known. Applied thoughts arise as known, continue as known, pass away as known. This, friends, is the development of concentration that, when developed and cultivated, leads to mindfulness and full awareness.

"And which, friends, is the development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions? Here, friends, a monk dwells observing the rise and fall in the five aggregates of clinging. Such is matter,

such is the origin of matter, such is the passing away of matter. Such is feeling... etc. such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness. This, friends, is the development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions.

308. "Four boundless states. Here, friends, a monk dwells having pervaded one direction with a mind accompanied by friendliness. Likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded one direction with a mind accompanied by equanimity. Likewise the second. Likewise the third. Likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

"Four immaterial states. Here, friends, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception.

"Four supports. Here, friends, a monk, after reflection, uses one thing; after reflection, endures one thing; after reflection, avoids one thing; after reflection, dispels one thing.

309. "Four noble lineages. Here, friends, a monk is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever, and does not commit an improper wrong way of earning because of robes; and not having obtained a robe, he is not agitated, and having obtained a robe, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any robe whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, friends - 'a monk established in the ancient, primordial noble lineage.'

"Furthermore, friends, a monk is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever, and does not commit an improper wrong way of earning because of almsfood; and not having obtained almsfood, he is not agitated, and having obtained almsfood, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any almsfood whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, friends - 'a monk established in the ancient, primordial noble lineage.'

"Furthermore, friends, a monk is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever, and does not commit an improper wrong way of earning because of lodging; and not having obtained a lodging, he is not agitated, and having obtained a lodging, he uses it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape; and yet by that contentment with any lodging whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, friends - 'a monk established in the ancient, primordial noble lineage.'

"Furthermore, friends, a monk delights in abandoning, is devoted to abandoning, delights in meditation, is devoted to meditation; and yet by that delight in abandoning, that devotion to abandoning, that delight in meditation, that devotion to meditation, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, friends - 'a monk established in the ancient, primordial noble lineage.'

310. "Four strivings. Striving by restraint, striving by abandonment, striving by development, striving by protection. And what, friends, is striving by restraint? Here, friends, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. 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 not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. This is called, friends, striving by restraint.

"And what, friends, is striving by abandonment? Here, friends, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration. An arisen thought of anger... etc. An arisen thought of violence... Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. This is called, friends, striving by abandonment.

"And what, friends, is striving by development? Here, friends, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He develops the enlightenment factor of investigation of phenomena... He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, friends, striving by development.

"And what, friends, is striving by protection? Here, friends, a monk guards an arisen auspicious sign of concentration - the perception of a skeleton, the perception of a worm-infested corpse, the perception of a discoloured corpse, the perception of a fissured corpse, the perception of a bloated corpse. This is called, friends, striving by protection.

"Four knowledges - knowledge of phenomena, inferential knowledge, knowledge of others' minds, conventional knowledge.

"There are also four other knowledges - knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering.

311. "Four factors of stream-entry - associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching.

"Four factors of a stream-enterer. Here, friends, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration.

"Four fruits of asceticism - the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship.

"Four elements - the solid element, the liquid element, the heat element, the air element.

"Four nutriments - edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth.

"Four stations of consciousness. Or, friends, consciousness, when remaining, remains involved with matter, with matter as its object, established upon matter, imbued with delight, it attains growth, increase, and expansion; or involved with feeling, friends, etc. or involved with perception, friends, etc. or, friends, consciousness, when remaining, remains involved with activities, with activities as its object, established upon activities, imbued with delight, it attains growth, increase, and expansion.

"Four ways of going to bias - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear.

"Four arisings of craving - or, friends, craving when arising arises in a monk because of robes; or, friends, craving when arising arises in a monk because of almsfood; or, friends, craving when arising arises in a monk because of lodging; or, friends, craving when arising arises in a monk because of this or that existence.

"Four practices - 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.

"Another four practices - the practice of non-endurance, the practice of endurance, the practice of taming, the practice of calming.

"Four bases of the Teaching - non-covetousness is a basis of the Teaching, non-anger is a basis of the Teaching, right mindfulness is a basis of the Teaching, right concentration is a basis of the Teaching.

