

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)

12. Connected Discourses on the Truths (12. Saccasaṃyuttaṃ)

[SN 56.1-102, PTS 5.414-5.478]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

12. Connected Discourses on the Truths

1. The Chapter on Concentration

1. The Discourse on Concentration

1071. At Sāvattthī. "Monks, develop concentration. A concentrated monk, monks, understands as it really is. And what does he understand as it really is? He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Monks, develop concentration. A concentrated monk, monks, understands as it really is."

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on Seclusion

1072. "Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is. And what does he understand as it really is? He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is.

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The First Discourse on the Son of Good Family

1073. "Whatever sons of good family, monks, in the past period of time rightly went forth from home into homelessness, all of them did so for the full realisation of the four noble truths as they really are. Whatever sons of good family, monks, in the future period of time will rightly go forth from home into homelessness, all of them will do so for the full realisation of the four noble truths as they really are. Whatever sons of good family, monks, at present rightly go forth from home into homelessness, all of them do so for the full realisation of the four noble truths as they really are.

"Which four? 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. Whatever sons of good family, monks, in the past period of time rightly went forth from home into homelessness, etc. will go forth, etc. go forth, all of them do so for the full realisation of these same four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Second Discourse on the Son of Good Family

1074. "Whatever sons of good family, monks, in the past period of time, having rightly gone forth from home into homelessness, fully realised as it really is, all of them fully realised the four noble truths as they really are. Whatever sons of good family, monks, in the future period of time, having rightly gone forth from home into homelessness, will fully realise as it really is, all of them will fully realise the four noble truths as they really are. Whatever sons of good family, monks, at present, having rightly gone forth from home into homelessness, fully realise as it really is, all of them fully realise the four noble truths as they really are.

"What are the four? 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. Whatever sons of good family, monks, in the past period of time, having rightly gone forth from home into homelessness, fully realised as it really is, etc. will fully realise, etc. fully realise, all of them fully realise these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The First Discourse on Ascetics and Brahmins

1075. "Whatever ascetics or brahmins, monks, in the past period of time fully awakened to as it really is, all of them fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, in the future period of time will fully awaken to as it really is, all of them will fully awaken to the four noble truths as they really are. Whatever ascetics or brahmins, monks, at present fully awakened to as it really is, all of them fully awaken to the four noble truths as they really are.

"What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering. Whatever ascetics or brahmins, monks, in the past period of time fully awakened to as it really is, etc. will fully awaken to, etc. fully awaken to, all of them fully awaken to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Second Discourse on Ascetics and Brahmins

1076. "Whatever ascetics or brahmins, monks, in the past period of time proclaimed that they had fully awakened to as it really is, all of them proclaimed that they had fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, in the future period of time will proclaim that they have fully awakened to as it really is, all of them will proclaim that they have fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, at present proclaim that they have fully awakened to as it really is, all of them proclaim that they have fully awakened to the four noble truths as they really are.

"What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering. Whatever ascetics or brahmins, monks, in the past period of time proclaimed that they had fully awakened to as it really is, etc. will proclaim, etc. proclaim, all of them proclaim that they have fully awakened to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on Applied Thought

1077. "Do not, monks, think evil unwholesome thoughts, as follows -sensual thought, thought of anger, thought of violence. What is the reason for this? These thoughts, monks, are not connected with benefit, are not fundamental to the holy life, do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering'; you should think 'This is the origin of suffering'; you should think 'This is the cessation of suffering'; you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? These thoughts, monks, are connected with benefit, these are fundamental to the holy life, these lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on Reflection

1078. "Do not, monks, think evil unwholesome thoughts - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' What is the reason for this? This thought, monks, is not connected with benefit, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering'; you should think 'This is the origin of suffering'; you should think 'This is the cessation of suffering'; you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? This thought, monks, is connected with benefit, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on Quarrelsome Speech

1079. "Do not, monks, engage in quarrelsome speech - 'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline! You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, go and free yourself from your doctrine. You are proven wrong, disentangle yourself if you can.' What is the reason for this? This talk, monks, is not connected with benefit, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when speaking, monks, you should speak 'This is suffering'; you should speak 'This is the origin of suffering'; you should speak 'This is the cessation of suffering'; you should speak 'This is the practice leading to the cessation of suffering.' Etc. exertion is to be done." The ninth.

10. The Discourse on Pointless Talk

1080. "Do not, monks, engage in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such. What is the reason for this? This talk, monks, is not connected with benefit, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when speaking, monks, you should speak 'This is suffering'; you should speak 'This is the origin of suffering'; you should speak 'This is the cessation of suffering'; you should speak 'This is the practice leading to the cessation of suffering.' What is the reason for this? This talk, monks, is connected with benefit, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Concentration is the first.

Its summary:

Concentration, Seclusion, Sons of Good Family, the other two;
Ascetics and Brahmins, Applied Thought, Thought, Quarrelsome Talk.

2. The Chapter on the Setting in Motion the Wheel of the Teaching

1. The Discourse on Setting in Motion the Wheel of the Teaching

1081. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the group of five monks - "There are these two extremes, monks, that should not be cultivated by one who has gone forth. Which two? That which is the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit, and that which is the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna."

"And what, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna? It is just this noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

"But this, monks, is the noble truth of suffering - birth is suffering, ageing is suffering, illness is suffering, death is suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering - in brief, the five aggregates of clinging are suffering. But this, monks, is the noble truth of the origin of suffering - It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. But this, monks, is the noble truth of the cessation of suffering - that which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment. But this, monks, is the noble truth of the practice leading to the cessation of suffering - It is just this noble eightfold path, as follows - right view, etc. right concentration.

'This is the noble truth of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks,

formerly, etc. arose. 'But this noble truth of suffering has been fully understood' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the origin of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, formerly, etc. arose. 'But this noble truth of the origin of suffering has been abandoned' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the cessation of suffering is to be realised' - thus, monks, in the past, etc. arose. 'That noble truth of the cessation of suffering has been realised' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, in the past, etc. arose. 'That noble truth of the practice leading to the cessation of suffering has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"As long as, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was not well purified, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment.

"But when, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was well purified, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' This is what the Blessed One said. Delighted, the group of five monks rejoiced in what the Blessed One had said.

And while this explanation was being spoken, the stainless, spotless eye of the Teaching arose in the Venerable Koṇḍañña - "Whatever has the nature of arising, all that has the nature of cessation."

And when the wheel of the Teaching had been set in motion by the Blessed One, the terrestrial gods proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the

Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the gods ruled by the four great kings, the Thirty-three gods... etc. the Yāma gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. the gods of Brahmā's company proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world."

