

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

11. Connected Discourses on Stream-Entry
(11. Sotāpattisaṃyuttaṃ)

[SN 55.1-74, PTS 5.342-5.413]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

11. Connected Discourses on Stream-Entry

1. The Chapter at Bamboo Gate

1. The Discourse on the Wheel-Turning Monarch

997. At Sāvattthī. There the Blessed One, etc. said this - "Although, monks, a wheel-turning monarch, having exercised sovereign lordship over the kingdom of the four continents, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods, and there in the Nandana grove, surrounded by a host of nymphs, endowed and furnished with the five types of divine sensual pleasure, he indulges himself, yet not being possessed of four qualities, he is not released from hell, not released from the animal realm, not released from the sphere of ghosts, not released from the realm of misery, the unfortunate realm, the nether world. Although, monks, a noble disciple sustains himself on morsels of almsfood and wears patched robes, yet being possessed of four qualities, he is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world."

"With which four? Here, monks, 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. With these four qualities he is endowed. Whatever, monks, is the acquisition of the four continents, and whatever is the acquisition of the four qualities, the acquisition of the four continents is not worth a sixteenth fraction of the acquisition of the four qualities." The first.

2. The Discourse on Being Grounded in the Holy Life

998. "Monks, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Those who have faith and morality, confidence and vision of the Teaching; They indeed in time attain the happiness grounded in the holy life."The second.

3. The Discourse on the Lay Follower Dīghāvu

999. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the lay follower Dīghāvu was sick, afflicted, severely ill. Then the lay follower Dīghāvu addressed his father, the householder Jotika - "Come, householder, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet - 'Dīghāvu, venerable sir, the lay follower, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And say this: 'It would be good, venerable sir, if the Blessed One would approach the dwelling of the lay follower Dīghāvu, out of compassion.'" "Yes, dear son," the householder Jotika, having assented to the lay follower Dīghāvu, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Jotika said this to the Blessed One - "Dīghāvu, venerable sir, the lay follower, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet. And he says thus: 'It would be good, venerable sir, if the Blessed One would approach the dwelling of the lay follower Dīghāvu, out of compassion.'" The Blessed One consented by silence.

Then the Blessed One, having dressed, taking his bowl and robe, approached the dwelling of the lay follower Dīghāvu; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the lay follower Dīghāvu - "Is it bearable for you, Dīghāvu, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding." "Therefore, Dīghāvu, you should train thus - 'I shall be 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." Towards the Teaching... etc. towards the Community, etc. I shall be endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.' Thus indeed, Dīghāvu, should you train."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, am endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. I am endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration." "Therefore, Dīghāvu, having established yourself in these four factors of stream-entry, you should further develop six qualities conducive to true knowledge. Here, Dīghāvu, dwell observing impermanence in all activities, perceiving suffering in what is impermanent, perceiving non-self in what is suffering, perceiving abandoning, perceiving dispassion, perceiving cessation." Thus indeed, Dīghāvu, should you train."

"These six qualities conducive to true knowledge, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, dwell observing impermanence in all activities, perceiving suffering in what is impermanent, perceiving non-self in what is suffering, perceiving abandoning, perceiving dispassion, perceiving cessation. But, venerable sir, this occurs to me: 'May this householder Jotika not fall into vexation after my passing.'" "Do not, dear Dīghāvu, think thus. Come now, dear Dīghāvu, whatever the Blessed One has told you, that you should pay close attention to."

Then the Blessed One, having exhorted the lay follower Dīghāvu with this exhortation, rose from his seat and departed. Then the lay follower Dīghāvu, not long after the Blessed One had departed, died. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Venerable sir, the lay follower named Dīghāvu who was exhorted by the Blessed One with a brief exhortation has died. What is his destination, what is his future life?" "Monks, the lay follower Dīghāvu was wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the lay follower Dīghāvu, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world." The third.

4. The First Discourse on Sāriputta

1000. On one occasion the Venerable Sāriputta and the Venerable Ānanda were dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, in the afternoon, having emerged from seclusion... etc. Seated to one side, the Venerable Ānanda said this to the Venerable Sāriputta - "Because of being endowed with how many qualities, friend Sāriputta, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "Because of being endowed with four qualities, friend, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Which four? Here, friends, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Because of being endowed with these four qualities, friend, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The fourth.

5. The Second Discourse on Sāriputta

1001. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "'Factor of stream-entry, factor of stream-entry', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is the factor of stream-entry?" "Associating with good persons, venerable sir, is a factor of stream-entry, hearing the Good Teaching is a factor of stream-entry, wise attention is a factor of stream-entry, practice in accordance with the Teaching is a factor of stream-entry." "Good, good, Sāriputta! Associating with good persons, Sāriputta, is a factor of stream-entry, hearing the Good Teaching is a factor of stream-entry, wise attention is a factor of stream-entry, practice in accordance with the Teaching is a factor of stream-entry."

"'Stream, stream', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is the stream?" "It is just this noble eightfold path, venerable sir, that is the stream, as follows: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration." "Good, good, Sāriputta! It is just this noble eightfold path, Sāriputta, that is the stream, as follows: right view, etc. right concentration."

"'Stream-enterer, stream-enterer', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is a stream-enterer?" "Whoever, venerable sir, is endowed with this noble eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan." "Good, good, Sāriputta! Whoever, Sāriputta, is endowed with this noble eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan." The fifth.

6. The Discourse on the Carpenter

1002. At Sāvathī. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Now at that time the carpenters Isidatta and Purāṇa were dwelling at Sādhuka on some business. The carpenters Isidatta and Purāṇa heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'"

Then the carpenters Isidatta and Purāṇa stationed a man on the road - "When you, my good man, should see the Blessed One coming, the Worthy One, the Perfectly Enlightened One, then you should inform us." Having stood for two or three days, that man saw the Blessed One coming from afar. Having seen him, he approached the

carpenters Isidatta and Purāṇa; having approached, he said this to the carpenters Isidatta and Purāṇa - "This, venerable sir, is that Blessed One coming, the Worthy One, the Perfectly Enlightened One. Now do as you think fit."

Then the carpenters Isidatta and Purāṇa approached the Blessed One; having approached, having paid respect to the Blessed One, they followed closely behind the Blessed One. Then the Blessed One, having turned aside from the road, approached a certain tree-root; having approached, he sat down on the prepared seat. The carpenters Isidatta and Purāṇa, having paid respect to the Blessed One, sat down to one side. Seated to one side, those carpenters Isidatta and Purāṇa said this to the Blessed One -

"When we, venerable sir, hear about the Blessed One - 'He will set out on a journey from Sāvattthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from Sāvattthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will set out on a journey from the Kosalans to the Mallas,' at that time there is displeasure for us, there is sorrow - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from the Kosalans to the Mallas,' at that time there is displeasure for us, there is sorrow - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Mallas to the Vajjis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Mallas to the Vajjis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Vajjis to the Kāsis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when, venerable sir, we hear about the Blessed One - 'He has departed on a journey from the Vajjis to the Kāsis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Kāsis to Magadha,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Kāsis to Magadha,' at that time there is no small displeasure for us, there is no small displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from Magadha to the Kāsis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from Magadha to the Kāsis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Kāsis to the Vajjis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Kāsis to the Vajjis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Vajjians to the Mallas,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Vajjians to the Mallas,' at that time there is joy for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Mallas to Kosala,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Mallas to Kosala,' at that time there is joy for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from Kosala to Sāvattthī,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He is dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park,' at that time there is no small joy for us, there is no small pleasure - 'The Blessed One is near to us.'