"Four undertakings of practices - there is, friends, an undertaking of practice that is painful in the present and has painful results in the future. There is, friends, an undertaking of practice that is painful in the present but has pleasant results in the future. There is, friends, an undertaking of practice that is pleasant in the present but has painful results in the future. There is, friends, an undertaking of practice that is pleasant in the present and has pleasant results in the future.

"Four aggregates of the teaching - the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation.

"Four powers - the power of energy, the power of mindfulness, the power of concentration, the power of wisdom.

"Four foundations - the foundation of wisdom, the foundation of truth, the foundation of generosity, the foundation of peace.

312. "Four ways of answering questions - a question to be answered definitively, a question to be answered with a counter-question, a question to be answered analytically, a question to be set aside.

"Four actions - there is, friends, action that is dark with dark result; there is, friends, action that is bright with bright result; there is, friends, action that is dark and bright with dark and bright result; there is, friends, action that is neither dark nor bright with neither dark nor bright result, which leads to the elimination of action.

"Four mental states to be realised - past lives are to be realised by mindfulness; the passing away and rebirth of beings is to be realised by the eye; the eight deliverances are to be realised by the body; the elimination of mental corruptions is to be realised by wisdom.

"Four mental floods - the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance.

"Four mental bonds - the mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance.

"Four releases from mental bonds - release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views, release from the mental bond of ignorance.

"Four mental knots - covetousness is a bodily knot, anger is a bodily knot, adherence to moral rules and austerities is a bodily knot, dogmatic belief that 'This alone is the truth' is a bodily knot.

"Four clings - clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self.

"Four modes of generation - beings born in eggs, beings born in wombs, beings born in moisture, spontaneously born beings.

"Four conceptions. Here, friends, a certain one, not fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the first conception. Furthermore, friends, here a certain one, fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the second conception. Furthermore, friends, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the third conception. Furthermore, friends, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; fully aware, he emerges from the mother's womb. This is the fourth conception.

"Four acquisitions of individual existence. There is, friends, an acquisition of individual existence in which only one's own volition operates, not another's volition. There is, friends, an acquisition of individual existence in which only another's volition operates, not one's own volition. There is, friends, an acquisition of individual existence in which both one's own volition operates and another's volition. There is, friends, an acquisition of individual existence in which neither one's own volition operates nor another's volition.

313. "Four purifications of offerings. There is, friends, an offering that becomes pure on account of the donor, not on account of the recipient. There is, friends, an offering that becomes pure on account of the recipient, not on account of the donor. There is, friends, an offering that becomes pure neither on account of the donor nor on account of the recipient. There is, friends, an offering that becomes pure both on account of the donor and on account of the recipient.

"Four ways of supporting others - giving, endearing speech, beneficent conduct, impartiality.

"Four ignoble statements - lying, divisive speech, harsh speech, idle chatter.

"Four noble statements - abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter.

"There are also another four ignoble statements - claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised.

"There are also another four noble statements -claiming not to have seen what has not been seen, claiming not to have heard what has not been heard, claiming not to have sensed what has not been sensed, claiming not to have cognised what has not been cognised.

"There are also another four ignoble statements -claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised.

"There are also another four noble statements -claiming to have seen what has been seen, claiming to have heard what has been heard, claiming to have sensed what has been sensed, claiming to have cognised what has been cognised.

314. "Four persons. Here, friends, a certain person is self-mortifying, devoted to the pursuit of self-mortification. Here, friends, a certain person is other-mortifying, devoted to the pursuit of mortifying others. Here, friends, a certain person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others. Here, friends, a certain person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine.

"There are also another four persons. Here, friends, a certain person is practising for personal welfare but not for the welfare of others. Here, friends, a certain person is practising for the welfare of others but not for personal welfare. Here, friends, a certain person is practising neither for personal welfare nor for the welfare of others. Here, friends, a certain person is practising both for personal welfare and for the welfare of others.

"There are also another four persons -darkness heading for darkness, darkness heading for light, light heading for darkness, light heading for light.

"There are also another four persons -the unshakeable ascetic, the lotus ascetic, the white lotus ascetic, the delicate ascetic among ascetics.

"These, friends, are the four phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The first recitation section is concluded.

The fives

315. "There are indeed, friends, five phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. Which five?

"Five aggregates. The aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness.