Thus in that moment, in that instant, the sound rose up as far as the Brahmā world. And this ten-thousand world-system trembled, quaked, and shook violently, and an immeasurable, eminent light appeared in the world, surpassing the divine power of the gods.

Then the Blessed One uttered this inspired utterance - "Koṇḍañña has indeed understood, Koṇḍañña has indeed understood!" Thus indeed the Venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.' The first.

2. The Discourse on the Truth-finder

1082. "'This is the noble truth of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of suffering has been fully understood' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the origin of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of the origin of suffering has been abandoned' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the cessation of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the cessation of suffering is to be realised' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of the cessation of suffering has been realised' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of the practice

leading to the cessation of suffering has been developed' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose." The second.

3. The Discourse on Aggregates

1083. "Monks, there are these four noble truths. What are the four? 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.

"And what, monks, is the noble truth of suffering? 'The five aggregates of clinging' should be said, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. This is called, monks, the noble truth of suffering.

"And what, monks, is the noble truth of the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. This is called, monks, the noble truth of the origin of suffering.

"And what, monks, is the noble truth of the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the noble truth of the cessation of suffering.

"And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows - right view, etc. right concentration - this is called, monks, the noble truth of the practice leading to the cessation of suffering. These, monks, are the four noble truths.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on Internal Sense Bases

1084. "Monks, there are these four noble truths. What are the four? 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.

"And what, monks, is the noble truth of suffering? 'The six internal sense bases' should be said. What are the six? The eye sense base, etc. the mind sense base - this is called, monks, the noble truth of suffering.

"And what, monks, is the noble truth of the origin of suffering? It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence - this is called, monks, the noble truth of the origin of suffering.

"And what, monks, is the noble truth of the cessation of suffering? That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the noble truth of the cessation of suffering.

"And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, etc. right concentration - this is called, monks, the noble truth of the practice leading to the cessation of suffering. These, monks, are the four noble truths.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The First Discourse on Remembering

1085. "Do you remember, monks, the four noble truths taught by me?"When this was said, a certain monk said this to the Blessed One - "I, venerable sir, remember the four noble truths taught by the Blessed One." "In what way, then, monk, do you remember the four noble truths taught by me?" "I, venerable sir, remember suffering as the first noble truth taught by the Blessed One; I, venerable sir, remember the origin of suffering as the second noble truth taught by the Blessed One; I, venerable sir, remember the cessation of suffering as the third noble truth taught by the Blessed One; I, venerable sir, remember the practice leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. Thus, venerable sir, I remember the four noble truths taught by the Blessed One."

"Good, good, monk! Good indeed, monk, you remember the four noble truths taught by me. Suffering, monk, was taught by me as the first noble truth, so you should remember it; the origin of suffering, monk, was taught by me as the second noble truth, so you should remember it; the cessation of suffering, monk, was taught by me as the third noble truth, so you should remember it; the practice leading to the cessation of suffering, monk, was taught by me as the fourth noble truth, so you should remember it. Thus, monk, you should remember the four noble truths taught by me.

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Second Discourse on Remembering

1086. "Do you remember, monks, the four noble truths taught by me?"When this was said, a certain monk said this to the Blessed One - "I, venerable sir, remember the four noble truths taught by the Blessed One."

"In what way, then, monk, do you remember the four noble truths taught by me?" "I, venerable sir, remember suffering as the first noble truth taught by the Blessed One. Whoever indeed, venerable sir, whether ascetic or brahmin, should speak thus - 'This is not suffering as the first noble truth which was taught by the ascetic Gotama. Having rejected this suffering as the first noble truth, I will declare another suffering as the first noble truth' - this is impossible. The origin of suffering, venerable sir, by the Blessed One, etc. I, venerable sir, remember the practice leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. Whoever indeed, venerable sir, whether ascetic or brahmin, should speak thus - 'This is not the practice leading to the cessation of suffering as the fourth noble truth which was taught by the

ascetic Gotama. Having rejected this practice leading to the cessation of suffering as the fourth noble truth, I will declare another practice leading to the cessation of suffering as the fourth noble truth' - this is impossible. Thus, venerable sir, I remember the four noble truths taught by the Blessed One."

"Good, good, monk! Good indeed, monk, you remember the four noble truths taught by me. Suffering, monk, was taught by me as the first noble truth, so you should remember it. Whoever indeed, monk, whether ascetic or brahmin, should speak thus - 'This is not suffering as the first noble truth which was taught by the ascetic Gotama. Having rejected this suffering as the first noble truth, I will declare another suffering as the first noble truth' - this is impossible. The origin of suffering, monk, etc. The cessation of suffering, monk, etc. the practice leading to the cessation of suffering, monk, was taught by me as the fourth noble truth, so you should remember it. Whoever indeed, monk, whether ascetic or brahmin, should speak thus - 'This is not the practice leading to the cessation of suffering as the fourth noble truth which was taught by the ascetic Gotama. Having rejected this practice leading to the cessation of suffering as the fourth noble truth, I will declare another practice leading to the cessation of suffering as the fourth noble truth' - this is impossible. Thus, monk, you should remember the four noble truths taught by me.

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on Ignorance

1087. Seated to one side, that monk said this to the Blessed One - "'Ignorance, ignorance', venerable sir, is said. What indeed, venerable sir, is ignorance; and in what way is one gone to ignorance?" "Whatever, monk, is not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering - this is called, monk, ignorance; and to this extent one is gone to ignorance."

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on True Knowledge

1088. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "'True knowledge, true knowledge', venerable sir, is said. What indeed, venerable sir, is true knowledge; and in what way is one gone to true knowledge?" "Whatever, monk, is knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called, monk, true knowledge; and to this extent one is gone to true knowledge."

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on Explanation

1089. "'This is the noble truth of suffering' - monks, has been laid down by me. Therein there are immeasurable letters, immeasurable phrases, immeasurable explanations - 'Thus this is the noble truth of suffering'; this is the origin of suffering, etc. this is the cessation of suffering, etc. 'This is the noble truth of the practice leading to the cessation of suffering' - monks, has been laid down by me. Therein there are immeasurable letters, immeasurable phrases, immeasurable explanations - 'Thus this is the noble truth of the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on the True

1090. "Monks, there are these four things that are true, unerring, not otherwise. What are the four? 'This is suffering', monks - this is true, this is unerring, this is not otherwise; 'This is the origin of suffering' - this is true, this is unerring, this is not otherwise; 'This is the cessation of suffering' - this is true, this is unerring, this is not otherwise; 'This is the practice leading to the cessation of suffering' - this is true, this is unerring, this is not otherwise - these, monks, are the four things that are true, unerring, not otherwise.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Setting in Motion the Wheel of the Teaching is the second.