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence." "There is indeed for us, venerable sir, another confinement other than this confinement, more confining and reckoned as more confining." "But what is that for you, carpenters, another confinement other than this confinement, more confining and reckoned as more confining?"

"Here, venerable sir, when King Pasenadi of Kosala wishes to go out to the pleasure ground, we harness those elephants of King Pasenadi of Kosala that are fit for riding, and we seat those wives of King Pasenadi of Kosala who are dear and agreeable, one in front and one behind. Now, venerable sir, the fragrance of those ladies is such as of a perfume casket just being opened, as is fitting for princesses adorned with scent. Now, venerable sir, the bodily touch of those ladies is such as cotton-wool or silk-cotton, as is fitting for princesses delicately nurtured. At that time, venerable sir, the elephant must be guarded, those ladies must be guarded, and oneself must be guarded. But we, venerable sir, do not directly know that we aroused an evil mind towards those ladies. This is for us, venerable sir, another confinement other than this confinement, more confining and reckoned as more confining."

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence. Carpenters, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, carpenters, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. Carpenters, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"You, carpenters, are endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. Whatever gift there is in the family, all that is undivided with those who are moral and of good character. What do you think, carpenters, how many kinds of people are there among the Kosalans who are equal to you, that is to say - in giving and sharing?" "It is a gain for us, venerable sir, it is well gained for us, venerable sir! That the Blessed One understands us thus." The sixth.

7. The Discourse on the People of Veḷudvāra

1003. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Veḷudvāra. The brahmin householders of Veḷudvāra heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Veḷudvāra. And concerning that Master Gotama, such a good reputation has arisen - '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, 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.' Good indeed is the seeing of such Worthy Ones."

Then the brahmin householders of Veḷudvāra approached the Blessed One; having approached, some, having paid respect to the Blessed One, sat down to one side. Some exchanged friendly greetings with the Blessed One; having concluded the pleasant and memorable talk, they sat down to one side. Some, having extended joined palms in salutation towards the Blessed One, sat down to one side. Some, having announced their name and clan in the presence of the Blessed One, sat down to one side. Some, remaining silent, sat down to one side. Seated to one side, the brahmin householders of Veḷudvāra said this to the Blessed One - "We, Master Gotama, have such wishes, such desires, such intentions - we would dwell in the confinement of wife and children, we would enjoy Kāsi sandalwood, we would wear garlands, scents, and cosmetics, we would accept gold and silver, and upon the body's collapse at death, we would be reborn in a fortunate realm, in a heavenly world. For us who have such wishes, such desires, such intentions, may Master Gotama expound the Teaching in such a way that we might dwell in the confinement

of wife and children, etc. and be reborn in a fortunate realm, in a heavenly world."

"I will teach you, householders, an exposition of the Teaching that applies to oneself. Listen to that, pay close attention; I will speak." "Yes, sir," the brahmin householders of Veḷudvāra assented to the Blessed One. The Blessed One said this -

"And what, householders, is the exposition of the Teaching that applies to oneself? Here, householders, a noble disciple considers thus - 'I am one who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering. If someone were to deprive me of life, me who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering, that would not be dear or agreeable to me. And if I were to deprive another of life, another who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering, that would not be dear or agreeable to the other either. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' Having thus reflected, he himself abstains from killing living beings, and he encourages others to abstain from killing living beings, and he praises abstention from killing living beings. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to take from me what is not given, reckoned a theft, that would not be dear and agreeable to me. And if I were to take from another what is not given, reckoned a theft, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from taking what is not given, and encourages others to abstain from taking what is not given, and praises abstention from taking what is not given. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to commit adultery with my wives, that would not be dear and agreeable to me. And if I were to commit adultery with another's wives, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from sexual misconduct, and encourages others to abstain from sexual misconduct, and praises abstention from sexual misconduct. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to ruin my welfare by lying, that would not be dear and agreeable to me. And if I were to ruin another's welfare by lying, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from lying, and encourages others to abstain from lying, and praises abstention from lying. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to break up my friends by divisive speech, that would not be dear and agreeable to me. And if I were to break up another's friends by divisive speech, that would be disagreeable and unpleasant to him too. etc. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to behave towards me with harsh speech, that would not be dear and agreeable to me. And if I were to behave towards another with harsh speech, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, etc. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to address me with frivolous speech, with idle chatter, that would not be dear or agreeable to me. And if I were to address another with frivolous speech, with idle chatter, that would be disagreeable and unpleasant to the other as well. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from idle chatter, encourages others to abstain from idle chatter, and praises abstention from idle chatter. Thus this verbal conduct of his is pure in three aspects.

"He is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One'; Towards the Teaching... etc. He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well... etc. an unsurpassed field of merit for the world.' He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. When, householders, a noble disciple is endowed with these seven good qualities and with these four desirable states, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

When this was said, the brahmin householders of Veḷudvāra said this to the Blessed One: "Excellent, Master Gotama! Etc. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life." The seventh.

8. The First Discourse on the Brick Hall

1004. Thus have I heard - On one occasion the Blessed One was dwelling at Nātika in the brick house. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Venerable sir, the monk named Sāḷha has died; what is his destination, what is his future life? Venerable sir, the nun named Nandā has died; what is her destination, what is her future life? Venerable sir, the lay follower named Sudatta has died; what

is his destination, what is his future life? Venerable sir, the female lay follower named Sujātā has died; what is her destination, what is her future life?"

"Sāḷha, Ānanda, the monk who has died, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelt in the liberation of mind and liberation by wisdom that are without mental corruptions. Nandā, Ānanda, the nun who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Sudatta, Ānanda, the lay follower who has died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, is a once-returner; having come to this world only once more, he will make an end of suffering. Sujātā, Ānanda, the female lay follower who has died, with the utter elimination of the three mental fetters, is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But this is not wonderful, Ānanda, that one who has become a human being should die; if each time someone dies you were to approach me and ask about this matter, that would be harming to the Truth-finder. Therefore, Ānanda, I will teach an exposition of the Teaching called 'the mirror of the Teaching', possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"And what, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?"

"Here, Ānanda, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The eighth.

9. The Second Discourse on the Brick Hall

1005. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Venerable sir, the monk named Asoka has died; what is his destination, what is his future life? Venerable sir, the nun named Asokā has died, etc. Venerable sir, the lay follower named Asoka has died, etc. Venerable sir, the female lay follower named Asokā has died; what is her destination, what is her future life?"

"Asoka, Ānanda, the monk who has died, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelt in the liberation of mind and liberation by wisdom that are without mental corruptions, etc.

"This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The ninth.

10. The Third Discourse on the Brick Hall

1006. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Venerable sir, the lay follower named Kakkaṭṭha at Ñātika has died; what is his destination, what is his future life? Venerable sir, the lay follower named Kaḷibha at Ñātika... etc. Venerable sir, the lay follower named Nikata at Ñātika... etc. Venerable sir, the lay follower named Kaṭṭissaha at Ñātika... etc. Venerable sir, the lay follower named Tuṭṭha at Ñātika... etc. Venerable sir, the lay follower named Santuṭṭha at Ñātika... etc. Venerable sir, the lay follower named Bhadda at Ñātika... etc. Venerable sir, the lay follower named Subhadda at Ñātika has died; what is his destination, what is his future life?"