"Five aggregates of clinging. The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to mental activities, the aggregate of clinging to consciousness.

"Five types of sensual pleasure. Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing.

"Five destinations - hell, the animal realm, the sphere of ghosts, human beings, gods.

"Five kinds of stinginess - stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings.

"Five mental hindrances - the mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt.

"Five lower mental fetters - identity view, sceptical doubt, adherence to moral rules and austerities, sensual desire, anger.

"Five higher mental fetters - lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance.

"Five training rules - abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from spirits, liquor and intoxicants that cause negligence.

316. "Five impossibilities. Friends, a monk who has eliminated the mental corruptions is incapable of intentionally depriving a living being of life. A monk who has eliminated the mental corruptions is incapable of taking what is not given, reckoned a theft. A monk who has eliminated the mental corruptions is incapable of engaging in sexual intercourse. A monk who has eliminated the mental corruptions is incapable of speaking a conscious lie. A monk who has eliminated the mental corruptions is incapable of consuming stored sensual pleasures just as formerly when he was a householder.

"Five disasters - disaster regarding relatives, disaster regarding wealth, disaster regarding illness, disaster regarding morality, disaster regarding view. Friends, beings are not reborn in a realm of misery, an unfortunate realm, a nether world, in hell, upon the body's collapse at death, because of disaster regarding relatives, or because of disaster regarding wealth, or because of disaster regarding illness. Friends, beings are reborn in a realm of misery, an unfortunate realm, a nether world, in hell, upon the body's collapse at death, because of disaster regarding morality, or because of disaster regarding view.

"Five accomplishments - accomplishment regarding relatives, accomplishment regarding wealth, accomplishment regarding health, accomplishment in morality, accomplishment in right view. Friends, beings are not reborn in a fortunate realm, in a heavenly world, upon the body's collapse at death, because of accomplishment

regarding relatives, or because of accomplishment regarding wealth, or because of accomplishment regarding health. Friends, beings are reborn in a fortunate realm, in a heavenly world, upon the body's collapse at death, because of accomplishment in morality, or because of accomplishment in right view.

"Five dangers of being immoral, of failure in morality. Here, friends, one who is immoral, failing in morality, because of heedlessness undergoes great loss of wealth. This is the first danger of being immoral, of failure in morality. Furthermore, friends, a bad reputation arises for one who is immoral, failing in morality. This is the second danger of being immoral, of failure in morality. Furthermore, friends, one who is immoral, failing in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches unconfident, downcast. This is the third danger of being immoral, of failure in morality. Furthermore, friends, one who is immoral, failing in morality, dies deluded. This is the fourth danger of being immoral, of failure in morality. Furthermore, friends, one who is immoral, failing in morality, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is the fifth danger of being immoral, of failure in morality.

"Five benefits of being moral, of accomplishment in morality. Here, friends, one who is moral, accomplished in morality, because of diligence attains a great mass of wealth. This is the first benefit of being moral, of accomplishment in morality. Furthermore, friends, a good reputation arises for one who is moral, accomplished in morality. This is the second benefit of being moral, of accomplishment in morality. Furthermore, friends, one who is moral, accomplished in morality, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. This is the third benefit of being moral, of accomplishment in morality. Furthermore, friends, one who is moral, accomplished in morality, dies undeluded. This is the fourth benefit of being moral, of accomplishment in morality. Furthermore, friends, one who is moral, accomplished in morality, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. This is the fifth benefit of being moral, of accomplishment in morality.

"Friends, a monk who is an accuser, wishing to accuse another, having established five principles internally, should accuse another. '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 inner hate.' Friends, a monk who is an accuser, wishing to accuse another, having established these five principles internally, should accuse another.

317. "Five factors for striving. Here, friends, a monk has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' 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 to the complete elimination of suffering.

318. "Five Pure Abodes - Aviha, Atappa, Sudassā, Sudassī, Akaniṭṭha.

"Five non-returners - attainer of final nibbāna in the interval, attainer of final nibbāna after the interval, attainer of final nibbāna without exertion, attainer of final nibbāna through exertion, upstream-goer towards the divine world Akaniṭṭha.