Its summary:

The Wheel of the Teaching, Truth-finder, Aggregates, and with Sense Bases; Retention, and two on Ignorance, True Knowledge, Explanation, and Actual.

3. The Chapter at Koṭigāma

1. The First Discourse on Koṭigāma

1091. On one occasion the Blessed One was dwelling among the Vajjis at Koṭigāma. There the Blessed One addressed the monks - "Monks, through not understanding, through not penetrating the four noble truths, thus this long course has been run through and wandered through by me as well as by you.

"Which four? Monks, through not understanding, through not penetrating the noble truth of suffering, thus this long course has been run through and wandered through by me as well as by you. The noble truth of the origin of suffering, etc. The noble truth of the cessation of suffering, etc. Monks, through not understanding, through not penetrating the noble truth of the practice leading to the cessation of suffering, thus this long course has been run through and wandered through by me as well as by you. Monks, this noble truth of suffering has been understood and penetrated, this noble truth of the origin of suffering has been understood and penetrated, this noble truth of the cessation of suffering has been understood and penetrated, this noble

truth of the practice leading to the cessation of suffering has been understood and penetrated; Craving for existence has been cut off, the conduit to existence has been eliminated; There is now no more rebirth."

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

"Through not seeing the four noble truths as they really are;
This long course has been wandered through, in birth after birth.

These have been seen, the conduit to existence has been uprooted;
The root of suffering has been cut off, there is now no more rebirth."The first.

2. The Second Discourse at Koṭṭigāma

1092. "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', who do not understand as it really is 'This is the origin of suffering', who do not understand as it really is 'This is the cessation of suffering', who do not understand as it really is 'This is the practice leading to the cessation of suffering', they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of the holy life in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', who understand as it really is 'This is the origin of suffering', who understand as it really is 'This is the cessation of suffering', who understand as it really is 'This is the practice leading to the cessation of suffering', they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of the holy life in this very life, having realised by direct knowledge themselves."

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

"Those who do not understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether.

"And they do not know that path, leading to the peace of suffering;
They are devoid of liberation of mind, and also of liberation by wisdom;
They are incapable of making an end, they indeed go to birth and ageing.

"But those who understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether.

"And they understand that path, leading to the peace of suffering;
They are accomplished in liberation of mind, and also in liberation by wisdom;
They are all capable of making an end, they do not go to birth and ageing."
The second.

3. The Discourse on the Perfectly Enlightened One

1093. At Sāvaththī. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering - these, monks, are the four noble truths. Because of having fully awakened to these four noble truths as they really are, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One'.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Worthy One

1094. At Sāvaththī. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the past period of time fully awakened as it really is, all of them fully awakened to the four noble truths as they really are. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the future period of time will fully awaken as it really is, all of them will fully awaken to the four noble truths as they really are. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, at present fully awaken as it really is, all of them fully awaken to the four noble truths as they really are.

"What are the four? 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. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the past period of time fully awakened as it really is, etc. will fully awaken, etc. fully awaken, all of them fully awaken to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on the Elimination of Mental Corruptions

1095. "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what, seeing what, is there elimination of mental corruptions? 'This is suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions; 'This is the origin of suffering', for one knowing, for one seeing, there is elimination of mental corruptions; 'This is the cessation of suffering', for one knowing, for one seeing, there is elimination of mental corruptions; 'This is the practice leading to the cessation of suffering', for one knowing, for one seeing, there is elimination of mental corruptions. Thus, monks, for one knowing thus, for one seeing thus, there is elimination of mental corruptions.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on a Friend

1096. "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 by you for the full realisation of the four noble truths as they really are.

"Which four? 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. 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 by you for the full realisation of these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on the True

1097. "Monks, there are these four noble truths. What are the four? 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, monks, are the four noble truths that are true, unerring, not otherwise; therefore they are called 'noble truths'.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on the World

1098. "Monks, there are these four noble truths. What are the four? 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. In the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is noble; therefore they are called 'noble truths'."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on What is to be Fully Understood

1099. "Monks, there are these four noble truths. What are the four? 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, monks, are the four noble truths. Of these four noble truths, monks, there is a noble truth to be fully understood, there is a noble truth to be abandoned, there is a noble truth to be realised, there is a noble truth to be developed.

"And what, monks, is the noble truth to be fully understood? The noble truth of suffering, monks, is to be fully understood, the noble truth of the origin of suffering is to be abandoned, the noble truth of the cessation of suffering is to be realised, the

noble truth of the practice leading to the cessation of suffering is to be developed.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on Gavampati

1100. On one occasion many elder monks were dwelling among the Cetis at Sahañcanika. Now at that time, when many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, this discussion arose - "Whoever, friends, sees suffering, he also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering."

When this was said, the Venerable Gavampati said this to the elder monks - "Face to face with the Blessed One I heard this, friends, face to face I received it - 'Whoever, monks, sees suffering, he also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the origin of suffering, he also sees suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the cessation of suffering, he also sees suffering, also sees the origin of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the practice leading to the cessation of suffering, he also sees suffering, also sees the origin of suffering, also sees the cessation of suffering.'" The tenth.

The Chapter on Koṭṭigāma is the third.

Its summary:

Two Vajjī, Perfectly Enlightened One, Worthy One, elimination of mental corruptions;
Friend and also the world, to be fully understood, and Gavampati.

4. The Chapter at the Sīsapā Grove

1. The Discourse at the Sīsapā Grove

1101. On one occasion the Blessed One was dwelling at Kosambī in the Sīsapā grove. Then the Blessed One, having taken a few sīsapā leaves in his hand, addressed the monks - "What do you think, monks, which is more - the few sīsapā leaves taken by me in my hand, or those above in the sīsapā grove?" "The few sīsapā leaves taken by the Blessed One in his hand are trifling, venerable sir; but those above in the sīsapā grove are indeed more." "Just so, monks, that indeed is more which has not been declared by me having directly known it. And why, monks, has this not been declared by me? Because, monks, this is not connected with the goal, not fundamental to the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; therefore this has not been declared by me."

"And what, monks, has been declared by me? 'This is suffering' - this, monks, has been declared by me; 'This is the origin of suffering' - this has been declared by me; 'This is the cessation of suffering' - this has been declared by me; 'This is the practice

leading to the cessation of suffering' - this has been declared by me."