"Kakkaṭṭha, Ānanda, the lay follower who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Kaḷibha, Ānanda... etc. Nikata, Ānanda... etc. Kaṭṭissaha, Ānanda... etc. Tuṭṭha, Ānanda... etc. Santuṭṭha, Ānanda... etc. Bhadda, Ānanda... etc. Subhadda, Ānanda, the lay follower who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"More than fifty, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. More than ninety, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners; having come to this world only once more, they will make an end of suffering. More than five hundred, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But this is not wonderful, Ānanda, that one who has become a human being should die; if each time someone dies you were to approach me and ask about this matter, that would be harming to the Truth-finder. Therefore, Ānanda, I will teach an exposition of the Teaching called 'the mirror of the Teaching', possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"And what, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"Here, Ānanda, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The tenth.

The Chapter on Bamboo Door is the first.

Its summary:

King, Grounded, Dīghāvu, Sāriputta, the other two;
Carpenter, Veḷudvāreyya, three at the brick house.

2. The Chapter on the Royal Park

1. The Discourse on the Community of a Thousand Nuns

1007. On one occasion the Blessed One was dwelling at Sāvattthī in the King's Park. Then a community of a thousand nuns approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this -

"Nuns, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, nuns, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nuns, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The first.

2. The Discourse on the Brahmin

1008. At Sāvattthī. "Brahmins, monks, declare a practice called 'leading to rise'. They exhort their disciple thus - 'Come, my good man, having risen early in the morning, go facing east. Do not avoid a pit, do not avoid a precipice, do not avoid a stump, do

not avoid a thorny place, do not avoid a cesspool, do not avoid a sewer. Wherever you might fall, right there you should await death. Thus you, my good man, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world.'

"But this, monks, is the brahmins' foolish going, this is their deluded going; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But I, monks, declare a practice leading to rise in the Noble One's discipline; which leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, monks, is that practice leading to rise; which leads exclusively to disenchantment... etc. to Nibbāna? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One'; Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, monks, is that practice leading to rise, leading exclusively to disenchantment... etc. to Nibbāna." The second.

3. The Discourse on the Elder Ānanda

1009. On one occasion the Venerable Ānanda and the Venerable Sāriputta were dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Ānanda; having approached, he exchanged friendly greetings with the Venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Ānanda - "Because of the abandoning of how many qualities, friend Ānanda, and because of being endowed with how many qualities, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "Because of the abandoning of four qualities, friend, and because of being endowed with four qualities, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Which four? Whatever distrust in the Buddha, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Buddha is not present in him. And whatever unwavering confidence in the Buddha, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the Buddha is present in him: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.'

And whatever distrust in the Teaching, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Teaching is not present in him. And whatever unwavering confidence in the Teaching, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the

Teaching is present in him: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.'

And whatever distrust in the Community, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Community is not present in him. And whatever unwavering confidence in the Community, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the Community is present in him: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.'

And whatever immorality, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such immorality is not present in him. And whatever morality pleasing to the noble ones, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such morality pleasing to the noble ones is present in him, unbroken, etc. conducive to concentration. Because of the abandoning of these four qualities, friend, and because of being endowed with these four qualities, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The third.

4. The Discourse on the Fear of an Unfortunate Realm

1010. "Monks, a noble disciple possessed of four qualities has transcended all fear of unfortunate realms. With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities has transcended all fear of unfortunate realms." The fourth.

5. The Discourse on Fear of Unfortunate Realms and the Nether World

1011. "Monks, a noble disciple possessed of four qualities has transcended all fear of unfortunate realms and the nether world. With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities has transcended all fear of unfortunate realms and the nether world." The fifth.

6. The First Discourse on Friends and Colleagues

1012. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in the four factors of stream-entry. In which four? They should be encouraged, settled, and established in unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher

of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. They should be encouraged, settled, and established in morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in these four factors of stream-entry." The sixth.

7. The Second Discourse on Friends and Colleagues

1013. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in the four factors of stream-entry. In which four? They should be encouraged, settled, and established in unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.'

"There might be, monks, alteration of the four primary elements - the solid element, the liquid element, the heat element, the air element - but there would not be alteration for a noble disciple endowed with unwavering confidence in the Buddha. Herein this is the alteration - that indeed a noble disciple endowed with unwavering confidence in the Buddha would be reborn in hell or the animal realm or the sphere of ghosts - this is impossible. Towards the Teaching... etc. towards the Community, etc. They should be encouraged, settled, and established in morality pleasing to the noble ones, unbroken, etc. conducive to concentration. There might be, monks, alteration of the four primary elements - the solid element, the liquid element, the heat element, the air element - but there would not be alteration for a noble disciple endowed with morality pleasing to the noble ones. Herein this is the alteration - that indeed a noble disciple endowed with morality pleasing to the noble ones would be reborn in hell or the animal realm or the sphere of ghosts - this is impossible. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in these four factors of stream-entry." The seventh.

8. The First Discourse on a Journey in Heaven

1014. At Sāvattthī. Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared among the gods of the Thirty-three. Then several deities belonging to the Thirty-three approached the Venerable Mahāmoggallāna; having approached, they paid respect to the Venerable Mahāmoggallāna and stood to one side. To those deities standing to one side, the Venerable Mahāmoggallāna said this -

"Good indeed, friends, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, friends, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. Good indeed, friends, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to

the noble ones, friends, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world." The eighth.

9. The Second Discourse on a Journey in Heaven

1015. At Sāvattihī. Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared among the gods of the Thirty-three. Then several deities belonging to the Thirty-three approached the Venerable Mahāmoggallāna; having approached, they paid respect to the Venerable Mahāmoggallāna and stood to one side. To those deities standing to one side, the Venerable Mahāmoggallāna said this -

"Good indeed, friends, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, friends, some beings here, upon the body's collapse at death, have arisen in a fortunate realm, in a heavenly world. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, friends, some beings here, upon the body's collapse at death, have arisen in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, have arisen in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, have arisen in a fortunate realm, in a heavenly world." The ninth.

10. The Third Discourse on a Journey in Heaven

1016. Then the Blessed One - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from Jeta's Grove, appeared among the gods of the Thirty-three. Then several deities belonging to the Thirty-three approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those deities standing to one side, the Blessed One said this -

"Good indeed, friends, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, friends, some beings here are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, friends, some beings here are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Good indeed, Sir, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, Sir, this generation are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Good indeed, Sir, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, Sir, this generation are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The tenth.

The Chapter on the King's Monastery is the second.

Its summary:

Thousand, Brahmin, Ānanda, Unfortunate Realm, the other two;
Friends and Colleagues, two spoken, and three on the Journey to the Gods.

3. The Chapter on Saraṇāṇi

1. The First Discourse on Mahānāma

1017. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "This Kapilavatthu, venerable sir, is successful and prosperous, belonging to the public, crowded with people, with congested cul-de-sacs. I, venerable sir, having attended upon the Blessed One or upon monks who are inspiring to the mind, when entering Kapilavatthu in the evening; I encounter even a stray elephant, venerable sir; I encounter even a stray horse, venerable sir; I encounter even a stray

chariot, venerable sir; I encounter even a stray cart, venerable sir; I encounter even a stray person, venerable sir. At that time, venerable sir, my mindfulness concerning the Blessed One becomes confused, my mindfulness concerning the Teaching becomes confused, my mindfulness concerning the Community becomes confused. It occurs to me, venerable sir, thus - 'If I were to die at this time, what would be my destination, what would be my future life?'"

"Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil. For anyone, Mahānāma, whose mind has for a long time been developed through faith, developed through morality, developed through learning, developed through generosity, developed through wisdom, this body of his which 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. That right here crows eat, or vultures eat, or hawks eat, or dogs eat, or jackals eat, or various kinds of creatures eat; but whatever mind of his has for a long time been developed through faith, etc. developed through wisdom, that goes upward, goes to distinction.

"Just as, Mahānāma, a man might plunge a pot of ghee or a pot of oil into a deep water pool and break it. There, whatever gravel or potsherds there might be, they would go downwards; but whatever ghee or oil there might be, that would go upwards, would go to distinction. Just so, Mahānāma, for anyone whose mind has for a long time been developed through faith, etc. developed through wisdom, this body of his which 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 - that right here crows eat, or vultures eat, or hawks eat, or dogs eat, or jackals eat, or various kinds of creatures eat; but whatever mind of his has for a long time been developed through faith, etc. developed through wisdom, that goes upward, goes to distinction. But your mind, Mahānāma, has for a long time been developed through faith, etc. developed through wisdom. Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil." The first.

2. The Second Discourse on Mahānāma

1018. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "This Kapilavatthu, venerable sir, is successful and prosperous, belonging to the public, crowded with people, with congested cul-de-sacs. I, venerable sir, having attended upon the Blessed One or upon monks who are inspiring to the mind, when entering Kapilavatthu in the evening; I encounter even a stray elephant, venerable sir; I encounter even a stray horse, venerable sir; I encounter even a stray chariot, venerable sir; I encounter even a stray cart, venerable sir; I encounter even a stray person, venerable sir. At that time, venerable sir, my mindfulness concerning the Blessed One becomes confused, my mindfulness concerning the Teaching becomes confused, my mindfulness concerning the Community becomes confused. It occurs to me, venerable sir, thus - 'If I were to die at this time, what would be my destination, what would be my future life?'"

"Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil. Mahānāma, a noble disciple possessed of four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. With which four? Here, Mahānāma, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.

"Just as, Mahānāma, a tree slanting towards the east, sloping towards the east, inclining towards the east, if it were cut at the root, in which direction would it fall?"

"In whichever direction, venerable sir, it slants, in whichever direction it slopes, in whichever direction it inclines." "Just so, Mahānāma, a noble disciple possessed of these four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The second.

3. The Discourse on Godha the Sakyan

1019. The Origin at Kapilavatthu. Then Mahānāma the Sakyan approached Godhā the Sakyan; having approached, he said this to Godhā the Sakyan - "With how many qualities, Godhā, do you recognise a stream-enterer person as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?"

"I, Mahānāma, recognise a stream-enterer person endowed with three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which three? Here, Mahānāma, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' I, Mahānāma, recognise a stream-enterer person endowed with these three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But you, Mahānāma, with how many qualities do you recognise a stream-enterer person as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "I, Godhā, recognise a stream-enterer person endowed with four qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. I, Godhā, recognise a stream-enterer person endowed with these four qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Wait, Mahānāma, wait, Mahānāma! The Blessed One alone would know whether one is endowed with these qualities or not endowed." "Come, Godhā, let us approach the Blessed One; having approached, we will report this matter to the Blessed One." Then

Mahānāma the Sakyan and Godhā the Sakyan approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One -

"Here, venerable sir, I approached Godha the Sakyan; having approached, I said this to Godha the Sakyan - 'With how many qualities do you, Godha, understand a stream-enterer person to be endowed, one who is no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?' When this was said, venerable sir, Godha the Sakyan said this to me -

"I, Mahānāma, recognise a stream-enterer person endowed with three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which three? Here, Mahānāma, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' I, Mahānāma, recognise a stream-enterer person endowed with these three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. But you, Mahānāma, with which qualities do you understand a stream-enterer person to be endowed, one who is no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?"

"When this was said, venerable sir, I said this to Godha the Sakyan - 'I, Godha, understand a stream-enterer person endowed with four qualities to be no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. I, Godha, understand a stream-enterer person endowed with these four qualities to be no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"When this was said, venerable sir, Godha the Sakyan said this to me - 'Wait, Mahānāma, wait, Mahānāma! The Blessed One alone would know whether one is endowed or not endowed with these qualities.' "Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks and the Community of nuns on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks, the Community of nuns, and the male lay followers on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks,

the Community of nuns, the male lay followers, and the female lay followers on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks, the Community of nuns, the male lay followers, the female lay followers, and the world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir." "Speaking thus, Godha, what do you say about Mahānāma the Sakyan?" "Speaking thus, venerable sir, I say nothing about Mahānāma the Sakyan except what is good, except what is wholesome." The third.

4. The First Discourse on Saraṇāni the Sakyan

1020. The Origin at Kapilavatthu. Now at that time Saraṇāni the Sakyan had died. He was declared by the Blessed One - "a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." Thereupon many Sakyans, having come together and assembled, grumbled, criticised, and complained - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died; he was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan fell into weakness of training, he was a drinker of intoxicants."

Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "Here, venerable sir, Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Thereupon, venerable sir, many Sakyans, having come together and assembled, grumble, criticise, and complain - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died; he was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan fell into weakness of training, he was a drinker of intoxicants."

"Mahānāma, he who for a long time has been a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, how could he go to a nether world! If anyone, Mahānāma, speaking rightly would say - 'for a long time a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community,' speaking rightly one would say this of Saraṇāni the Sakyan. Mahānāma, Saraṇāni the Sakyan was for a long time a lay follower who had gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community. How could he go to a nether world!

"Here, Mahānāma, a certain person is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, and endowed with liberation. He,

with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, but not endowed with liberation. He, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One'; Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is not indeed endowed with unwavering confidence in the Buddha... nor in the Teaching... etc. nor in the Community... etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. But he has these qualities - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. And the teachings proclaimed by the Truth-finder yield to pondering to a moderate degree with wisdom. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Here again, Mahānāma, a certain person is not indeed endowed with unwavering confidence in the Buddha... nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation, but he

has these qualities - the faith faculty... etc. the wisdom faculty. And he has just faith in the Truth-finder, just affection. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world. If even these great sal trees, Mahānāma, could recognise what is well-spoken and what is ill-spoken, I would declare these great sal trees - 'stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'; far less then Saraṇāni the Sakyan. Saraṇāni the Sakyan, Mahānāma, took upon himself the training at the time of death." The fourth.

5. The Second Discourse on Saraṇāni the Sakyan

1021. The Origin at Kapilavatthu. Now at that time Saraṇāni the Sakyan had died. He was declared by the Blessed One - "a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." Thereupon many Sakyans, having come together and assembled, grumbled, criticised, and complained - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan was one who did not fulfil the training." Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One -

"Here, venerable sir, Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Thereupon, venerable sir, many Sakyans, having come together and assembled, grumble, criticise, and complain - 'Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died. He was declared by the Blessed One - a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Saraṇāni the Sakyan was one who did not fulfil the training.'"