319. "Five mental rigidities. Here, friends, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Friends, 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 - this is the first mental rigidity. Furthermore, friends, a monk is uncertain about the Teaching, doubts sceptically... etc. is uncertain about the Community, doubts sceptically... is uncertain about the training, doubts sceptically... is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Friends, 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 - this is the fifth mental rigidity.

320. "Five bondages of mind. Here, friends, 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. Friends, 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. This is the first bondage of mind. Furthermore, friends, a monk is not free from lust towards the body... etc. is not free from lust towards material form... etc. Furthermore, friends, a monk, 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... etc. Furthermore, friends, a monk 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.' Friends, 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. This is the fifth bondage of mind.

"Five faculties - the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty.

"There are also five other faculties -the faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity.

"There are also five other faculties -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty.

321. "There are five elements leading to escape. Here, friends, when a monk attends to sensual pleasures, his mind does not spring forward towards sensual pleasures, does not become clear, does not become settled, does not become liberated. But when he attends to renunciation, his mind springs forward towards renunciation, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, unbound from sensual pleasures. And whatever mental corruptions, vexations, and fevers arise conditioned by sensual pleasures, he is freed from them; he does not feel that feeling. This is declared to be the escape from sensual pleasures.

"Furthermore, friends, when a monk attends to anger, his mind does not spring forward towards anger, does not become clear, does not become settled, does not become liberated. But when he attends to non-anger, his mind springs forward towards non-anger, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, unbound from anger. And whatever mental corruptions, vexations, and fevers arise conditioned by anger, he is freed from them; he does not feel that feeling. This is declared to be the escape from anger.

"Furthermore, friends, when a monk attends to harming, his mind does not spring forward towards harming, does not become clear, does not become settled, does not become liberated. But when he attends to non-harming, his mind springs forward towards non-harming, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, unbound from harming. And whatever mental corruptions, vexations, and fevers arise conditioned by harming, he is freed from them; he does not feel that feeling. This is declared to be the escape from harming.

"Furthermore, friends, when a monk attends to material form, his mind does not spring forward towards material forms, does not become clear, does not become settled, does not become liberated. But when he attends to the immaterial, his mind springs forward towards the immaterial, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, unbound from material forms. And whatever mental corruptions, vexations, and fevers arise conditioned by material form, he is freed from them; he does not feel that feeling. This is declared to be the escape from material forms.

"Furthermore, friends, when a monk attends to identity, his mind does not spring forward towards identity, does not become clear, does not become settled, does not become liberated. But when he attends to the cessation of identity, his mind springs forward towards the cessation of identity, becomes clear, becomes settled, becomes liberated. That mind of his is well gone, well developed, well emerged, well liberated, unbound from identity. And whatever mental corruptions, vexations, and fevers arise conditioned by identity, he is freed from them; he does not feel that feeling. This is declared to be the escape from identity.

322. "Five planes of liberation. Here, friends, the Teacher expounds the Teaching to a monk, or a certain fellow monk who takes the place of a teacher. In whatever way, friends, the Teacher expounds the Teaching to a monk, or a certain fellow monk who takes the place of a teacher, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the first plane of liberation.

"Furthermore, friends, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, but he expounds the Teaching in detail to others as he has heard it, as he has learned it... etc. but he recites the Teaching in detail as he has heard it, as he has learned it... etc. but he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it... etc. but a certain sign of concentration has been rightly grasped by him, well attended to, well considered, thoroughly understood with wisdom. In whatever way, friends, a certain sign of concentration has been rightly grasped by a monk, well attended to, well considered, thoroughly understood with wisdom, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the fifth plane of liberation.

"Five perceptions that ripen liberation - perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion.

"These, friends, are the five phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The sixes

323. "There are indeed, friends, six phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. Which six?

"Six internal sense bases -the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base.

"Six external sense bases -the visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the touch sense base, the mind-object sense base.

"Six classes of consciousness -eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness.

"Six classes of contact - eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact.

"Six classes of feeling - feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact.

"Six classes of perception - perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object, perception of mental phenomena.

"Six classes of volition - volition regarding visible form, volition regarding sound, volition regarding odour, volition regarding flavour, volition regarding tangible object, volition regarding mental phenomena.

"Six classes of craving - craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects.