"And why, monks, has this been declared by me? Because, monks, this is connected with the goal, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; therefore this has been declared by me.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Acacia Leaf

1102. "Whoever, monks, would say thus - 'Without having fully realised as it really is the noble truth of suffering, without having fully realised as it really is the noble truth of the origin of suffering, without having fully realised as it really is the noble truth of the cessation of suffering, without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"Just as, monks, if anyone were to say thus - 'Having made a container from acacia leaves or pine leaves or emblic myrobalan leaves, I will bring water or a palm-leaf' - this is impossible; just so, monks, whoever would say thus - 'Without having fully realised as it really is the noble truth of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"But whoever, monks, would say thus - 'Having fully realised as it really is the noble truth of suffering, having fully realised as it really is the noble truth of the origin of suffering, having fully realised as it really is the noble truth of the cessation of suffering, having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Just as, monks, if anyone were to say thus - 'Having made a container from lotus leaves or butea leaves or creeper leaves, I will bring water or a palm-leaf' - this is possible; just so, monks, whoever would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The Stick Discourse

1103. "Just as, monks, a stick thrown up into the sky falls once on its root, falls once on its end; just so, monks, beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths, once go from this world to the world beyond, once come from the world beyond to this world. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Cloth

1104. "Monks, when one's garment or head is on fire, what should be done?"

"Venerable sir, when one's garment or head is on fire, for the quenching of that very garment or head, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done."

"Monks, having disregarded and not attended to the burning garment or head, for the full realisation as they really are of the four noble truths not yet fully realised, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on a Hundred Spears

1105. "Just as, monks, a man with a lifespan of a hundred years, living for a hundred years. They might say to him thus - 'Come, good man, in the earlier period of the day they will strike you with a hundred spears, at the noon period of the day they will strike you with a hundred spears, in the afternoon period of the day they will strike you with a hundred spears. And you, good man, being struck day by day with three hundred spears each, with a lifespan of a hundred years, living for a hundred years, by the elapse of a hundred years, you will fully realise the four noble truths that have not been fully realised.'"

"For a son of good family who is intent on the good, it would be fitting to accept. What is the reason for this? This wandering in the round of rebirths, monks, is without discernible beginning. A first point is not discerned of blows from spears, blows from swords, blows from arrows, blows from axes. Even if this were so, monks. But I do not say, monks, that the full realisation of the four noble truths is together with suffering, together with displeasure; but I say, monks, that the full realisation of the four noble truths is together with happiness, together with pleasure. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on Living Beings

1106. "Just as, monks, if a man were to pare whatever grass, sticks, branches and leaves there are in this Indian subcontinent and collect them together; having collected them together, he might make them into stakes. Having made them into stakes, whatever large creatures there are in the great ocean, he might string them on large stakes; whatever medium-sized creatures there are in the great ocean, he

might string them on medium-sized stakes; whatever subtle creatures there are in the great ocean, he might string them on subtle stakes. Yet, monks, the gross creatures in the great ocean would not be exhausted.

"Then the grass, sticks, branches and leaves in this Indian subcontinent would be eliminated and brought to an end. More numerous than these, monks, are the subtle creatures in the great ocean, which are not easy to string on stakes. What is the reason for this? Because of the subtleness of their individual existence, monks. Thus great, monks, is the realm of misery. Released from such a great realm of misery, monks, a person accomplished in right view understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The First Discourse on the Sun

1107. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn. Just so, monks, for a monk, for the full realisation of the four noble truths as they really are, this is the forerunner, this is the advanced sign, that is to say - right view. For that monk, monks, this is to be expected - he will understand as it really is: 'This is suffering', etc. he will understand as it really is: 'This is the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Second Discourse on the Sun

1108. "As long as, monks, the moon and sun do not arise in the world, there is no manifestation of great light, of great radiance. Then there is deep darkness, blinding darkness. Night and day are not discernible, months and fortnights are not discernible, seasons and years are not discernible.

"But when, monks, the moon and sun arise in the world, then there is manifestation of great light, of great radiance. Then there is no darkness, no blinding darkness. Then night and day are discernible, months and fortnights are discernible, seasons and years are discernible. Just so, monks, as long as a Truth-finder does not arise in the world, a Worthy One, a Perfectly Enlightened One, there is no manifestation of great light, of great radiance. Then there is deep darkness, blinding darkness. There is no declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths.

"But when, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, then there is manifestation of great light, of great radiance. Then there is no deep darkness, no blinding darkness. Then there is declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on the Gate

1109. "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.'"

"Just as, monks, cotton-wool or silk-cotton, being light and carried by the wind, placed on a level piece of ground. The east wind would carry it westward, the west wind would carry it eastward, the north wind would carry it southward, the south wind would carry it northward. What is the reason for this? Because of the lightness, monks, of the silk-cotton. Just so, monks, whatever ascetics or brahmins who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.' What is the reason for this? Because of not seeing, monks, the four noble truths.

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.'"

"Just as, monks, an iron post or a gate post, with deep foundations, well planted, immovable, unshakeable. If a severe wind and rain were to come from the eastern direction, it would not tremble, would not shake, would not quake; if from the western direction, etc. if from the northern direction... etc. if a severe wind and rain were to come from the southern direction, it would not tremble, would not shake, would not quake. What is the reason for this? Because of the depth, monks, of the foundations, because of the gate post being well planted. Just so, monks, whatever ascetics or brahmins who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.' What is the reason for this? Because of well seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on Those Seeking Debate

1110. "Whoever indeed, monks, a monk understands as it really is: 'This is suffering' etc. 'This is the practice leading to the cessation of suffering' - if from the eastern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or

make him quake with reason - this is impossible. If from the western direction, etc. if from the northern direction... etc. if from the southern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible.

"Just as, monks, a stone pillar of sixteen cubits. Of that, eight cubits would be below having entered the foundation, eight cubits above the foundation. If a severe wind and rain were to come from the eastern direction, it would not tremble, would not shake, would not quake; if from the western direction, etc. if from the northern direction... etc. if a severe wind and rain were to come from the southern direction, it would not tremble, would not shake, would not quake. What is the reason for this? Because of the depth, monks, of the foundation, because of the stone pillar being well planted. Just so indeed, monks, whoever a monk understands as it really is: 'This is suffering' etc. 'This is the practice leading to the cessation of suffering' - he understands as it really is; if from the eastern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible. If from the western direction, etc. if from the northern direction... etc. if from the southern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible. What is the reason for this? Because of well seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on the Sīsapā Grove is the fourth.

Its summary:

Sīsapā, acacia, stick, cloth, and with a hundred spears;
Living beings, sun simile, twofold, gate post, and debater.

5. The Chapter on the Precipice

1. The Discourse on Speculation about the World

1111. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Blessed One addressed the monks - "Once upon a time, monks, a certain man, having gone out from Rājagaha, thinking 'I will speculate about the world,' approached the Sumāgadhā pond; having approached, he sat down on the bank of the Sumāgadhā pond, speculating about the world. Then, monks, that man saw on the bank of the Sumāgadhā pond a fourfold army entering into a lotus root. Having seen him, this occurred to him: 'I am indeed mad, I am indeed out of my mind! What does not exist in the world, that has been seen by me.'

