

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

1. The Chapter on the Aggregate of Morality  
(1. Sīlakkhandhavaggapāḷi)

10. The Discourse to Subha (10. Subhasuttaṃ)

[DN 10, PTS 1.204-1.210]



PaliVerse

# 1. The Collection of the Long Discourses

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## 1. The Chapter on the Aggregate of Morality

### 10. The Discourse to Subha

#### The Story of the Young Man Subha

**444.** Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park, not long after the Blessed One had attained final Nibbāna. Now at that time the young brahmin Subha, son of Todeyya, was residing at Sāvattthī on some business.

**445.** Then the young man Subha, son of Todeyya, addressed a certain young man: "Come, young man, go to where the ascetic Ānanda is; having approached, in my name ask the ascetic Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'It would be good if the venerable Ānanda would approach the dwelling of the the young man Subha, son of Todeyya, out of compassion.'"

**446.** "Yes, sir," the young man replied to the the young man Subha, son of Todeyya, and approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young man said this to the Venerable Ānanda - "The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort; and he says thus - 'It would be good if the venerable Ānanda would approach the dwelling of the the young man Subha, son of Todeyya, out of compassion.'"

**447.** When this was said, the Venerable Ānanda said this to that the young man - "It is not the right time, young man. Today I have taken a dose of medicine. Perhaps tomorrow we might approach, taking into account the time and occasion."

"Yes, sir," the the young man replied to the Venerable Ānanda, and rising from his seat, he approached the the young man Subha, son of Todeyya; having approached, he said this to the the young man Subha, son of Todeyya: "We spoke to that venerable Ānanda in your name - 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort, and says thus - 'It would be good if the venerable Ānanda would approach the dwelling of the the young man Subha, son of Todeyya, out of compassion.'"

When this was said, sir, the ascetic Ānanda said this to me - 'It is not the right time, young man. Today I have taken a dose of medicine. Perhaps tomorrow we might approach, taking into account the time and occasion.' Even so much, sir, is something accomplished, since that venerable Ānanda gave permission for approaching tomorrow."

**448.** Then the Venerable Ānanda, after that night had passed, having dressed in the earlier period of the day, taking his bowl and robe, with the monk Cetaka as his attendant monk, approached the dwelling of the the young man Subha, son of Todeyya; having approached, he sat down on the prepared seat.

Then the young brahmin Subha, son of Todeyya, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the young brahmin Subha, son of Todeyya, said this to the Venerable Ānanda - "For the venerable Ānanda was for a long time the attendant of that Master Gotama, one who kept near, one who stayed close by. The venerable Ānanda would know of which teachings that Master Gotama spoke in praise, and in which he instigated, established, and grounded this populace. Of which teachings, dear Ānanda, did that Master Gotama speak in praise; and in which did he instigate, establish, and ground this populace?"

**449.** "Young man, that Blessed One spoke in praise of three aggregates; and in these he instigated, established, and grounded this populace. Which three? The noble aggregate of morality, the noble aggregate of concentration, the noble aggregate of wisdom. Young man, that Blessed One spoke in praise of these three aggregates; and in these he instigated, established, and grounded this populace."

### The Aggregate of Morality

**450.** "But what, dear Ānanda, is that noble aggregate of morality, of which that Master Gotama spoke in praise, and in which he instigated, established, and grounded this populace?"

"Here, young man, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. Having thus gone forth, 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, endowed with wholesome bodily action and verbal action, of pure livelihood, accomplished in morality, with guarded doors in the sense faculties, endowed with mindfulness and full awareness, content.

**451.** "And how, young man, is a monk accomplished in morality? Here, young man, a monk, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, conscientious, compassionate, he dwells concerned for the welfare of all living beings. That a monk, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, conscientious, compassionate, he dwells concerned for the welfare of all living beings; this is his morality.

"While some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: pacification rites, vow-fulfilling rites, spirit rites, earth magic, rain-making, drought-making, building consecration, ritual bathing, ceremonial washing, fire oblations, administering emetics, administering purgatives, administering expectorants, administering enemas, administering head treatments, preparing ear-oils, making eye-drops, administering nose treatments, applying collyrium, counter-applying collyrium, eye surgery, surgery, pediatrics, administering root medicines, binding on medicinal herbs - he abstains from such base arts and wrong livelihood. That a monk, while some ascetics and brahmins, while living on food offered by the faithful, maintain their life by wrong livelihood through such base arts as these: pacification rites, vow-fulfilling rites, etc. binding on medicinal herbs - he abstains from such base arts and wrong livelihood. This is his morality.