324. "Six kinds of disrespect. Here, friends, a monk dwells disrespectful towards the Teacher, not deferential; dwells disrespectful towards the Teaching, not deferential; dwells disrespectful towards the Community, not deferential; dwells disrespectful towards the training, not deferential; dwells disrespectful towards diligence, not deferential; dwells disrespectful towards hospitality, not deferential.

"Six kinds of respect. Here, friends, a monk dwells respectful towards the Teacher, deferential; dwells respectful towards the Teaching, deferential; dwells respectful towards the Community, deferential; dwells respectful towards the training, deferential; dwells respectful towards diligence, deferential; dwells respectful towards hospitality, deferential.

"Six explorations connected with pleasure. Having seen a form with the eye, one explores a form that is a basis for pleasure; 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, one explores a mental object that is a basis for pleasure.

"Six explorations connected with displeasure. Having seen a form with the eye, one explores a form that is a basis for displeasure... etc. Having cognised a mental object with the mind, one explores a mental object that is a basis for displeasure.

"Six explorations connected with equanimity. Having seen a form with the eye, one explores a form that is a basis for equanimity... etc. Having cognised a mental object with the mind, one explores a mental object that is a basis for equanimity.

"Six principles of cordiality. Here, friends, a monk has bodily action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, friends, a monk has verbal action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality... etc. leads to unity.

"Furthermore, friends, a monk has mental action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality... etc. leads to unity.

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

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

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

325. Six sources of contention. Here, friends, a monk is prone to wrath and bears grudges. Friends, a monk who is prone to wrath and bears grudges, he dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, and is not one who fulfils the training. Friends, a monk who dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, is not one who fulfils the training, he generates contention in the Community. Which contention is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. If you, friends, should perceive such a source of contention internally or externally. There you, friends, should strive for the abandoning of that very evil source of contention. If you, friends, should not perceive such a source of contention internally or externally. There you, friends, should proceed for the non-flowing in the future of that very evil source of contention. Thus there is the abandoning of this evil source of contention. Thus there is the non-flowing in the future of this evil source of contention.

"Furthermore, friends, a monk is one who depreciates another's worth and is spiteful. Etc. He is envious and stingy. Etc. He is fraudulent and deceitful. He has evil desires and holds wrong views. He is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. Etc. Friends, a monk who is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty, he dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, and is not one who fulfils the training. Friends, a monk who dwells disrespectful towards the Teacher, not deferential, dwells disrespectful towards the Teaching, not deferential, dwells disrespectful towards the Community, not deferential, is not one who fulfils the training, he generates contention in the

Community. Which contention is for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. If you, friends, should perceive such a source of contention internally or externally. There you, friends, should strive for the abandoning of that very evil source of contention. If you, friends, should not perceive such a source of contention internally or externally. There you, friends, should proceed for the non-flowing in the future of that very evil source of contention. Thus there is the abandoning of this evil source of contention. Thus there is the non-flowing in the future of this evil source of contention.

"Six elements - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element.

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

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

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

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

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

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

327. "Six unsurpassed things - the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection.

"Six bases of recollection - recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities.

328. "Six constant abidings. Here, friends, 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. Etc. Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware.

329. "Six classes of rebirth. Here, friends, a certain one, being of dark birth, produces dark phenomena. But here, friends, a certain one, being of dark birth, produces bright phenomena. But here, friends, a certain one, being of dark birth, produces Nibbāna that is neither dark nor bright. But here, friends, a certain one,

being of bright birth, produces bright phenomena. But here, friends, a certain one, being of bright birth, produces dark phenomena. But here, friends, a certain one, being of bright birth, produces Nibbāna that is neither dark nor bright.

"Six perceptions partaking of penetration - perception of impermanence in what is impermanent, perception of suffering in what is suffering, perception of non-self, perception of abandoning, perception of dispassion, perception of cessation.

"These, friends, are six phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The sevens

330. "There are indeed, friends, seven phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. Which seven?

"Seven noble treasures - the treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom.

"Seven factors of enlightenment - the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity.

"Seven accessories of concentration - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness.

"Seven bad qualities - here, friends, a monk is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise.

"Seven good qualities - here, friends, a monk has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise.

"Seven qualities of a good person - here, friends, a monk knows the Teaching, knows the meaning, knows himself, knows moderation, knows the proper time, knows the assembly, and knows individuals.