"Then, monks, that man, having entered the city, reported to a great multitude of

people - 'I am indeed mad, venerable sirs, I am indeed out of my mind, venerable sirs! What does not exist in the world, that has been seen by me.' "But how are you, hey man, mad? How are you out of your mind? And what does not exist in the world that has been seen by you?' "Here I, venerable sirs, having gone out from Rājagaha, thinking "I will speculate about the world," approached the Sumāgadhā pond; having approached, I sat down on the bank of the Sumāgadhā pond, speculating about the world. I saw, venerable sirs, on the bank of the Sumāgadhā pond a fourfold army entering into a lotus root. Thus, venerable sirs, I am mad, thus I am out of my mind. And this does not exist in the world, which has been seen by me.' "Truly you, hey man, are mad, truly you are out of your mind. And this does not exist in the world, which has been seen by you.'

"But, monks, that man saw what was factual, not what was not factual. Once upon a time, monks, there was a battle between the gods and the titans that was fully engaged. Now in that battle, monks, the gods won, the titans were defeated. And defeated, monks, the titans, frightened, entered the titan city through a lotus root, confusing the gods.

"Therefore, monks, do not speculate about the world - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' What is the reason for this? This thought, monks, is not connected with benefit, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering,' etc. you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? This thought, monks, is connected with benefit, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Precipice

1112. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then the Blessed One addressed the monks: "Come, monks, let us approach the Paṭibhāna Peak for the day residence." "Yes, venerable sir," those monks assented to the Blessed One. Then the Blessed One together with several monks approached the Paṭibhāna Peak. A certain monk saw a great precipice at the Paṭibhāna Peak. Having seen the Blessed One, he said this - "This is indeed a great precipice, venerable sir, a very frightful precipice, venerable sir. Is there indeed, venerable sir, another precipice greater and more frightful than this precipice?" "There is indeed, monk, another precipice greater and more frightful than this precipice."

"But which, venerable sir, is another precipice greater and more frightful than this precipice?" "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', who do not understand as it really is 'This is the origin of suffering', who do not understand as it really is 'This is the cessation of suffering', who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, they delight in activities conducive to ageing, they delight in activities conducive to death, they delight in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, delighting in activities conducive to birth, delighting in activities conducive to ageing, delighting in activities conducive to death, delighting in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, generate activities conducive to birth, generate activities conducive to ageing, generate activities conducive to death, generate activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, having generated activities conducive to birth, having generated activities conducive to ageing, having generated activities conducive to death, having generated activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, fall into the precipice of birth, fall into the precipice of ageing, fall into the precipice of death, fall into the precipice of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not delight in activities conducive to birth, they do not delight in activities conducive to ageing, they do not delight in activities conducive to death, they do not delight in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, not delighting in activities conducive to birth, not delighting in activities conducive to ageing, not delighting in activities conducive to death, not delighting in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, do not generate activities conducive to birth, do not generate activities conducive to ageing, do not generate activities conducive to death, do not generate activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, not having generated activities conducive to birth, not having generated activities conducive to ageing, not having generated activities conducive to death, not having generated activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, do not fall into the precipice of birth, do not fall into the precipice of ageing, do not fall into the precipice of death, do not fall into the precipice of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The Discourse on the Great Fever

1113. "There is, monks, a hell named 'Great Fever'. There, whatever form one sees with the eye, one sees only undesirable form, not desirable form; one sees only unpleasant form, not pleasant form; one sees only disagreeable form, not agreeable form. Whatever sound one hears with the ear, etc. whatever tangible object one touches with the body, etc. whatever mental phenomenon one cognises with the mind, one cognises only undesirable form, not desirable form; one cognises only unpleasant form, not pleasant form; one cognises only disagreeable form, not agreeable form."

When this was said, a certain monk said this to the Blessed One - "That is indeed a great fever, venerable sir, that is indeed a very great fever, venerable sir! Is there indeed, venerable sir, another fever greater and more frightful than this fever?" "There is indeed, monk, another fever greater and more frightful than this fever."

"But what, venerable sir, is that other fever greater and more frightful than this fever?" "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, etc. delighting, etc. they generate, etc. having generated, they are burnt by the fever of birth, they are burnt by the fever of ageing, they are burnt by the fever of death, they are burnt by the fever of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering'. They do not delight in activities conducive to birth, etc. not delighting, etc. they do not generate, etc. not having generated, they are not burnt by the fever of birth, they are not burnt by the fever of ageing, they are not burnt by the fever of death, they are not burnt by the fever of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Pinnacle Building

1114. "Whoever indeed, monks, would say thus - 'Without having fully realised as it really is the noble truth of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"Just as, monks, if anyone were to say thus - 'Without having built the lower storey of a pinnacle building, I will erect the upper storey' - this is impossible; just so, monks, whoever would say thus - 'Without having fully realised as it really is the noble truth

of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"But whoever, monks, would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Just as, monks, if anyone were to say thus - 'Having built the lower storey of a pinnacle building, I will erect the upper storey' - this is possible; just so, monks, whoever would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on the Hair

1115. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. The Venerable Ānanda saw many Licchavi youths in the training hall practising archery, shooting arrows from afar through a small keyhole, fletching after fletching, without missing. Having seen him, this occurred to him: "These Licchavi youths are indeed trained, these Licchavi youths are indeed well-trained; since indeed from afar through a small keyhole they will shoot arrows, fletching after fletching, without missing."

Then the Venerable Ānanda, having walked for almsfood in Vesālī, after the meal, having returned from his alms round, 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 - "Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Vesālī for almsfood. I saw, venerable sir, many Licchavi youths in the training hall practising archery, shooting arrows from afar through a small keyhole, fletching after fletching, without missing. Having seen him, this occurred to me: "These Licchavi youths are indeed trained, these Licchavi youths are indeed well-trained; since indeed from afar through a small keyhole they will shoot arrows, fletching after fletching, without missing."

"What do you think, Ānanda, which is more difficult to do or more difficult to attain - that one should shoot an arrow from afar through a small keyhole, fletching after fletching, without missing, or that one should pierce tip with tip of a hair split sevenfold?" "This indeed, venerable sir, is more difficult to do and more difficult to attain - that one should pierce tip with tip of a hair split sevenfold." "But, Ānanda, they penetrate what is more difficult to penetrate, those who penetrate as it really is: 'This is suffering', etc. who penetrate as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, Ānanda, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on Darkness

1116. "There are, monks, world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance."