"Mahānāma, he who for a long time has been a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, how could he go to a nether world! If anyone, Mahānāma, speaking rightly would say - 'for a long time a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community,' speaking rightly one would say this of Saraṇāni the Sakyan. Mahānāma, Saraṇāni the Sakyan was for a long time a lay follower who had gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community. How could he go to a nether world!

"Here, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, and endowed with liberation. He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This person too,

Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, but not endowed with liberation. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval, an attainer of final nibbāna after the interval, an attainer of final nibbāna without exertion, an attainer of final nibbāna through exertion, an upstream-goer heading toward the Akaniṭṭha realm. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has not indeed gone to the Buddha with complete confidence, is not devoted to him... etc. nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation; but he has these qualities - the faith faculty, etc. the wisdom faculty. And the teachings proclaimed by the Truth-finder yield to pondering to a moderate degree with wisdom. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Here again, Mahānāma, a certain person is not indeed one who has gone to the Buddha with complete confidence, devoted... nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation; but he has these qualities - the faith faculty, etc. the wisdom faculty.

And he has just faith in the Truth-finder, just affection. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Just as, Mahānāma, a bad field, on bad ground, with stumps not cleared away, and the seeds were broken, rotten, damaged by wind and heat, without substance, not well stored, and the rain god would not send down proper showers. Would those seeds attain growth, increase, and expansion?" "No, Venerable Sir." "Just so, Mahānāma, here the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One - this I call a bad field. And in that Teaching a disciple dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching - this I call a bad seed."

"Just as, Mahānāma, a good field, on good ground, with stumps well cleared away, and the seeds were unbroken, not rotten, not damaged by wind and heat, with substance, well stored; and the rain god would send down proper showers. Would those seeds attain growth, increase, and expansion?" "Yes, venerable sir." "Just so, Mahānāma, here the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One - this I call a good field. And in that Teaching a disciple dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching - this I call a good seed. Far less then Saraṇāni the Sakyan! Saraṇāni the Sakyan, Mahānāma, was one who fulfilled the training at the time of death." The fifth.

6. The First Discourse on Anāthapiṇḍika

1022. At Sāvattthī. Now at that time the householder Anāthapiṇḍika was sick, afflicted, severely ill. Then the householder Anāthapiṇḍika addressed a certain man - "Come, my good man, go to where the Venerable Sāriputta is; having approached, in my name pay respect with your head at the Venerable Sāriputta's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's feet.' And say this: 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'"

"Yes, venerable sir," that man replied to the householder Anāthapiṇḍika and approached the Venerable Sāriputta; having approached, he paid respect to the Venerable Sāriputta and sat down to one side. Seated to one side, that man said this to the Venerable Sāriputta -

"The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's feet. And he says thus - 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'" The Venerable Sāriputta consented by silence.

Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, with the Venerable Ānanda as his attendant monk, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Having sat down, the Venerable Sāriputta said this to the householder

Anāthapiṇḍika - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

"Whatever distrust in the Buddha, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Buddha is not present in you. But there is in you, householder, unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' And when you regard that unwavering confidence in the Buddha within yourself, your feelings may be allayed with reason and cause."

"Whatever distrust in the Teaching, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Teaching is not present in you. But there is indeed in you, householder, unwavering confidence in the Teaching - 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' And when you regard that unwavering confidence in the Teaching within yourself, your feeling would be allayed with reason and cause."

"Whatever distrust in the Community, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Community is not present in you. But there is indeed in you, householder, unwavering confidence in the Community - 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' And when you regard that unwavering confidence in the Community within yourself, your feeling would be allayed with reason and cause."

"Whatever immorality, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such immorality is not present in you. But there is indeed in you, householder, morality pleasing to the noble ones, etc. conducive to concentration. And when you regard that morality pleasing to the noble ones within yourself, your feeling would be allayed with reason and cause."

"Whatever wrong view, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong view is not present in you. But there is indeed in you, householder, right view. And when you regard that right view within yourself, your feeling would be allayed with reason and cause."

"Whatever wrong thought, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong thought is not present in you. But there is indeed in you, householder, right thought. And when you regard that right thought within yourself, your feeling would be allayed with reason and cause."

"Whatever wrong speech, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong speech is not present in you. But there is indeed in you, householder, right speech. And when you regard that right speech within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong action, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong action is not present in you. But there is indeed in you, householder, right action. And when you regard that right action within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong livelihood, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong livelihood is not present in you. But there is indeed in you, householder, right livelihood. And when you regard that right livelihood within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong effort, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong effort is not present in you. But there is indeed in you, householder, right effort. And when you regard that right effort within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong mindfulness, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong mindfulness is not present in you. And there is indeed in you, householder, right mindfulness. And when you regard that right mindfulness as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong concentration, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong concentration is not present in you. And there is indeed in you, householder, right concentration. And when you regard that right concentration as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong knowledge, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong knowledge is not present in you. And there is indeed in you, householder, right knowledge. And when you regard that right knowledge as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong liberation, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong liberation is not present in you. And there is indeed in you, householder, right liberation. And when you regard that right liberation as present in yourself, with reason and cause your feelings may be allayed."

Then the householder Anāthapiṇḍika's feelings were allayed with reason and cause. Then the householder Anāthapiṇḍika served the Venerable Sāriputta and the Venerable Ānanda with his own dish of boiled rice. Then the householder Anāthapiṇḍika, when the Venerable Sāriputta had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Venerable Sāriputta gave thanks with these verses -

"One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.

"One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' instruction."

Then the Venerable Sāriputta, having given thanks to the householder Anāthapiṇḍika with these verses, rose from his seat and departed.

Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Well then! From where are you coming, Ānanda, in the middle of the day?" "The householder Anāthapiṇḍika, venerable sir, has been exhorted by the Venerable Sāriputta with this and that exhortation." "Sāriputta is wise, Ānanda; Sāriputta is of great wisdom, Ānanda, since indeed he will analyse the four factors of stream-entry in ten ways." The sixth.

7. The Second Discourse on Anāthapiṇḍika

1023. At Sāvattthī. Now at that time the householder Anāthapiṇḍika was sick, afflicted, severely ill. Then the householder Anāthapiṇḍika addressed a certain man - "Come, my good man, go to where the Venerable Ānanda is; having approached, in my name pay respect with your head at the Venerable Ānanda's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Ānanda's feet.' And say this: 'It would be good, venerable sir, if the Venerable Ānanda would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'"

"Yes, venerable sir," that man replied to the householder Anāthapiṇḍika and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, that man said this to the Venerable Ānanda - "The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Ānanda's feet. And he says thus - 'It would be good, venerable sir, if the Venerable Ānanda would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'" The Venerable Ānanda consented by silence.

Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Having sat down, the Venerable

Ānanda said this to the householder Anāthapiṇḍika - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

"Householder, for an ignorant worldling endowed with four qualities there is fright, there is trepidation, there is fear of death pertaining to the future life. With which four? Here, householder, an ignorant worldling is endowed with distrust in the Buddha. When he regards that distrust in the Buddha within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with distrust in the Teaching. And when he regards that distrust in the Teaching within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with distrust in the Community. And when he regards that distrust in the Community within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with immorality. And when he regards that immorality within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life. For an ignorant worldling endowed with these four qualities, householder, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"For a learned noble disciple endowed with four qualities, householder, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life. With which four? Here, householder, a learned noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' And when he regards that unwavering confidence in the Buddha within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' And when he regards that unwavering confidence in the Teaching within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' And when he regards that unwavering confidence in the Community within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. And when he regards that morality pleasing to the noble ones within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life. For a learned noble disciple endowed with these four qualities, householder, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life."

