

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇapāli)

11. The Discourse Enumerating Categories up to Ten
(11. Dasuttarasuttaṇṇam)

[DN 34, PTS 3.272–3.293]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

11. The Discourse Enumerating Categories up to Ten

350. Thus have I heard - On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond together with a large Community of monks, about five hundred monks. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"I shall proclaim the Dasuttara, the teaching for the attainment of Nibbāna;
For the making an end of suffering, for the release from all mental knots."

One phenomenon

351. "Friends, one mental state is of great service, one mental state is to be developed, one mental state is to be fully understood, one mental state is to be abandoned, one mental state is conducive to decline, one mental state is conducive to distinction, one mental state is difficult to understand, one mental state is to be produced, one mental state is to be directly known, one mental state is to be realised.

"What is the one mental state of great service? Diligence with regard to wholesome qualities. This is the one mental state of great service.

"What is the one mental state to be developed? Mindfulness of the body accompanied by pleasure. This is the one mental state to be developed.

"What is the one mental state to be fully understood? Contact with mental corruptions, subject to clinging. This is the one mental state to be fully understood.

"What is the one mental state to be abandoned? The conceit 'I am'. This is the one mental state to be abandoned.

"What is the one mental state conducive to decline? Unwise attention. This is the one mental state conducive to decline.

"What is the one mental state conducive to distinction? Wise attention. This is the one mental state conducive to distinction.

"What is the one mental state difficult to understand? Immediate mental concentration without interval. This is the one mental state difficult to understand.

"What is the one mental state to be produced? Unshakeable knowledge. This is the one mental state to be produced.

"What is the one mental state to be directly known? All beings are sustained by nutriment. This is the one mental state to be directly known.

"What is the one mental state to be realised? Unshakeable liberation of mind. This is the one mental state to be realised.

"Thus these ten mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Two phenomena

352. "Two phenomena are of great service, two phenomena are to be developed, two phenomena are to be fully understood, two phenomena are to be abandoned, two phenomena are conducive to relinquishment, two phenomena are leading to distinction, two phenomena are difficult to understand, two phenomena are to be produced, two phenomena are to be directly known, two phenomena are to be realised.

"What are the two phenomena of great service? Mindfulness and full awareness. These are the two phenomena of great service.

"What are the two phenomena to be developed? Serenity and insight. These are the two phenomena to be developed.

"What are the two phenomena to be fully understood? Mentality and materiality. These are the two phenomena to be fully understood.

"What are the two phenomena to be abandoned? Ignorance and craving for existence. These are the two phenomena to be abandoned.

"What are the two phenomena conducive to relinquishment? Being difficult to admonish and evil friendship. These are the two phenomena conducive to relinquishment.

"What are the two phenomena leading to distinction? Being easy to admonish and good friendship. These are the two phenomena leading to distinction.

"What are the two phenomena difficult to understand? Whatever is the cause and whatever is the condition for the defilement of beings, and whatever is the cause and whatever is the condition for the purification of beings. These are the two phenomena difficult to understand.

"What are the two phenomena to be produced? Two knowledges - knowledge of elimination, knowledge of non-arising. These are the two phenomena to be produced.

"What are the two phenomena to be directly known? Two elements - the conditioned element and the unconditioned element. These are the two phenomena to be directly known.

"What are the two phenomena to be realised? True knowledge and liberation. These are the two phenomena to be realised.

"Thus these twenty phenomena are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Three phenomena

353. "Three phenomena are of great service, three phenomena are to be developed, etc. three phenomena are to be realised.

"What are the three phenomena of great service? Associating with good persons, hearing the Good Teaching, practice in accordance with the Teaching. These are the three phenomena of great service.

"What are the three phenomena to be developed? Three concentrations - concentration with applied and sustained thought, concentration without applied but with sustained thought only, concentration without applied and sustained thought. These are the three phenomena to be developed.

"What are the three phenomena to be fully understood? Three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. These are the three phenomena to be fully understood.

"What are the three phenomena to be abandoned? Three cravings - sensual craving, craving for existence, craving for non-existence. These are the three phenomena to be abandoned.