When this was said, a certain monk said this to the Blessed One - "That is indeed a great darkness, venerable sir, that is indeed a very great darkness, venerable sir! Is there indeed, venerable sir, another darkness greater and more frightful than this darkness?" "There is indeed, monk, another darkness greater and more frightful than this darkness."

"But what, venerable sir, is that other darkness greater and more frightful than this darkness?" "Whatever ascetics or brahmins, monk, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, etc. delighting, etc. they generate, etc. having generated, they fall into the darkness of birth, they fall into the darkness of ageing, they fall into the darkness of death, they fall into the darkness of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monk, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not delight in activities conducive to birth, etc. not delighting, etc. they do not generate, etc. not having generated, they do not fall into the darkness of birth, they do not fall into the darkness of ageing, they do not fall into the darkness of death, they do not fall into the darkness of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The First Discourse on the Yoke with a Hole

1117. "Just as, monks, a man might throw a yoke with a single hole into the great ocean. There might be a blind turtle. He would emerge once every hundred years. What do you think, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole?" "If at all, venerable sir, only after a very long period has passed."

"More quickly, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole than I say would a fool who has gone once to the nether world attain human existence."

What is the reason for this? For here, monks, there is no observance of righteousness, no living in spiritual calm, no doing of wholesome deeds, no doing of meritorious deeds. Here, monks, there prevails mutual devouring, devouring of the weak. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Second Discourse on the Yoke with a Hole

1118. "Just as, monks, this great earth might be covered with one mass of water. There a man might throw in a yoke with a single hole. The east wind would carry it westward, the west wind would carry it eastward, the north wind would carry it southward, the south wind would carry it northward. There might be a blind turtle. He would emerge once every hundred years. What do you think, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole?" "It would be by chance, venerable sir, that that blind turtle, emerging once every hundred years, would insert his neck into that yoke with a single hole."

"Just so by chance, monks, is it that one attains human existence. Just so by chance, monks, is it that a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One. Just so by chance, monks, is it that the Teaching and discipline proclaimed by the Truth-finder shines in the world. For him, monks, human existence has been obtained, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching and discipline proclaimed by the Truth-finder shines in the world.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The First Discourse on Sineru, the King of Mountains

1119. "Just as, monks, a man might place down seven stone pebbles the size of mung beans beside Sineru, the king of mountains. What do you think, monks, which is more - the seven stone pebbles the size of mung beans placed down, or Sineru, the king of mountains?" "This indeed, venerable sir, is more, that is to say - Sineru, the king of mountains; the seven stone pebbles the size of mung beans placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mung beans placed down compared with Sineru, the king of mountains." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven

rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Second Discourse on Sineru, King of Mountains

1120. "Just as, monks, Sineru, the king of mountains, would be eliminated and brought to an end, except for seven stone pebbles the size of mung beans. What do you think, monks, which is more - what has been eliminated and brought to an end of Sineru, the king of mountains, or the seven stone pebbles the size of mung beans remaining?" "This indeed, venerable sir, is more of Sineru, the king of mountains, that is to say, what has been eliminated and brought to an end; the seven stone pebbles the size of mung beans remaining are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mung beans remaining compared with what has been eliminated and brought to an end of Sineru, the king of mountains." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on the Precipice is the fifth.

Its summary:

Thought, Precipice, Fever, Peak, and Hair-Darkness;
And two spoken with Hole, Sineru, the other two.

6. The Chapter on Full realisation

1. The Discourse on the Fingernail

1121. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks - "What do you think, monks, which is more - this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully

realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Pond

1122. "Just as, monks, there might be a pond fifty yojanas in length, fifty yojanas in breadth, fifty yojanas in depth, full of water, filled to the brim so that a crow could drink from it. From that a man might draw up water with the tip of a blade of kusa grass. What do you think, monks, which is more - the water drawn up with the tip of a blade of kusa grass or the water in the pond?" "This indeed, venerable sir, is more, that is to say - the water in the pond; the water drawn up with the tip of a blade of kusa grass is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the water in the pond, the water drawn up with the tip of a blade of kusa grass." "Just so, monks, for a noble disciple, etc. exertion is to be done." The second.

3. The First Discourse on the Confluence

1123. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - from there a man might draw up two or three drops of water. What do you think, monks, which is more - the two or three drops of water drawn up or the water at the confluence?" "This indeed, venerable sir, is more, that is to say - the water at the confluence; the two or three drops of water drawn up are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water at the confluence, the two or three drops of water drawn up." "Just so, monks, for a noble disciple, etc. exertion is to be done." The third.

4. The Second Discourse on the Confluence

1124. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - that water would be eliminated and brought to an end, except for two or three drops of water. What do you think, monks, which is more - the water at the confluence that has been eliminated and brought to an end, or the two or three drops of water remaining?" "This indeed, venerable sir, is more, the water at the confluence, that is to say, what has been eliminated and brought to an end; the two or three drops of water remaining are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water at the confluence that has been eliminated and brought to an end, the two or three drops of water remaining." "Just so, monks, for a noble disciple, etc. exertion is to be done." The fourth.

5. The First Discourse on the Great Earth

1125. "Just as, monks, a man might place down seven clay balls the size of jujube stones on the great earth. What do you think, monks, which is more - the seven clay balls the size of jujube stones placed down, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the seven clay balls the size of jujube stones placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven clay balls the size of jujube stones placed down compared with the great earth." "Just so, monks, for a noble disciple, etc. exertion is to be done." The fifth.

6. The Second Discourse on the Great Earth

1126. "Just as, monks, the great earth would be eliminated and brought to an end, except for seven clay balls the size of jujube stones. What do you think, monks, which is more - what has been eliminated and brought to an end of the great earth, or the seven clay balls the size of jujube stones remaining?" "This indeed, venerable sir, is more, of the great earth, that is to say, what has been eliminated and brought to an end; the seven clay balls the size of jujube stones remaining are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven clay balls the size of jujube stones remaining compared with what has been eliminated and brought to an end of the great earth." "Just so, monks, for a noble disciple, etc. exertion is to be done." The sixth.

7. The First Discourse on the Great Ocean

1127. "Just as, monks, a man might draw up two or three drops of water from the great ocean. What do you think, monks, which is more - the two or three drops of water drawn up or the water in the great ocean?" "This indeed, venerable sir, is more, that is to say - the water in the great ocean; the two or three drops of water drawn up are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water in the great ocean, the two or three drops of water drawn up." "Just so, monks, for a noble disciple, etc. exertion is to be done." The seventh.