"I am not afraid, venerable sir Ānanda. Why should I be afraid! For I, venerable sir, am endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. I am endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' And these training rules suitable for laypeople, venerable sir, that have been taught by the Blessed One, I do not regard any of them as broken in myself." "It is a gain for you, householder, it is well gained for you, householder! The fruition of stream-entry has been declared by you, householder." The seventh.

8. The First Discourse on Fear and Enmity Allayed

1024. At Sāvattthī. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this - "When, householder, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, and the noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"What are the five fears and enmities that are allayed? Whatever fear and enmity, householder, one who kills living beings produces pertaining to the present life on account of killing living beings, and produces pertaining to the future life, and experiences mental suffering and displeasure. For one who abstains from killing living beings, that fear and enmity is thus allayed. Whatever, householder, one who takes what is not given... etc. Whatever, householder, one who engages in sexual misconduct... etc. Whatever, householder, a liar... etc. Whatever fear and enmity, householder, one who indulges in spirits, liquor and intoxicants causing heedlessness produces pertaining to the present life on account of indulging in spirits, liquor and intoxicants causing heedlessness, and produces pertaining to the future life, and experiences mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, householder, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. With these four factors of stream-entry he is endowed.

"And what is the noble method that is well seen and thoroughly penetrated by him with wisdom? Here, householder, a noble disciple attends wisely to dependent origination itself: 'Thus when this exists, that comes to be; from the arising of this, that arises; thus when this is absent, that does not exist; from the cessation of this, that ceases; that is to say, with ignorance as condition, activities; with activities as condition, consciousness... etc. Thus is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes the cessation

of activities; etc. from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving... Thus is the cessation of this whole mass of suffering. This is the noble method that is well seen and thoroughly penetrated by him with wisdom.

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

9. The Second Discourse on Fear and Enmity Allayed

1025. At Sāvattthī. Etc. "When, monks, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble true method is well seen and thoroughly penetrated by wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The ninth.

10. The Discourse on Nandaka the Licchavi

1026. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Nandaka the Licchavi chief minister approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Nandaka the Licchavi chief minister seated to one side, the Blessed One said this -

"Nandaka, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Nandaka, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nandaka, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"And further, Nandaka, a noble disciple possessed of these four qualities is connected with life span, both divine and human; is connected with beauty, both divine and human; is connected with happiness, both divine and human; is connected with fame, both divine and human; is connected with authority, both divine and human. But this, Nandaka, I do not say having heard it from another ascetic or brahmin. But rather whatever I myself have known, myself have seen, myself have understood, that alone I say."

When this was said, a certain man said this to Nandaka the Licchavi chief minister - "It is time for bathing, venerable sir." "Enough now, my good man, with this external bathing. This internal bathing will be sufficient, that is to say -confidence in the

Blessed One." The tenth.

The Chapter on Refuges is the third.

Its summary:

Two spoken with Mahānāma, and Godhā and two on Refuge;
Two on Anāthapiṇḍika, and two with Enmity and Fear;
The Licchavi is spoken as the tenth, by that the chapter is called.

4. The Chapter on Streams of Merit

1. The First Discourse on Streams of Merit

1027. At Sāvattthī. "Monks, there are these four streams of merit, streams of the wholesome, nutriment of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' This is the second stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' This is the third stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriment of happiness." The first.

2. The Second Discourse on Streams of Merit

1028. "Monks, there are these four streams of merit, streams of the wholesome, nutriment of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriment of happiness." The second.

3. The Third Discourse on Streams of Merit

1029. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness." The third.

4. The First Discourse on the State of the Gods

1030. At Sāvattthī. There are, monks, these four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

What are the four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure. These, monks, are the four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure." The fourth.

5. The Second Discourse on the State of the Gods

1031. "There are, monks, these four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

"What are the four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' He considers thus: 'What indeed is the footstep of the gods?' He thus understands: 'I hear that at present the gods have non-harming as supreme. And I do not harm anything, whether moving or still. Surely I dwell endowed with the quality of the footstep of the gods.' This is the first footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. He considers thus: 'What indeed is the footstep of the gods?' He thus understands: 'I hear that at present the gods have non-harming as supreme. And I do not harm anything, whether moving or still. Surely I dwell endowed with the quality of the footstep of the gods.' This is the fourth footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure. These, monks, are the four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure." The fifth.

6. The Discourse on Sharing with the Gods

1032. "Monks, the gods, delighted, speak of one endowed with four qualities as being of the same division. With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Those deities who, endowed with unwavering confidence in the Buddha, having passed away from here, were reborn there - for them it is thus: 'With whatever kind of unwavering confidence in the Buddha we were endowed, having passed away from there, we were reborn here; the noble disciple too, endowed with such unwavering confidence in the Buddha, will come near to the gods.'

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Those deities who, endowed with morality pleasing to the noble ones, having passed away from here, were reborn there - for them it is thus: 'With whatever kind of morality pleasing to the noble ones we were endowed, having passed away from there, we were reborn here; the noble disciple too, endowed with such morality pleasing to the noble ones, will come near to the gods.' Monks, the gods, delighted, speak of one endowed with these four qualities as being of the same division." The sixth.

7. The Discourse on Mahānāma

1033. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One -

"In what way, venerable sir, is one a lay follower?" "Since, Mahānāma, one has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community - to this extent, Mahānāma, is one a lay follower."

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

"But in what way, venerable sir, is a lay follower accomplished in faith?" "Here, Mahānāma, a lay follower has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the

Enlightened One, the Blessed One.' To this extent, Mahānāma, is a lay follower accomplished in faith."

"But in what way, venerable sir, is a lay follower accomplished in generosity?" "Here, Mahānāma, a lay follower dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing - to this extent, Mahānāma, is a lay follower accomplished in generosity."

"But in what way, venerable sir, is a lay follower accomplished in wisdom?" "Here, Mahānāma, a lay follower is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering - to this extent, Mahānāma, is a lay follower accomplished in wisdom." The seventh.

8. The Discourse on the Rains Retreat

1034. "Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the great ocean; just so, monks, for a noble disciple, whatever unwavering confidence in the Buddha, whatever unwavering confidence in the Teaching, whatever unwavering confidence in the Community, and whatever morality pleasing to the noble ones - these mental states, flowing, having gone to the far shore, lead to the elimination of mental corruptions." The eighth.

9. The Discourse on Kāḷigodha

1035. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Kāḷigodhā the Sakyan woman; having approached, he sat down on the prepared seat. Then Kāḷigodhā the Sakyan woman approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Kāḷigodhā the Sakyan woman seated to one side, the Blessed One said this -

"Godhā, a female noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a female noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. She dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. Godhā, a female noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, am endowed with unwavering confidence in the Buddha - 'Thus indeed

is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. Whatever gift there is in the family, all that is undivided with those who are moral and of good character." "It is a gain for you, Godhā, it is well gained for you, Godhā! The fruition of stream-entry has been declared by you, Godhā." The ninth.