"What are the three phenomena conducive to relinquishment? Three unwholesome roots - greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root. These are the three phenomena conducive to relinquishment.

"What are the three phenomena leading to distinction? Three wholesome roots - non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root. These are the three phenomena leading to distinction.

"What are the three phenomena difficult to understand? Three elements leading to escape - the escape from sensual pleasures is this, namely renunciation; the escape from material form is this, namely the immaterial; but whatever has come to be, is conditioned, dependently arisen, cessation is its escape. These are the three phenomena difficult to understand.

"What are the three phenomena to be produced? Three knowledges - knowledge regarding the past, knowledge regarding the future, knowledge regarding the present. These are the three phenomena to be produced.

"What are the three phenomena to be directly known? Three elements - sensual element, fine-material sphere element, immaterial sphere element. These are the three phenomena to be directly known.

"What are the three phenomena to be realised? Three kinds of true knowledge - the knowledge of recollecting past lives is true knowledge, the knowledge of the passing away and rebirth of beings is true knowledge, the knowledge of the elimination of mental corruptions is true knowledge. These are the three phenomena to be realised.

"Thus these thirty mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Four phenomena

354. "Four phenomena are of great service, four phenomena are to be developed... etc. four phenomena are to be realised.

"What are the four phenomena of great service? Four wheels - residence in a suitable place, reliance on good persons, rightly directing oneself, and having made merit in the past. These are the four phenomena of great service.

"What are the four phenomena to be developed? Four establishments of mindfulness - here, friends, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. In feelings... etc. In mind... He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. These are the four phenomena to be developed.

"What are the four phenomena to be fully understood? Four nutriments - edible food, gross or subtle, contact is the second, mental volition is the third, consciousness is the fourth. These are the four phenomena to be fully understood.

"What are the four phenomena to be abandoned? Four mental floods - the mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance. These are the four phenomena to be abandoned.

"What are the four phenomena conducive to relinquishment? Four mental bonds - the mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance. These are the four phenomena conducive to relinquishment.

"What are the four phenomena leading to distinction? Four releases from mental bonds - release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views, release from the mental bond of ignorance. These are the four phenomena leading to distinction.

"What are the four phenomena difficult to understand? Four kinds of concentration - concentration conducive to relinquishment, concentration conducive to stability, concentration conducive to distinction, concentration conducive to penetration. These are the four phenomena difficult to understand.

"What are the four phenomena to be produced? Four knowledges - knowledge of phenomena, inferential knowledge, knowledge of others' minds, conventional knowledge. These are the four phenomena to be produced.

"What are the four phenomena to be directly known? Four noble truths - the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. These are the four phenomena to be directly known.

"What are the four phenomena to be realised? Four fruits of asceticism - the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, the fruition of arahantship. These are the four phenomena to be realised.

"Thus these forty phenomena are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Five phenomena

355. "Five phenomena are of great service... etc. five phenomena are to be realised.

"What are the five phenomena of great service? Five factors for striving - Here, friends, a monk has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' He is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. He is not fraudulent and not deceitful, one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life. He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. He is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. These are the five phenomena of great service.

"What are the five phenomena to be developed? Right concentration with five factors - pervading with rapture, pervading with happiness, pervading with mind, pervading with light, the sign of reviewing. These are the five phenomena to be developed.

"What are the five phenomena to be fully understood? Five aggregates of clinging - the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are the five phenomena to be fully understood.

"What are the five phenomena to be abandoned? Five mental hindrances - the mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt. These are the five phenomena to be abandoned.

"What are the five phenomena conducive to relinquishment? Five mental rigidities - Here, friends, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Friends, a monk who is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving. This is the first mental rigidity. Furthermore, friends, a monk is uncertain about the Teaching, doubts sceptically... etc. is uncertain about the Community, doubts sceptically... etc. is uncertain about the training, doubts sceptically... etc. is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Friends, a monk who is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving. This is the fifth mental rigidity. These are the five phenomena conducive to relinquishment.

"What are the five phenomena leading to distinction? Five faculties - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. These are the five phenomena leading to distinction.