8. The Second Discourse on the Great Ocean

1128. "Just as, monks, the water in the great ocean would be eliminated and brought to an end, except for two or three drops of water. What do you think, monks, which is more - the water in the great ocean that has been eliminated and brought to an end, or the two or three drops of water remaining?" "This indeed, venerable sir, is more, the water in the great ocean, that is to say, what has been eliminated and brought to an end; the two or three drops of water remaining are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water in the great ocean that has been eliminated and brought to an end, the two or three drops of water remaining." "Just so, monks, for a noble disciple, etc. exertion is to be done." The eighth.

9. The First Discourse on the Mountain Simile

1129. "Just as, monks, a man might place down seven stone pebbles the size of mustard seeds beside the Himalaya, the king of mountains. What do you think, monks, which is more - the seven stone pebbles the size of mustard seeds placed down, or this Himalaya, the king of mountains?" "This indeed, venerable sir, is more, that is to say - the Himalaya, the king of mountains; the seven stone pebbles the size of mustard seeds placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mustard seeds placed down compared with the Himalaya, the king of mountains." "Just so, monks, for a noble disciple, etc. exertion is to be done." The ninth.

10. The Second Discourse on the Mountain Simile

1130. "Just as, monks, the Himalaya, the king of mountains, would be eliminated and brought to an end, except for seven stone pebbles the size of mustard seeds. What do you think, monks, which is more - what has been eliminated and brought to an end of the Himalaya, the king of mountains, or the seven stone pebbles the size of mustard seeds remaining?" "This indeed, venerable sir, is more of the Himalaya, the king of mountains, that is to say, what has been eliminated and brought to an end; the seven stone pebbles the size of mustard seeds remaining are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mustard seeds remaining compared with what has been eliminated and brought to an end of the Himalaya, the king of mountains." "Just so, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Full realisation is the sixth.

Its summary:

Fingernail, pond, confluence, the other two;

Two on earth, two on ocean, and these two on the simile of the mountain.

7. The First Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Elsewhere

1131. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks - "What do you think, monks, which is more - this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the

Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth."

"Just so, monks, few are those beings who are reborn among human beings; but there are indeed more beings who are reborn elsewhere than among human beings. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Borderland

1132. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks - "What do you think, monks, which is more - this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth."

"Just so, monks, few are those beings who are reborn in the middle countries; but there are indeed more beings who are reborn in the border districts among barbarians who do not understand, etc. The second.

3. The Discourse on Wisdom

1133. ... "Just so, monks, few are those beings who are endowed with the noble eye of wisdom; but there are indeed more beings who have gone to ignorance, who are deluded, etc. The third.

4. The Discourse on Spirits and Liquor

1134. ... "Just so, monks, few are those beings who abstain from spirits, liquor and intoxicants that cause negligence; but there are indeed more beings who do not abstain from spirits, liquor and intoxicants that cause negligence, etc. The fourth.

5. The Discourse on Water

1135. ... "Just so, monks, few are those beings who are land-born; but there are indeed more beings who are water-born. What is the reason for this? Etc. The fifth.

6. The Discourse on Respecting One's Mother

1136. ... "Just so, monks, few are those beings who are respectful to their mothers; but there are indeed more beings who are disrespectful to their mothers, etc. The sixth.

7. The Discourse on Respecting One's Father

1137. ... "Just so, monks, few are those beings who are respectful to their fathers; but there are indeed more beings who are disrespectful to their fathers, etc. The seventh.

8. The Discourse on Asceticism

1138. ... "Just so, monks, few are those beings who are devoted to asceticism; but there are indeed more beings who are not devoted to asceticism, etc. The eighth.

9. The Discourse on Committed to Holy Life

1139. ... "Just so, monks, few are those beings who are committed to holy life; but there are indeed more beings who are not committed to holy life, etc. The ninth.

10. The Discourse on Reverence

1140. ... "Just so, monks, few are those beings who are honouring the elders in the family; but there are indeed more beings who are not honouring the elders in the family." Etc. The tenth.

The First Chapter on Raw Grain Repetition is the seventh.

Its summary:

Elsewhere, borderland, wisdom, spirits and liquor, water;
Respectful to mother and respectful to father too, asceticism, and honouring
the Brahma.

8. The Second Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Killing Living Beings

1141. Etc. "Just so, monks, few are those beings who abstain from killing living beings; but there are indeed more beings who do not abstain from killing living beings. What is the reason for this? Etc. The first.

2. The Discourse on Taking What Is Not Given

1142. Etc. "Just so, monks, few are those beings who abstain from taking what is not given; but there are indeed more beings who do not abstain from taking what is not given... Etc. The second.

3. The Discourse on Sexual Misconduct

1143. Etc. "Just so, monks, few are those beings who abstain from sexual misconduct; but there are indeed more beings who do not abstain from sexual misconduct... Etc. The third.

4. The Discourse on Lying

1144. Etc. "Just so, monks, few are those beings who abstain from lying; but there are indeed more beings who do not abstain from lying... Etc. The fourth.

5. The Discourse on Divisive Speech

1145. Etc. "Just so, monks, few are those beings who abstain from divisive speech; but there are indeed more beings who do not abstain from divisive speech... Etc. The fifth.

6. The Discourse on Harsh Speech

1146. Etc. "Just so, monks, few are those beings who abstain from harsh speech; but there are indeed more beings who do not abstain from harsh speech... Etc. The sixth.

7. The Discourse on Idle Chatter

1147. Etc. "Just so, monks, few are those beings who abstain from idle chatter; but there are indeed more beings who do not abstain from idle chatter... Etc. The seventh.

8. The Discourse on the Seed-Kingdom

1148. Etc. "Just so, monks, few are those beings who abstain from damaging seed and plant life; but there are indeed more beings who do not abstain from damaging seed and plant life... Etc. The eighth.

9. The Discourse on Eating at the Improper Time

1149. Etc. "Just so, monks, few are those beings who abstain from eating at the improper time; but there are indeed more beings who do not abstain from eating at the improper time... Etc. The ninth.

10. The Discourse on Perfumes and Cosmetics

1150. Etc. "Just so, monks, few are those beings who abstain from wearing garlands, using perfumes, cosmetics, ornaments and decorations; but there are indeed more beings who do not abstain from wearing garlands, using perfumes, cosmetics, ornaments and decorations... Etc. The tenth.

The Second Chapter on Raw Grain Repetition is the eighth.

Its summary:

Living beings, what is not given, in sensual pleasures, lying and divisive speech;

Harsh speech, idle chatter, seed, improper time and odour.

9. The Third Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Dancing and Singing

1151. Etc. "Just so, monks, few are those beings who abstain from watching dancing, singing, music and shows; but there are indeed more beings who do not abstain from watching dancing, singing, music and shows. What is the reason for this? Etc. The first.

2. The Discourse on High Beds

1152. Etc. "Just so, monks, few are those beings who abstain from high and luxurious beds; but there are indeed more beings who do not abstain from high and luxurious beds... Etc. The second.