**452.** "That monk, young man, thus accomplished in morality, sees no fear from any quarter, that is to say, from moral restraint. Just as, young man, head-anointed king of the ruling cast, having destroyed his enemies, sees no fear from any quarter, that is to say, from adversaries. Just so, young man, a monk thus accomplished in morality sees no fear from any quarter, that is to say, from moral restraint. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness. Thus, young man, a monk is accomplished in morality.

**453.** "This, young man, is that noble aggregate of morality of which the Blessed One spoke in praise, and in which he instigated, established, and grounded this populace. And there is still more to be done."

"It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! This noble aggregate of morality, dear Ānanda, is complete, not incomplete. Such a complete noble aggregate of morality, dear Ānanda, I do not perceive among other ascetics and brahmins outside of this. If other ascetics and brahmins outside of this were to perceive such a complete noble aggregate of morality in themselves, they would be satisfied with just that much - 'This much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us.' And yet the venerable Ānanda says - 'And there is still more to be done.'"

### The Aggregate of Concentration

**454.** "But what, dear Ānanda, is that noble aggregate of concentration, of which that Master Gotama spoke in praise, and in which he instigated, established, and grounded this populace?"

"And how, young man, is a monk one with guarded doors in the sense faculties? Here, young man, 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. Etc. 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. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness. Thus, young man, a monk is one with guarded doors in the sense faculties.

**455.** "And how, young man, is a monk endowed with mindfulness and full awareness? Here, young man, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. Thus, young man, a monk is endowed with mindfulness and full awareness.

**456.** "And how, young man, is a monk content? Here, young man, a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Just as, young man, a winged bird, wherever it flies, flies with its wings as its only burden; even so, young man, a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. Thus, young man, a monk is content.

**457.** "He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, endowed with this noble contentment, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

**458.** He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and

torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

**459.** "Just as, young man, a man having taken a loan might engage in business activities. Those business activities of his might succeed. He might put an end to whatever former principal debts there were, and there might be something left over for the maintenance of his wife. He would think thus - 'I formerly having taken a loan engaged in business activities. Those business activities of mine succeeded. I put an end to whatever former principal debts there were, and there is something left over for the maintenance of my wife.' On that account he would obtain gladness, he would attain pleasure.

**460.** "Just as, young man, a man might be sick, afflicted, severely ill; and food would not be agreeable to him, and there would be no strength in his body. At a later time he might be freed from that illness; and food would be agreeable to him, and there would be strength in his body. He would think thus - 'I was formerly sick, afflicted, severely ill; and food was not agreeable to me, and there was no strength in my body. Now I am freed from that illness; and food is agreeable to me, and there is strength in my body.' On that account he would obtain gladness, he would attain pleasure.

**461.** "Just as, young man, a man might be bound in a prison. At a later time he might be freed from that prison safely and without fear, and there would be no loss of his wealth. He would think thus - 'I was formerly bound in a prison. Now I am freed from that prison safely and without fear, and there is no loss of my wealth.' On that account he would obtain gladness, he would attain pleasure.

**462.** "Just as, young man, a man might be a slave, not self-dependent, dependent on others, not able to go where he wishes. At a later time he might be freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where he wishes. He would think thus - 'I was formerly a slave, not self-dependent, dependent on others, not able to go where I wished. Now I am freed from that slavery, self-dependent, not dependent on others, a freeman, able to go where I wish.' On that account he would obtain gladness, he would attain pleasure.

**463.** "Just as, young man, a man with wealth and possessions might proceed along a highway through a wilderness where there is famine and peril. At a later time he might cross over that wilderness safely, and reach the edge of a village, secure and without peril. He would think thus - 'I formerly with wealth and possessions proceeded along a highway through a wilderness where there is famine and peril. Now I have crossed over that wilderness safely, and have reached the edge of a village, secure and without peril.' On that account he would obtain gladness, he would attain pleasure.

**464.** "Even so, young man, a monk regards these five hindrances not abandoned within himself just as a debt, just as an illness, just as a prison, just as slavery, just as a highway through a wilderness.

**465.** "Just as, young man, just as freedom from debt, just as health, just as release from bondage, just as freedom, just as a place of security. Even so, a monk regards these five hindrances as abandoned within himself.