10. The Discourse on Nandiya the Sakyan

1036. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Nandiya the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Nandiya the Sakyan said this to the Blessed One - "Venerable sir, for a noble disciple who entirely, in every way, lacks the four factors of stream-entry, is that noble disciple indeed one who dwells in heedlessness?"

"For whom, Nandiya, the four factors of stream-entry are entirely, in every way, absent, that one I call 'an outsider, standing in the faction of worldlings.' But, Nandiya, listen to how a noble disciple is one who dwells in heedlessness and one who dwells in diligence, pay close attention; I will speak." "Yes, venerable sir," Nandiya the Sakyan assented to the Blessed One. The Blessed One said this -

"And how, Nandiya, is a noble disciple one who dwells in heedlessness? Here, Nandiya, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' He, content with that unwavering confidence in the Buddha, does not strive further for solitude by day, for seclusion by night. For him thus dwelling heedlessly, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, he dwells in suffering. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness.'

"Furthermore, Nandiya, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. He, content with that morality pleasing to the noble ones, does not strive further for solitude by day, for seclusion by night. For him thus dwelling heedlessly, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, he dwells in suffering. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness.' Thus, Nandiya, a noble disciple is one who dwells in heedlessness.

"And how, Nandiya, is a noble disciple one who dwells in diligence? Here, Nandiya, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' He, not content with that unwavering confidence in the Buddha, strives further for solitude by day and for seclusion by night. For him dwelling thus diligent, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body

becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence'.

"Furthermore, Nandiya, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. He, not content with that morality pleasing to the noble ones, strives further for solitude by day and for seclusion by night. For him dwelling thus diligent, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence'. Thus, Nandiya, is a noble disciple one who dwells in diligence." The tenth.

The Chapter on Streams of Merit is the fourth.

Its summary:

Three Outflows are spoken of, and two Footsteps of the Gods;
Of the Same Division, Mahānāma, Rains, Kāḷī, and Nandiya.

5. The Chapter on Streams of Merit with Verses

1. The First Discourse on Streams

1037. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

"Just as, monks, in the great ocean it is not easy to reckon the measure of water: 'So many gallons of water' or 'so many hundreds of gallons of water' or 'so many thousands of gallons of water' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. Just so, monks, for a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is

reckoned simply as an incalculable, immeasurable great mass of merit."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"The great ocean, boundless, a great lake,
Full of many terrors, the abode of hosts of jewels;
Just as rivers frequented by multitudes of people,
Many flowing, approach the sea.

"So to a person who gives food, drink, and cloth,
A donor of beds and coverings;
Streams of merit approach the wise one,
Just as rivers carrying water approach the ocean." The first.

2. The Second Discourse on Outflow

1038. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

"Just as, monks, where these great rivers flow together and meet, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, there it is not easy to reckon the measure of water: 'So many gallons of water' or 'so many hundreds of gallons of water' or 'so many thousands of gallons of water' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. Just so, monks, for a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit." This the Blessed One said, etc. the Teacher -

"The great ocean, boundless, a great lake,
Full of many terrors, the abode of hosts of jewels;
Just as rivers frequented by multitudes of people,
Many flowing, approach the sea.

"So to a person who gives food, drink, and cloth,
A donor of beds and coverings;
Streams of merit approach the wise one,
Just as rivers carrying water approach the ocean."The second.

3. The Third Discourse on Outflow

1039. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit." This the Blessed One said, etc. the Teacher -

"One who desires merit, established in the wholesome,
Develops the path for the attainment of the Deathless;
He who has achieved the substance of the Teaching, delighted in elimination,
Does not tremble at the coming of the King of Death."The third.

4. The First Discourse on Great Riches

1040. "Monks, a noble disciple possessed of four qualities is called 'wealthy, of great riches, of great possessions'.

"With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One'; Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities is called 'wealthy, of great riches, of great possessions'." The fourth.

5. The Second Discourse on Great Riches

1041. "Monks, a noble disciple possessed of four qualities is called 'wealthy, of great riches, of great possessions, of great fame'.

"With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities is called 'wealthy, of great riches, of great possessions, of great fame'." The fifth.

6. The Discourse on the Pure

1042. "Monks, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The sixth.

7. The Discourse to Nandiya

1043. The Origin at Kapilavatthu. To Nandiya the Sakyan seated to one side, the Blessed One said this - "Nandiya, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"With which four? Here, Nandiya, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nandiya, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The seventh.

8. The Discourse on Bhaddiya

1044. The Origin at Kapilavatthu. To Bhaddiya the Sakyan seated to one side, the Blessed One said this - "Bhaddiya, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, Bhaddiya, a noble disciple towards the Buddha... etc. Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Bhaddiya, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The eighth.

9. The Discourse on Mahānāma

1045. The Origin at Kapilavatthu. To Mahānāma the Sakyan seated to one side, the Blessed One said this - "Mahānāma, a noble disciple possessed of four qualities is a stream-enterer... etc. heading for the highest enlightenment."

"With which four? Here, Mahānāma, a noble disciple towards the Buddha... etc. Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Mahānāma, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The ninth.

10. The Discourse on Factor

1046. "Monks, there are these four factors of stream-entry. What are the four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four factors of stream-entry." The tenth.

The Chapter on Streams of Merit with Verses is the fifth.

Its summary:

Three Outflows are spoken of, two with Great Wealth;
Pure, Nandiya, Bhaddiya, with Mahānāma and Factors - these are ten.

6. The Chapter on the Wise One

1. The Discourse with Verses

1047. "Monks, a noble disciple possessed of four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple possessed of these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.

"One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' instruction." The first.

2. The Discourse on Completing the Rains Retreat

1048. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain monk who had completed the rains retreat at Sāvattḥī had arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard - "A certain monk, it seems, who has completed the rains retreat at Sāvattḥī has arrived at Kapilavatthu."

Then the Sakyans of Kapilavatthu approached that monk; having approached, they paid respect to that monk and sat down to one side. Seated to one side, the Sakyans of Kapilavatthu said this to that monk - "I hope, venerable sir, the Blessed One is healthy and powerful?" "The Blessed One is healthy, friend, and powerful." "And I hope, venerable sir, Sāriputta and Moggallāna are healthy and powerful?" "Sāriputta and Moggallāna too, friend, are healthy and powerful." "And I hope, venerable sir, the Community of monks is healthy and powerful?" "The Community of monks too, friend, is healthy and powerful." "But is there, venerable sir, anything that you have heard face to face from the Blessed One, received face to face during this rainy season?" "Face to face with the Blessed One I heard this, friend, face to face I received it - 'Few are those monks, monks, who, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge themselves, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. But there are indeed more monks who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world.'"

"Furthermore, friend, I heard face to face from the Blessed One, I received face to face - 'Few are those monks, monks, who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. But there are indeed more monks who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering.'"

"Furthermore, friend, I heard face to face from the Blessed One, I received face to face - 'Few are those monks, monks, who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering. But there are indeed more monks who, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

The second.

3. The Discourse on Dhammadinna

1049. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the lay follower Dhammadinna together with five hundred lay followers approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the lay follower Dhammadinna said this to the Blessed One - "Let the Blessed One exhort us, venerable sir; let the Blessed One instruct us, venerable sir, for what would be for our welfare and happiness for a long time."