"What are the five phenomena difficult to understand? The five elements leading to

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

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

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

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

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

"What are the five phenomena to be produced? Right concentration with five kinds of knowledge - 'This concentration is pleasant in the present and has pleasant results in the future' - thus knowledge arises individually. 'This concentration is noble and spiritual' - thus knowledge arises individually. 'This concentration is not practised by

inferior persons' - thus knowledge arises individually. 'This concentration is peaceful, sublime, obtained through tranquillity, attained to unification, not reached by forceful suppression and restraint' - thus knowledge arises individually. 'I enter this concentration mindfully and emerge from it mindfully' - thus knowledge arises individually. These are the five phenomena to be produced.

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

"Furthermore, friends, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, but he expounds the Teaching in detail to others as he has heard it, as he has learned it. In whatever way, friends, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the second plane of liberation.

"Furthermore, friends, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it. But he recites the Teaching in detail as he has heard it, as he has learned it. In whatever way, friends, a monk recites the Teaching in detail as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the third plane of liberation.

"Furthermore, friends, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, nor does he recite the Teaching in detail as he has heard it, as he has learned it. But he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. In whatever way, friends, a monk reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises; in one who is gladdened, rapture arises; when the mind is

filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is the fourth plane of liberation.

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

"What are the five phenomena to be realised? Five aggregates of the Teaching - the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation. These are the five phenomena to be realised.

"Thus these fifty phenomena are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Six phenomena

356. "Six phenomena are of great service... etc. six phenomena are to be realised.

"What are the six phenomena of great service? Six principles of cordiality. Here, friends, a monk has bodily action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, endearing, creating respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, friends, a monk has verbal action of friendliness... etc. leads to unity.

"Furthermore, friends, a monk has mental action of friendliness... etc. leads to unity.

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

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

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

"What are the six phenomena to be developed? Six bases of recollection - recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities. These are the six phenomena to be developed.

"What are the six phenomena to be fully understood? Six internal sense bases - the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base. These are the six phenomena to be fully understood.

"What are the six phenomena to be abandoned? Six classes of craving - craving for visible form, craving for sound, craving for odour, craving for flavour, craving for tangible object, craving for mental objects. These are the six phenomena to be abandoned.

"What are the six phenomena conducive to relinquishment? Six kinds of disrespect - Here, friends, a monk dwells disrespectful towards the Teacher, not deferential. Towards the Teaching... etc. Towards the Community... Towards the training... Towards diligence... dwells disrespectful towards hospitality, not deferential. These are the six phenomena conducive to relinquishment.

"What are the six phenomena leading to distinction? Six kinds of respect - Here, friends, a monk dwells respectful towards the Teacher, deferential; towards the Teaching... etc. Towards the Community... Towards the training... Towards diligence... dwells respectful towards hospitality, deferential. These are the six phenomena leading to distinction.

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

"Here, friends, a monk might say thus: 'Indeed, the liberation of mind through compassion has been developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken by me. And yet harming remains obsessing

my mind.' He should be told 'Do not say so,' he should be told 'Let not the venerable one speak thus, do not misrepresent the Blessed One. Etc. For this, friends, is the escape from harming, namely the liberation of mind through compassion.'

"Here, friends, a monk might say thus: 'Indeed, the liberation of mind through altruistic joy has been developed, etc. and yet discontent remains obsessing my mind.' He should be told 'Do not say so,' he should be told 'Let not the venerable one speak thus, etc. For this, friends, is the escape from discontent, namely the liberation of mind through altruistic joy.'

"Here, friends, a monk might say thus: 'Indeed, the liberation of mind through equanimity has been developed, etc. and yet lust remains obsessing my mind.' He should be told 'Do not say so,' he should be told 'Let not the venerable one speak thus, etc. For this, friends, is the escape from lust, namely the liberation of mind through equanimity.'

"Here, friends, a monk might say thus: 'Indeed, the signless liberation of mind has been developed, etc. and yet my consciousness follows after signs.' He should be told 'Do not say so,' he should be told 'Let not the venerable one speak thus, etc. For this, friends, is the escape from all signs, namely the signless liberation of mind.'