**466.** "When he regards these five hindrances as abandoned within himself, 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.

**467.** He, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion.

"Just as, young man, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water. That ball of bath powder is permeated with moisture, pervaded by moisture, pervaded within and without by moisture, yet does not drip. Even so, young man, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. That a monk, young man, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. This is his concentration.

**468.** "Furthermore, young man, with the subsiding of applied and sustained thought, a monk 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. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration.

"Just as, young man, there might be a deep lake with a spring. It has no inlet for water from the eastern direction, no inlet for water from the southern direction, no inlet for water from the western direction, no inlet for water from the northern direction, and the rain god would not send down proper showers from time to time. Then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water, so that there would be no part of the entire lake unpervaded by cool water. Just so, young man, a monk... etc. that a monk, young man, with the subsiding of applied and sustained thought... etc. enters and dwells in the second meditative absorption, he drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration. This is his concentration.



**469.** "Furthermore, young man, with the fading away of rapture, a monk dwells in equanimity, 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. He drenches, steepes, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture.

"Just as, young man, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within, and they, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water, so that there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water. Just so, young man, a monk... etc. That, young man, a monk with the fading away of rapture... etc. he enters and dwells in the third meditative absorption. He drenches, steepes, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. This is his concentration.

**470.** "Furthermore, young man, with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. He sits having pervaded this very body with a pure and bright mind; there is nothing of his entire body unpervaded by the pure and bright mind.

"Just as, young man, a man having wrapped himself up to the head with a white cloth might be seated, so that there would be no part of his entire body untouched by the white cloth. Just so, young man, a monk... etc. That a monk, with the abandoning of pleasure and 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. He sits having pervaded this very body with a pure and bright mind; there is nothing of his entire body unpervaded by the pure and bright mind. This is his concentration.

**471.** "This, young man, is that noble aggregate of concentration of which the Blessed One spoke in praise, and in which he instigated, established, and grounded this populace. And there is still more to be done."

"It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! This noble aggregate of concentration, dear Ānanda, is complete, not incomplete. Such a complete noble aggregate of concentration, dear Ānanda, I do not perceive among other ascetics and brahmins outside of this. If other ascetics and brahmins outside of this were to perceive such a complete noble aggregate of concentration in themselves, they would be satisfied with just that much - 'This much is enough, this much has been done, the goal of asceticism has been attained by us, there is nothing further to be done by us.' And yet the venerable Ānanda says - 'And there is still more to be done.'"

**The Aggregate of Wisdom**



**472.** "But what, dear Ānanda, is that noble aggregate of wisdom, of which that Master Gotama spoke in praise, and in which he instigated, established, and grounded this populace?"

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards knowledge and vision. He thus understands: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction; and yet my consciousness is attached here, bound here.'

"Just as, young man, a lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Through it there might be strung a thread, blue or yellow or red or white or pale yellow. A man with eyes, having placed it in his hand, might review it: 'This lapis lazuli gem is beautiful, of pure origin, octagonal, well polished, clear, bright, undisturbed, accomplished in every respect. Through it there is strung a thread, blue or yellow or red or white or pale yellow.' Even so, young man, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, the monk directs and inclines the mind towards knowledge and vision. He thus understands: 'This body of mine is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. And yet my consciousness is attached here, bound here.' That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, directs and inclines the mind towards knowledge and vision. He thus understands... etc. bound here.' This too is his wisdom.

**473.** "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the creation of a mind-made body. He creates from this body another body, material, mind-made, complete with all limbs and faculties.

"Just as, young man, a man might draw out a reed from its sheath. He would think thus - 'This is the sheath, this is the reed; the sheath is one thing, the reed is another; yet the reed has been drawn out from the sheath.' Or else, young man, just as a man might draw out a sword from its scabbard. He would think thus - 'This is the sword, this is the scabbard; the sword is one thing, the scabbard is another; yet the sword has been drawn out from the scabbard.' Or else, young man, just as a man might pull out a snake from its slough. He would think thus - 'This is the snake, this is the slough; the snake is one thing, the slough is another; yet the snake has been pulled out from the slough.' Just so, young man, a monk... etc. That, young man, a monk, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, directs and inclines the mind towards the creation of a mind-made body... etc. This too is his wisdom.

**474.** "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the various kinds of supernormal power. He

experiences the various kinds of supernormal power. Having been one, he becomes many; having been many, he becomes one. He appears and vanishes; he goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world.