331. "Seven ways for being 'beyond the count of decades'. Here, friends, a monk has a keen desire for undertaking the training and does not lose his fondness for undertaking the training in the future. He has a keen desire to attend to the Teaching and does not lose his fondness for attending to the Teaching in the future. He has a keen desire to remove vain wishes and does not lose his fondness for removing vain wishes in the future. He has a keen desire for seclusion and does not lose his fondness for seclusion in the future. He has a keen desire to arouse energy and does not lose his fondness for arousing energy in the future. He has a keen desire for mindfulness and prudence, and does not lose his fondness for mindfulness and prudence in the future. He has a keen desire to penetrate by view and does not lose his fondness for penetrating by view in the future.

"Seven perceptions - perception of impermanence, perception of non-self, perception of foulness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation.

"Seven powers - the power of faith, the power of energy, the power of shame, the power of moral fear, the power of mindfulness, the power of concentration, the power of wisdom.

332. "Seven stations of consciousness. There are, friends, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness.

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

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

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

"There are, friends, beings who, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' have reached the plane of infinite space. This is the fifth station of consciousness.

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

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

"Seven persons worthy of offerings - one liberated in both ways, one liberated by wisdom, a body-witness, one attained to right view, one liberated by faith, a follower of the Teaching, a faith-follower.

"Seven underlying tendencies - the underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance.

"Seven mental fetters - the mental fetter of attachment, the mental fetter of aversion, the mental fetter of wrong view, the mental fetter of sceptical doubt, the mental fetter of conceit, the mental fetter of lust for existence, the mental fetter of ignorance.

"Seven settlements of legal cases - for the settling and appeasement of legal cases as they arise, the verdict in the presence should be given, the verdict of innocence should be given, the verdict of past insanity should be given, action should be taken

according to acknowledgment, the decision of the majority, the decision for specific depravity, covering over with grass.

"These, friends, are the seven phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The second recitation section is concluded.

The eights

333. "There are indeed, friends, eight phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. What are the eight?

"Eight wrong courses - wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

"Eight right courses - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Eight persons worthy of offerings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for the realisation of the fruition of arahantship.

334. "Eight cases of laziness. Here, friends, a monk has work to be done. He thinks thus: 'Work will have to be done by me, but while doing the work my body will become weary; come, let me lie down!' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the first case of laziness.

"Furthermore, friends, a monk has done work. He thinks thus: 'I have done work, and while doing the work my body became weary; come, let me lie down!' He lies down and does not arouse energy... etc. This is the second case of laziness.

"Furthermore, friends, a monk has a path to be walked. He thinks thus: 'A path will have to be walked by me, but while walking the path my body will become weary; come, let me lie down!' He lies down and does not arouse energy... This is the third case of laziness.

"Furthermore, friends, a monk has walked a path. He thinks thus: 'I have walked the path, and while walking the path my body became weary; come, let me lie down!' He lies down and does not arouse energy... This is the fourth case of laziness.

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and did not

obtain as much as I needed of coarse or superior food to fill myself; my body is weary and unfit for work; come, let me lie down!' He lies down and does not arouse energy... This is the fifth case of laziness.

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself; my body is heavy and unfit for work, as if stuffed with beans, methinks; come, let me lie down!' He lies down and does not arouse energy... This is the sixth case of laziness.

"Furthermore, friends, a monk has arisen a slight illness. He thinks thus: 'This slight illness has arisen in me; there is reason to lie down; come, let me lie down!' He lies down and does not arouse energy... This is the seventh case of laziness.

"Furthermore, friends, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: 'I have recovered from illness, not long after recovering from sickness; my body is weak and unfit for work; come, let me lie down!' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the eighth case of laziness.

335. "Eight cases for arousing energy. Here, friends, a monk has work to be done. He thinks thus: 'Work will have to be done by me, but while doing the work it is not easy to attend to the teaching of the Buddhas; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised!' He arouses energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the first case for arousing energy.

"Furthermore, friends, a monk has done work. He thinks thus: 'I have done work, but while doing the work I was not able to attend to the teaching of the Buddhas; come, let me arouse energy etc. He arouses energy. This is the second case for arousing energy.