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

"What are the six phenomena to be produced? Six constant abidings. Here, friends, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. These are the six phenomena to be produced.

"What are the six phenomena to be directly known? Six unsurpassed things - the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection. These are the six phenomena to be directly known.

"What are the six phenomena to be realised? Six direct knowledges - Here, friends, a monk experiences the various kinds of supernormal power. Having been one, he becomes many; having been many, he becomes one. He appears and vanishes. He goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water

without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world.

With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near.

He understands the minds of other beings, of other persons, having encompassed them with his own mind - he understands a mind with lust as 'a mind with lust'... etc. he understands an unliberated mind as 'an unliberated mind'.

He recollects manifold past lives, as follows - one birth... etc...thus with aspects and terms he recollects manifold past lives.

"With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions... etc.

With the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. These are the six phenomena to be realised.

"Thus these sixty phenomena are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Seven phenomena

357. "Seven phenomena are of great service... etc.seven phenomena are to be realised.

"What are the seven phenomena of great service?Seven noble treasures - the treasure of faith, the treasure of morality, the treasure of shame, the treasure of moral fear, the treasure of learning, the treasure of generosity, the treasure of wisdom. These are the seven phenomena of great service.

"What are the seven phenomena to be developed?Seven enlightenment factors - the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity. These are the seven phenomena to be developed.

"What are the seven phenomena to be fully understood?Seven stations of consciousness - There are, friends, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first station of consciousness.

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

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

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

"There are, friends, beings who, with the complete transcendence of perceptions of material form, etc. aware that 'space is infinite,' have reached the plane of infinite space. This is the fifth station of consciousness.

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

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

"What are the seven phenomena to be abandoned? Seven underlying tendencies - the underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance. These are the seven phenomena to be abandoned.

"What are the seven phenomena conducive to relinquishment? Seven bad qualities - here, friends, a monk is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise. These are the seven phenomena conducive to relinquishment.

"What are the seven phenomena leading to distinction? Seven good qualities - here, friends, a monk has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise. These are the seven phenomena leading to distinction.

"What are the seven phenomena difficult to understand? Seven qualities of a good person - here, friends, a monk knows the Teaching, knows the meaning, knows himself, knows moderation, knows the proper time, knows the assembly, and knows individuals. These are the seven phenomena difficult to understand.

"What are the seven phenomena to be produced? Seven perceptions - perception of impermanence, perception of non-self, perception of foulness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation. These are the seven phenomena to be produced.

"What are the seven phenomena to be directly known? The seven ways for being 'beyond the count of decades' - Here, friends, a monk has a keen desire for undertaking the training and does not lose his fondness for undertaking the training in the future. He has a keen desire to attend to the Teaching and does not lose his fondness for attending to the Teaching in the future. He has a keen desire to remove vain wishes and does not lose his fondness for removing vain wishes in the future. He has a keen desire for seclusion and does not lose his fondness for seclusion in the future. He has a keen desire to arouse energy and does not lose his fondness for arousing energy in the future. He has a keen desire for mindfulness and prudence,

and does not lose his fondness for mindfulness and prudence in the future. He has a keen desire to penetrate by view and does not lose his fondness for penetrating by view in the future. These are the seven phenomena to be directly known.

"What are the seven phenomena to be realised? Seven powers of one who has eliminated the mental corruptions - here, friends, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom. That, friends, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom. That, friends, etc. 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions. That, friends, etc. 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed. That, friends, etc. 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, the five faculties have been developed and well developed. That, friends, etc. 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, the seven factors of enlightenment have been developed and well developed. That, friends, etc. 'My mental corruptions are eliminated.'

Furthermore, friends, for a monk who has eliminated the mental corruptions, the noble eightfold path has been developed and well developed. That, friends, for a monk who has eliminated the mental corruptions, the noble eightfold path has been developed and well developed - this too is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions - 'My mental corruptions are eliminated.' These are the seven phenomena to be realised.

"Thus these seventy mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

The first recitation section is concluded.

Eight phenomena

358. "Eight phenomena are of great service... etc. eight phenomena are to be realised.