"Just as, young man, a skilled potter or his apprentice, with well-prepared clay, whatever kind of vessel he might wish for, that very thing he would make and produce. Or else, young man, just as a skilled ivory-worker or his apprentice, with well-prepared ivory, whatever kind of ivory article he might wish for, that very thing he would make and produce. Or else, young man, just as a skilled goldsmith or his apprentice, with well-prepared gold, whatever kind of gold article he might wish for, that very thing he would make and produce. Just so, young man, a monk... etc. That, young man, a monk, when the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, directs and inclines the mind towards the various kinds of supernormal power. He experiences the various kinds of supernormal power. having been one, he becomes many... etc. He exercises mastery with his body even as far as the Brahma world. This too is his wisdom.

**475.** "When the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the divine ear element. With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near. Just as, young man, a man travelling on a highway. He might hear the sound of a drum, the sound of a small drum, and the sound of a conch, small drum, and kettledrum. He would think thus - 'This is the sound of a drum', 'this is the sound of a small drum', 'this is the sound of a conch, small drum, and kettledrum'. Just so, young man, a monk... etc. That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the divine ear element. With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near. This too is his wisdom.

**476.** "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards knowledge of others' mental states. He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust', he understands a mind without lust as 'a mind without lust', he understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate', he understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion', he understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind', he understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind', he understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind', he understands a

concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind', he understands a liberated mind as 'a liberated mind', he understands an unliberated mind as 'an unliberated mind'.

"Just as, young man, a woman or a man, young, youthful, desirous of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, would know if there is a mole as 'there is a mole', or would know if there is no mole as 'there is no mole'. Just so, young man, a monk... etc. That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards knowledge of others' mental states. He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust'... etc. he understands an unliberated mind as 'an unliberated mind'. This too is his wisdom.

**477.** "When the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives. That is: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span. Passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"Just as, young man, a man might go from his own village to another village; from that village he might go to another village; he might return from that village to his own village. He would think thus - 'I went from my own village to that village; there I stood thus, sat thus, spoke thus, remained silent thus. From that village I went to that village; there too I stood thus, sat thus, spoke thus, remained silent thus. I have returned from that village to my own village.' Just so, young man, a monk... etc. That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives. That is: one birth... etc. thus with aspects and terms he recollects manifold past lives. This too is his wisdom.

**478.** "When the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions: 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at

death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

"Just as, young man, there might be a mansion at a crossroads, and there a man with eyes, standing, might see people entering a house, leaving, walking along the road, or seated at the crossroads. He would think thus - 'These people are entering a house, these are leaving, these are walking along the road, these are seated at the crossroads.' Just so, young man, a monk... etc. That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. This too is his wisdom.

**479.** "When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering'; He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'

"Just as, young man, there might be a lake on a mountain top, clear, bright, and undisturbed. There a man with eyes, standing on the bank, might see oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still. He would think thus - 'This lake is clear, bright, and undisturbed. Here are these oysters and shells, gravel and pebbles, and shoals of fish moving about or remaining still.' Just so, young man, a monk... etc. That a monk, young man, when the mind is thus concentrated... etc. having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'... etc. he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.' This too is his wisdom.

**480.** "This, young man, is that noble aggregate of wisdom of which the Blessed One spoke in praise, and in which he instigated, established, and grounded this populace. And there is nothing more to be done."

"It is wonderful, dear Ānanda, it is marvellous, dear Ānanda! This noble aggregate of wisdom, dear Ānanda, is complete, not incomplete. Such a complete noble aggregate of wisdom, dear Ānanda, I do not perceive among other ascetics and brahmins outside of this. And there is nothing more to be done. Excellent, dear Ānanda, excellent, dear Ānanda! Just as, dear Ānanda, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with eyes might see forms; just so, the Teaching has been made clear by the Venerable Ānanda in many ways. I, dear Ānanda, go for refuge to that Master Gotama, to the Teaching, and to the Community of monks. May the Venerable Ānanda remember me as a lay follower who has gone for refuge from this day forth for life."

*The Discourse on Subha 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.

**PDF Creation Date:** 16 August 2026

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## HOW TO CITE

*PaliVerse (2026). The Triple Canon. The Canon of Discourses. 1. The Collection of the Long Discourses. 1. The Chapter on the Aggregate of Morality. 10. The Discourse to Subha Retrieved from [paliverse.org](https://paliverse.org)*

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