3. The Discourse on Gold and Silver

1153. Etc. "Just so, monks, few are those beings who abstain from accepting gold and silver; but there are indeed more beings who do not abstain from accepting gold and silver... Etc. The third.

4. The Discourse on Raw Grain

1154. Etc. "Just so, monks, few are those beings who abstain from accepting raw grain; but there are indeed more beings who do not abstain from accepting raw grain... Etc. The fourth.

5. The Discourse on Raw Meat

1155. Etc. "Just so, monks, few are those beings who abstain from accepting raw meat; but there are indeed more beings who do not abstain from accepting raw meat... Etc. The fifth.

6. The Discourse on Girls

1156. Etc. "Just so, monks, few are those beings who abstain from accepting women and girls; but there are indeed more beings who do not abstain from accepting women and girls... Etc. The sixth.

7. The Discourse on Female and Male Slaves

1157. Etc. "Just so, monks, few are those beings who abstain from accepting male and female slaves; but there are indeed more beings who do not abstain from accepting male and female slaves... Etc. The seventh.

8. The Discourse on Goats and Sheep

1158. Etc. "Just so, monks, few are those beings who abstain from accepting goats and sheep; but there are indeed more beings who do not abstain from accepting goats and sheep... Etc. The eighth.

9. The Discourse on Fowl and Pigs

1159. Etc. "Just so, monks, few are those beings who abstain from accepting fowl and swine; but there are indeed more beings who do not abstain from accepting fowl and swine... Etc. The ninth.

10. The Discourse on Elephants, Cattle, and Horses

1160. Etc. "Just so, monks, few are those beings who abstain from accepting elephants, cattle, horses and mares; but there are indeed more beings who do not abstain from accepting elephants, cattle, horses and mares... Etc. The tenth.

The Third Chapter on Raw Grain Repetition is the ninth.

Its summary:

Dancing, beds, silver, grain, meat, girls;
Female slaves and goats and sheep, fowl, swine and elephants.

10. The Fourth Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Fields and Sites

1161. Etc. "Just so, monks, few are those beings who abstain from accepting fields and land; but there are indeed more beings who do not abstain from accepting fields and land... Etc. The first.

2. The Discourse on Buying and Selling

1162. Etc. "Just so, monks, few are those beings who abstain from buying and selling; but there are indeed more beings who do not abstain from buying and selling... Etc. The second.

3. The Discourse on Messenger Duty

1163. Etc. "Just so, monks, few are those beings who abstain from the pursuit of messenger duty and going on errands; but there are indeed more beings who do not abstain from the pursuit of messenger duty and going on errands... Etc. The third.

4. The Discourse on False Weighing

1164. Etc. "Just so, monks, few are those beings who abstain from using false weights, false metals, and false measures; but there are indeed more beings who do not abstain from using false weights, false metals, and false measures... Etc. The fourth.

5. The Discourse on Perverting Justice

1165. Etc. "Just so, monks, few are those beings who abstain from cheating, deceiving, fraud and crooked dealings; but there are indeed more beings who do not abstain from cheating, deceiving, fraud and crooked dealings... Etc. The fifth.

6-11. The Discourse on Cutting and So On

1166-1171. Etc. Just so, monks, few are those beings who abstain from cutting, killing, imprisoning, highway robbery, plunder and violence; but there are indeed more beings who do not abstain from cutting, killing, imprisoning, highway robbery, plunder and violence. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eleventh.

The Fourth Chapter on Raw Grain Repetition is the tenth.

Its summary:

Field, body and messenger duty, false weighing, bribery;
Cutting, killing and imprisoning, highway robbery, plunder and violence.

11. The Chapter of the Consecutive Repetitions on the Five Destinations

1. The Discourse on Passing Away from the Human Realm to Hell

1172. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks - "What do you think, monks, which is more -this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." Just so, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. The first.

2. The Discourse on Passing Away from the Human Realm to the Animal Realm

1173. Etc. Just so, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in the animal realm, etc. The second.

3. The Discourse on Passing Away from the Human Realm to the Sphere of Ghosts

1174. Etc. Just so, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in the sphere of ghosts, etc. The third.

4-6. The Discourse on Passing Away from the Human Realm to the God Realm, Hell, and So On

1175-1177. Etc. "Just so, monks, few are those beings who, having passed away as human beings, are reborn among the gods; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The sixth.

7-9. The Discourse on Passing Away from the God Realm to Hell and So On

1178-1180. Etc. "Just so, monks, few are those beings who, having passed away as gods, are reborn among the gods; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The ninth.

10-12. The Discourse on the God Realm, Human Realm, Hell, and So On

1181-1183. Etc. "Just so, monks, few are those beings who, having passed away as gods, are reborn among human beings; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twelfth.

13-15. The Discourse on Hell, Human Realm, Hell, and So On

1184-1186. Etc. "Just so, monks, few are those beings who, having passed away from hell, are reborn among human beings; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm,

etc. are reborn in the sphere of ghosts, etc. The fifteenth.

16-18. The Discourse on Hell, Gods, Hell and so on

1187-1189. Etc. "Just so, monks, few are those beings who, having passed away from hell, are reborn among the gods; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The eighteenth.

19-21. The Discourse on Animals, Humans, Hell and so on

1190-1192. Etc. "Just so, monks, few are those beings who, having passed away from the animal realm, are reborn among human beings; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-first.

22-24. The Discourse on Animals, Gods, Hell and so on

1193-1195. Etc. "Just so, monks, few are those beings who, having passed away from the animal realm, are reborn among the gods; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-fourth.

25-27. The Discourse on Ghosts, Humans, Hell and so on

1196-1198. Etc. "Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among human beings; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-seventh.

28-29. The Discourse on Ghosts, Gods, Hell and so on

1199-1200. Etc. Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in the animal realm, etc. The twenty-ninth.

30. The Discourse on Ghosts, Gods, Sphere of Ghosts

1201. Etc. Just so, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in the sphere of ghosts. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? 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."

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. The thirtieth.

The Chapter of the Consecutive Repetitions on the Five Destinations is the eleventh.

Its summary:

Passed away from humans, six also, gods passed away, from hell;
The animal and ghost domains, about thirty, the Destination Chapter.

The Connected Discourses on Truth is the twelfth.

The Great Chapter is the fifth.

Its summary:

Path, factors of enlightenment, mindfulness, faculties, right striving;
Powers, bases for spiritual power, Anuruddha, connected with meditative
absorption and breathing;
Stream-entry and truth, the Great Chapter, thus it is called.

The Pāṭi of the Connected Discourses of the Great Chapter is concluded.



ABOUT THIS TRANSLATION

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