"What are the eight phenomena of great service? Eight causes, eight conditions lead to the attainment of wisdom fundamental to the holy life that has not been attained, and to the increase, expansion, development, and fulfilment of that which has been attained. What are the eight? Here, friends, a monk dwells in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect. This is the first cause, the first condition for the attainment of wisdom fundamental to the holy life that has not been attained. It leads to the increase, expansion, development, and fulfilment of that which has been attained.

"He dwells in dependence on that Teacher or on a certain fellow in the holy life who holds the place of a teacher, towards whom he has established strong shame and moral fear, affection and respect. Approaching them from time to time, he questions and inquires - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. This is the second cause, the second condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Having heard that Teaching, he accomplishes twofold seclusion -bodily seclusion and mental seclusion. This is the third cause, the third condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Furthermore, friends, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. This is the fourth cause, the fourth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Furthermore, friends, a monk is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. This is the fifth cause, the fifth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Furthermore, friends, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. This is the sixth cause, the sixth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Furthermore, friends, a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said

long ago. This is the seventh cause, the seventh condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained.

"Furthermore, friends, a monk dwells observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' This is the eighth cause, the eighth condition for the attainment of wisdom fundamental to the holy life that has not been attained; it leads to the increase, expansion, development, and fulfilment of that which has been attained. These are the eight phenomena of great service.

"What are the eight phenomena to be developed?The noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. These are the eight phenomena to be developed.

"What are the eight phenomena to be fully understood?Eight worldly adversities - material gain and loss, fame and disgrace, blame and praise, happiness and suffering. These are the eight phenomena to be fully understood.

"What are the eight phenomena to be abandoned?Eight wrong courses - wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These are the eight phenomena to be abandoned.

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

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

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

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

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and did not obtain as much as I needed of coarse or superior food to fill myself; my body is weary and unfit for work; come, let me lie down!' Etc. This is the fifth case of laziness.

"Furthermore, friends, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself; my body is heavy and unfit for work, as if stuffed with beans, methinks; come, let me lie down!' He lies down... etc. This is the sixth case of laziness.

"Furthermore, friends, a monk has arisen a slight illness. He thinks thus: 'This slight illness has arisen in me; there is reason to lie down; come, let me lie down!' He lies down... etc. This is the seventh case of laziness.

"Furthermore, friends, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: 'I have recovered from illness, not long after recovering from sickness. My body is weak and unfit for work; come, let me lie down!' He lies down... etc. This is the eighth case of laziness. These are the eight phenomena conducive to relinquishment.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Furthermore, etc. and this person has been reborn in the middle countries, and he is wise, not dull, not an idiot, competent to understand the meaning of what is well spoken and badly spoken. This is the eighth inopportune moment, wrong time for abiding by the holy life. These are the eight phenomena difficult to understand.

"What are the eight phenomena to be produced? Eight thoughts of a great man - This Teaching is for one of few wishes, this Teaching is not for one of many wishes. This Teaching is for one who is content, this Teaching is not for one who is discontent. This Teaching is for one who is secluded, this Teaching is not for one who delights in company. This Teaching is for one of aroused energy, this Teaching is not for one who is lazy. This Teaching is for one with established mindfulness, this Teaching is not for one who is unmindful. This Teaching is for one who is concentrated, this Teaching is not for one who is unconcentrated. This Teaching is for one who is wise, this Teaching is not for one who is unwise. This Teaching is for one without obsession, this Teaching is not for one who delights in obsession - these are the eight phenomena to be produced.

"What are the eight phenomena to be directly known? Eight bases of overcoming - Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly, 'Having overcome them, I know, I see' - one has this perception. This is the first basis of overcoming.

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

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

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

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

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

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

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

"What are the eight phenomena to be realised? The eight deliverances - One who is material sees forms. This is the first deliverance.

"Not perceiving material forms internally, one sees forms externally. This is the second deliverance.

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

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

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

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

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

"Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth deliverance. These are the eight phenomena to be realised.

"Thus these eighty mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Nine phenomena

359. "Nine phenomena are of great service... etc. nine phenomena are to be realised.