"Furthermore, friends, a monk has a path to be walked. He thinks thus: 'A path will have to be walked by me, but while walking the path it is not easy to attend to the teaching of the Buddhas. Come, let me arouse energy etc. He arouses energy. This is the third case for arousing energy.

"Furthermore, friends, a monk has walked a path. He thinks thus: 'I have walked the path, but while walking the path I was not able to attend to the teaching of the Buddhas; come, let me arouse energy etc. He arouses energy. This is the fourth case for arousing energy.

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and did not obtain as much as I needed of coarse or superior food to fill myself; my body is light and fit for work; come, let me arouse energy... etc. He arouses energy. This is the fifth case for arousing energy.

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself; my body is strong and fit for work; come, let me arouse energy etc. He arouses energy. This is the sixth case for arousing energy.

"Furthermore, friends, a monk has arisen a slight illness. He thinks thus: 'This slight illness has arisen in me; now there is this possibility that my illness might increase; come, let me arouse energy etc. He arouses energy. This is the seventh case for arousing energy.

"Furthermore, friends, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: 'I have recovered from illness, not long after recovering from sickness; now there is this possibility that my illness might return; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised!' He arouses energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is the eighth case for arousing energy.

336. "Eight bases of giving. One gives a gift having approached, one gives a gift out of fear, one gives a gift thinking 'he gave to me', one gives a gift thinking 'he will give to me', one gives a gift thinking 'giving is good', one gives a gift thinking 'I cook, these do not cook, it is not proper for me who cooks not to give a gift to those who do not cook', one gives a gift thinking 'by my giving this gift, a good reputation will arise'. One gives a gift for the purpose of adorning the mind and as a requisite for the mind.

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

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

"Furthermore, friends, here a certain one gives a gift to an ascetic or a brahmin -

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

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

"Eight assemblies - the assembly of nobles, the assembly of brahmins, the assembly of householders, the assembly of ascetics, the assembly of the Four Great Kings, the assembly of the Tāvatiṃsa gods, the assembly of Māra, the assembly of Brahmā.

"Eight worldly adversities - material gain and loss, fame and disgrace, blame and praise, happiness and suffering.

338. The Eight Bases of Overcoming. Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' This is the first basis of overcoming.

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

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

339. "The Eight Deliverances. One who is material sees forms. This is the first deliverance.

"Internally not perceiving material forms, one sees forms externally. This is the second deliverance.

"One is intent only upon the beautiful. This is the third deliverance.

"With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space. This is the fourth deliverance.

"Having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' one enters and dwells in the plane of infinite consciousness. This is the fifth deliverance.

"Having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness. This is the sixth deliverance.

"Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. This is the seventh deliverance.

"Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth deliverance.

"These, friends, are the eight phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The nines

340. "There are indeed, friends, nine phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One; therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. Which nine?

"Nine grounds of resentment. 'He has done harm to me' - one binds resentment; 'he is doing harm to me' - one binds resentment; 'he will do harm to me' - one binds resentment; 'he has done harm to one who is dear and agreeable to me' - one binds resentment, etc. he is doing harm - one binds resentment, etc. he will do harm - one binds resentment; 'he has done good to one who is disagreeable and unpleasant to me' - one binds resentment, etc. he is doing good - one binds resentment, etc. he will do good - one binds resentment.

"Nine removals of resentment. 'He has done harm to me, how could it be obtained here?' - one removes resentment; 'He is doing harm to me, how could it be obtained here?' - one removes resentment; 'He will do harm to me, how could it be obtained here?' - one removes resentment; 'He has done harm to one who is dear and agreeable to me, etc. he is doing harm, etc. he will do harm, how could it be obtained here?' - one removes resentment; 'He has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good, how could it be obtained here?' - one removes resentment.

341. "Nine abodes of beings. There are, friends, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first abode of beings.

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

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

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

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

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

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

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

"There are, friends, beings who, having completely transcended the plane of nothingness, have reached the plane of neither-perception-nor-non-perception. This is the ninth abode of beings.

342. "Nine inopportune moments, wrong times for abiding by the holy life. Here, friends, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching is taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One. And this person has been reborn in hell. This is the first inopportune moment, wrong time for abiding by the holy life.

"Furthermore, friends, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching is taught - calming, leading to final nibbāna, leading to the highest enlightenment, proclaimed by the Fortunate One. And this person has been reborn in the animal realm. This is the second inopportune moment, wrong time for abiding by the holy life.