"Therefore, Dhammadinna, you should train thus - 'Those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with

emptiness - having attained those, we will dwell in them from time to time.' Thus indeed, Dhammadinna, should you train." "It is not easy, venerable sir, for us who dwell in the confinement of wife and children, who enjoy Kāsi sandalwood, who wear garlands, scents, and cosmetics, who accept gold and silver - to enter and dwell from time to time in those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness. Let the Blessed One expound to us a higher teaching, venerable sir, for us who are established in the five training rules."

"Therefore, Dhammadinna, you should train thus - 'We will be endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. We will be endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.' Thus indeed, Dhammadinna, should you train."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in us, and we are seen in those qualities. For we, venerable sir, are endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration." "It is a gain for you, Dhammadinna, it is well gained for you, Dhammadinna! The fruition of stream-entry has been declared by you."The third.

4. The Discourse on the Sick

1050. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Mahānāma the Sakyan heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'" Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I have heard this, venerable sir - 'It seems several monks are doing robe-making work for the Blessed One -When the robe is finished, the Blessed One will set out on a journey after the three months.' We have not heard this, venerable sir, face to face from the Blessed One, nor received it face to face - how a wise lay follower should exhort a wise lay follower who is sick, afflicted, severely ill."

"A wise lay follower, Mahānāma, should comfort a wise lay follower who is sick, afflicted, severely ill with four comforting principles - 'May the venerable one be comforted - the venerable one has unwavering confidence in the Buddha: "Thus indeed is the Blessed One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' May the venerable one be comforted - the venerable one has unwavering confidence in the Teaching... etc. towards the Community, etc. morality pleasing to the noble ones, unbroken... etc. conducive to concentration."

"A wise lay follower, Mahānāma, having comforted a wise lay follower who is sick, afflicted, severely ill with these four comforting principles, should address him thus - 'Does the venerable one have longing for mother and father?' If he should say thus - 'I have longing for mother and father,' he should be addressed thus - 'The venerable one, dear sir, is subject to death. If the venerable one has longing for mother and father, he will die just the same; if the venerable one does not have longing for mother and father, he will die just the same. It would be good if the venerable one would abandon that longing for mother and father.'"

"If he should say thus - 'Whatever longing I had for my mother and father, that has been abandoned,' he should be addressed thus - 'But does the venerable one have longing for children and wife?' If he should say thus - 'I have longing for children and wife,' he should be addressed thus - 'The venerable one, dear sir, is subject to death. If the venerable one has longing for children and wife, he will die; if the venerable one does not have longing for children and wife, he will die. It would be good, venerable one, if you would abandon whatever longing you have for children and wife.'"

"If he should say thus - 'Whatever longing I had for children and wife, that has been abandoned,' he should be addressed thus - 'But does the venerable one have longing for the five types of human sensual pleasure?' If he should say thus - 'I have longing for the five types of human sensual pleasure,' he should be addressed thus - 'Divine sensual pleasures, friend, are more superior and more sublime than human sensual pleasures. It would be good, venerable one, if, having turned the mind away from human sensual pleasures, you would fix the mind on the gods (ruled by) the four great kings.'"

"If he should say thus - 'My mind has turned away from human sensual pleasures, my mind is fixed on the gods (ruled by) the four great kings,' he should be addressed thus - 'The Thirty-three gods, friend, are more superior and more sublime than the gods (ruled by) the four great kings. It would be good, venerable one, if, having turned the mind away from the gods (ruled by) the four great kings, you would fix the mind on the Thirty-three gods.'"

"If he should say thus - 'My mind has turned away from the gods (ruled by) the four great kings, my mind is fixed on the Thirty-three gods,' he should be addressed thus - 'The Yāma gods, friend, are more superior and more sublime than the Thirty-three gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. The Brahma world, friend, is more superior and more sublime than the Paranimmitavasavattī gods. It would be good, venerable one, if, having turned the mind away from the Paranimmitavasavattī gods, you would fix the mind on the Brahma world.' If he should say thus - 'My mind has turned away from the Paranimmitavasavattī gods, my mind is fixed on the Brahma world,' he should be addressed thus - 'The Brahma world too, friend, is impermanent, unstable, included in identity. It would be good, venerable one, if, having turned the mind away from the Brahma world, you would direct the mind to the cessation of identity.'"

"If he should say thus - 'My mind has emerged from the Brahma world, I am focusing my mind on the cessation of identity'; for a lay follower with mind thus liberated, Mahānāma, I say there is no difference from a monk with mind liberated from the mental corruptions, that is to say - liberated through liberation." The fourth.

5. The Discourse on the Fruition of Stream-Entry

1051. "Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of stream-entry. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to the realisation of the fruition of stream-entry." The fifth.

6. The Discourse on the Fruition of Once-Returning

1052. "Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of once-returning. Which four? Etc. lead to." The sixth.

7. The Discourse on the Fruition of Non-Returning

1053. Etc. for the realisation of the fruition of non-returning, etc.lead to." The seventh.

8. The Discourse on the Fruition of Arahantship

1054. Etc. for the realisation of the fruition of arahantship, etc.lead to." The eighth.

9. The Discourse on the Attainment of Wisdom

1055. Etc. for the attainment of wisdom, etc. lead to." The ninth.

10. The Discourse on the Growth of Wisdom

1056. Etc. for the increase of wisdom, etc. lead to." The tenth.

11. The Discourse on the Expansion of Wisdom

1057. Etc. To the expansion of wisdom, etc. lead to." The eleventh.

The Chapter on the Wise is the sixth.

Its summary:

With verses, completed the rains retreat, Dhammadinna and the sick;
Four on fruit, acquisition, growth, and with expansion.

7. The Chapter on Great Wisdom

1. The Discourse on Great Wisdom

1058. "Monks, these four mental states, when developed and cultivated, lead to great wisdom. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to great wisdom." The first.

2. The Discourse on Extensive Wisdom

1059. ... lead to being widely known." The second.

3. The Discourse on Vast Wisdom

1060. ... lead to extensive wisdom." The third.

4. The Discourse on Profound Wisdom

1061. ... lead to profound wisdom." The fourth.

5. The Discourse on Heedful Wisdom

1062. ... lead to being known as diligent." The fifth.

6. The Discourse on Abundant Wisdom

1063. ... lead to extensive wisdom." The sixth.

7. The Discourse on Abundant Wisdom

1064. ... lead to an abundance of wisdom." The seventh.

8. The Discourse on Quick Wisdom

1065. ... lead to quick wisdom." The eighth.

9. The Discourse on Light Wisdom

1066. ... lead to quick wisdom." The ninth.

10. The Discourse on Joyful Wisdom

1067. ... lead to the manifestation of mirth." The tenth.

11. The Discourse on Swift Wisdom

1068. ... lead to swiftness of wisdom." The eleventh.

12. The Discourse on Sharp Wisdom

1069. ... lead to having sharp intellect." The twelfth.

13. The Discourse on Penetrative Wisdom

1070. ... lead to penetrative wisdom Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to penetrative wisdom." The thirteenth.

The Chapter on Great Wisdom is the seventh.

Its summary:

Great, manifold, extensive-profound, diligent-understanding-abundance;
Swift-light-mirth-impulsion, sharp-penetrative.

The Connected Discourses on Stream-Entry is the eleventh.



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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