"What are the nine phenomena of great service? Nine phenomena rooted in wise attention: for one who attends wisely, gladness arises; in one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated; when the mind is concentrated, one knows and sees as it really is; knowing and seeing as it really is, one becomes disenchanted; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated. These are the nine phenomena of great service.

"What are the nine phenomena to be developed? Nine factors for striving for purification - purification of morality is a factor for striving for purification, purification of mind is a factor for striving for purification, purification of view is a factor for striving for purification, purification by overcoming uncertainty is a factor for striving for purification, purification by knowledge and vision of what is the path and what is not the path - is a factor for striving for purification, purification by knowledge and vision of the practice is a factor for striving for purification, purification by knowledge and vision is a factor for striving for purification, purification of wisdom is a factor for striving for purification, purification of liberation is a factor for striving for purification. These are the nine phenomena to be developed.

"What are the nine phenomena to be fully understood? Nine abodes of beings - There are, friends, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first abode of beings.

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

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

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

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

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

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

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

"There are, friends, beings who, having completely transcended the plane of nothingness, have reached the plane of neither-perception-nor-non-perception. This is the ninth abode of beings. These are the nine phenomena to be fully understood.

"What are the nine phenomena to be abandoned? Nine phenomena rooted in craving - dependent on craving there is quest, dependent on quest there is material gain, dependent on material gain there is judgment, dependent on judgment there is desire and lust, dependent on desire and lust there is holding, dependent on holding there is possession, dependent on possession there is stinginess, dependent on stinginess there is safeguarding, on account of safeguarding, taking up of sticks, taking up of knives, disputes, strife, contention, recrimination, divisive speech, and false speech - many evil unwholesome mental states come to be. These are the nine phenomena to be abandoned.

"What are the nine phenomena conducive to relinquishment? Nine grounds of resentment - 'He has done harm to me' - one binds resentment; 'he is doing harm to me' - one binds resentment; 'he will do harm to me' - one binds resentment; 'he has done harm to one who is dear and agreeable to me' - one binds resentment, etc. 'he is doing harm' - one binds resentment, etc. 'he will do harm' - one binds resentment; 'he has done good to one who is disagreeable and unpleasant to me' - one binds resentment, etc. 'he is doing good' - one binds resentment, etc. 'he will do good' - one binds resentment. These are the nine phenomena conducive to relinquishment.

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

"What are the nine phenomena difficult to understand? Nine diversities - Dependent on diversity of elements, diversity of contact arises; dependent on diversity of contact, diversity of feeling arises; dependent on diversity of feeling, diversity of perception arises; dependent on diversity of perception, diversity of thought arises; dependent on diversity of thought, diversity of desire arises; dependent on diversity of desire, diversity of fever arises; dependent on diversity of fever, diversity of quest arises; dependent on diversity of quest, diversity of gain arises. These are the nine phenomena difficult to understand.

"What are the nine phenomena to be produced? Nine perceptions - perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion. These are the nine phenomena to be produced.

"What are the nine phenomena to be directly known? Nine progressive abidings - Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption,

which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. With the fading away of rapture... etc. he enters and dwells in the third meditative absorption. With the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. With the complete transcendence of perceptions of material form, etc. he enters and dwells in the plane of infinite space. With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. With the complete transcendence of the plane of neither-perception-nor-non-perception, he enters and dwells in the cessation of perception and feeling. These are the nine phenomena to be directly known.

"What are the nine phenomena to be realised? Nine gradual cessations - For one who has attained the first meditative absorption, perception of sensuality has ceased; for one who has attained the second meditative absorption, applied and sustained thought have ceased; for one who has attained the third meditative absorption, rapture has ceased; for one who has attained the fourth meditative absorption, in-breath and out-breath have ceased; for one who has attained the plane of infinite space, perception of material form has ceased; for one who has attained the plane of infinite consciousness, perception of the plane of infinite space has ceased; for one who has attained the plane of nothingness, perception of the plane of infinite consciousness has ceased; for one who has attained the plane of neither-perception-nor-non-perception, perception of the plane of nothingness has ceased; for one who has attained the cessation of perception and feeling, perception and feeling have ceased. These are the nine phenomena to be realised.