"Furthermore, etc. he has been reborn in the sphere of ghosts. This is the third inopportune moment, wrong time for abiding by the holy life.

"Furthermore, etc. he has been reborn in the class of titans. This is the fourth inopportune moment, wrong time for abiding by the holy life.

"Furthermore, etc. he has been reborn in a certain long-lived order of gods. This is the fifth inopportune moment, wrong time for abiding by the holy life.

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

"Furthermore, etc. he has been reborn in the middle countries. And he holds wrong views, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' This is the seventh inopportune moment, wrong time for abiding by the holy life.

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

life.

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

343. "Nine progressive abidings. Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. With the fading away of rapture, etc. he enters and dwells in the third meditative absorption. With the abandoning of pleasure... etc. he enters and dwells in the fourth meditative absorption. With the complete transcendence of perceptions of material form, etc. he enters and dwells in the plane of infinite space. With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. With the complete transcendence of the plane of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling.

344. "Nine gradual cessations. For one who has attained the first meditative absorption, perception of sensuality has ceased. For one who has attained the second meditative absorption, applied and sustained thought have ceased. For one who has attained the third meditative absorption, rapture has ceased. For one who has attained the fourth meditative absorption, in-breath and out-breath have ceased. For one who has attained the plane of infinite space, perception of material form has ceased. For one who has attained the plane of infinite consciousness, perception of the plane of infinite space has ceased. For one who has attained the plane of nothingness, perception of the plane of infinite consciousness has ceased. For one who has attained the plane of neither-perception-nor-non-perception, perception of the plane of nothingness has ceased. For one who has attained the cessation of perception and feeling, perception and feeling have ceased.

"These, friends, are the nine phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, etc. for the good, welfare, and happiness of gods and humans.

The tens

345. "There are indeed, friends, ten phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, etc. for the good, welfare, and happiness of gods and humans. What are the ten?

"Ten phenomena that make for protection. Here, friends, 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, friends, a monk is virtuous, dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. This too is a phenomenon that makes for protection.

"Furthermore, friends, 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, friends, a monk is very learned, etc. thoroughly penetrated by view. This too is a phenomenon that makes for protection.

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

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

"Furthermore, friends, 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, friends, a monk, regarding whatever those duties for his fellows in the holy life, etc. able to arrange. This too is a phenomenon that makes for protection.

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

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

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

"Furthermore, friends, 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, friends, a monk is mindful, etc. remembering and recollecting. This too is a phenomenon that makes for protection.

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

346. Ten kasiṇa bases. 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.

347. "Ten unwholesome courses of action -killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view.

"Ten wholesome courses of action -abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, non-covetousness, non-anger, right view.

348. "Ten noble abodes. Here, friends, 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, friends, is a monk one who has abandoned five factors? Here, friends, 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, friends, a monk has abandoned five factors.

"And how, friends, is a monk endowed with six factors? Here, friends, 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. Etc. Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Thus, friends, a monk is endowed with six factors.

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

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

"And how, friends, is a monk one who has rejected individual truths? Here, friends, for a monk, whatever individual truths there are of the many ascetics and brahmins, all those have been rejected, thoroughly rejected, given up, vomited out, released, abandoned, and relinquished. Thus, friends, a monk has rejected individual truths.

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

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

"And how, friends, is a monk one with calmed bodily activity? Here, friends, a monk, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Thus, friends, a monk has calmed bodily activity.

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

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

"Ten states of one beyond training - right view of one beyond training, right thought of one beyond training, right speech of one beyond training, right action of one beyond training, right livelihood of one beyond training, right effort of one beyond training, right mindfulness of one beyond training, right concentration of one beyond training, right knowledge of one beyond training, right liberation of one beyond training.

"These, friends, are the ten phenomena that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Therein all should recite together, not dispute, so that this holy life may last long and endure, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans."

349. Then the Blessed One, having risen, addressed the Venerable Sāriputta - "Good, good, Sāriputta, good indeed have you, Sāriputta, spoken the exposition on recitation to the monks." This the Venerable Sāriputta said, the Teacher was approving. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said.

The Discourse on the Recitation is concluded as tenth.



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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