"Thus these ninety mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder.

Ten phenomena

360. "Ten phenomena are of great service... etc. ten phenomena are to be realised.

"What are the ten phenomena of great service? Ten phenomena that make for protection - here, friends, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. That, friends, a monk is virtuous... etc. he trains in the training rules. This too is a phenomenon that makes for protection.

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

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

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

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

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

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

"Furthermore, friends, a monk dwells putting forth strenuous energy... etc. regarding wholesome mental states. That, friends, a monk... etc. This too is a phenomenon that makes for protection.

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

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

"What are the ten phenomena to be developed? Ten kasiṇa bases - One perceives the earth kasiṇa, above, below, across, non-dual, limitless. One perceives the water kasiṇa. Etc. One perceives the fire kasiṇa. One perceives the air kasiṇa. One perceives the blue kasiṇa. One perceives the yellow kasiṇa. One perceives the red kasiṇa. One perceives the white kasiṇa. One perceives the space kasiṇa. One perceives the consciousness kasiṇa, above, below, across, non-dual, limitless. These are the ten phenomena to be developed.

"What are the ten phenomena to be fully understood? Ten sense bases - the eye sense base, the visible form sense base, the ear sense base, the sound sense base, the nose sense base, the odour sense base, the tongue sense base, the flavour sense base, the body sense base, the touch sense base. These are the ten phenomena to be fully understood.

"What are the ten phenomena to be abandoned? Ten wrong courses - wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation. These are the ten phenomena to be abandoned.

"What are the ten phenomena conducive to relinquishment? Ten unwholesome courses of action - killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, harsh speech, idle chatter, covetousness, anger, wrong view. These are the ten phenomena conducive to relinquishment.

"What are the ten phenomena leading to distinction? Ten wholesome courses of action - abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter, non-covetousness, non-anger, right view. These are the ten phenomena leading to distinction.

"What are the ten phenomena difficult to understand? Ten noble abodes - Here, friends, a monk has abandoned five factors, is endowed with six factors, has one safeguard, has four supports, has rejected individual truths, has completely relinquished all seeking, has undisturbed thought, has calmed bodily activity, has a well-liberated mind, and has well-liberated wisdom.

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

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

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

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

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

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

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

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

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

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

"What are the ten phenomena to be produced? Ten perceptions - perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion, perception of cessation. These are the ten phenomena to be produced.

"What are the ten phenomena to be directly known? Ten bases for wearing away - for one with right view, wrong view has been worn away. And whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been worn away for him. For one with right thought, wrong thought, etc. for one with right speech, wrong speech, for one with right action, wrong action, for one with right livelihood, wrong livelihood, for one with right effort, wrong effort, for one with right mindfulness, wrong mindfulness, for one with right concentration, wrong concentration, for one with right knowledge, wrong knowledge has been worn away. For one with right liberation, wrong liberation has been worn away. And whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been worn away for him. These are the ten phenomena to be directly known.

"What are the ten phenomena to be realised? Ten states of one beyond training - right view of one beyond training, right thought of one beyond training, right speech of one beyond training, right action of one beyond training, right livelihood of one beyond training, right effort of one beyond training, right mindfulness of one beyond training, right concentration of one beyond training, right knowledge of one beyond training, right liberation of one beyond training. These are the ten phenomena to be realised.

"Thus these hundred mental states are factual, true, actual, unerring, not otherwise, rightly fully awakened to by the Truth-finder." This the Venerable Sāriputta said. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said.

The Discourse Enumerating Categories up to Ten is concluded as eleventh.

The Chapter on Pāthika is concluded.

Its summary:

Pāṭhika and Udumbara, Universal Monarch and Primordial Origins;
Inspiring Confidence and Delightful, the Marks of a Great Man.

Siṅgāla and Āṭānāṭiya, Collective Recitation and Enumerating Categories up to Ten;

With eleven discourses, it is called the Chapter on Pāthika.

The text of the Chapter on Pāthika is concluded.

Adorned with three chapters, the entire

Collection of the Long Discourses is complete.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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