THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

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

5. The Great Book (5. Mahāvaggo)

2. Connected Discourses on the Factors of Enlightenment
(2. Bojjhaṅgasaṃyuttaṃ)

[SN 46.1-184, PTS 5.63-5.140]

3. The Collection of the Connected Discourses

5. The Great Book

2. Connected Discourses on the Factors of Enlightenment

1. The Chapter of the Mountain

1. The Discourse on the Himalayas

182. At Sāvatthī. "Just as, monks, great serpents, based upon the Himalayas, the king of mountains, nurture their bodies and acquire strength; they, having nurtured their bodies there and acquired strength, descend into small pools; having descended into small pools, they descend into large pools; having descended into large pools, they descend into rivulets; having descended into rivulets, they descend into great rivers; having descended into great rivers, they descend into the great ocean; there they achieve greatness and expansiveness of body; so too, monks, based upon morality, established upon morality, a monk develops the seven factors of enlightenment, cultivates the seven factors of enlightenment, and thereby he achieves greatness and expansiveness in [wholesome] qualities. And how, monks, does a monk, based upon morality, established upon morality, develop the seven factors of enlightenment, cultivate the seven factors of enlightenment, and thereby achieve greatness and expansiveness in [wholesome] qualities? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... etc. he develops the enlightenment factor of energy, etc. he develops the enlightenment factor of rapture, etc. he develops the enlightenment factor of tranquillity, etc. he develops the enlightenment factor of concentration, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk, based upon morality, established upon morality, develops the seven factors of enlightenment, cultivates the seven factors of enlightenment, and thereby he achieves greatness and expansiveness in [wholesome] qualities." The first.

2. The Discourse on the Body

183. At Sāvatthī. "Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain; so too, monks, the five mental hindrances are sustained by nutriment, remain dependent on nutriment, and without nutriment do not remain.

"And what, monks, is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire? There is, monks, the sign of the beautiful. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire.

"And what, monks, is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger? There is, monks, the sign of aversion. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger.

"And what, monks, is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor? There is, monks, discontent, lethargy, yawning, drowsiness after a meal, and sluggishness of mind. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor.

"And what, monks, is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse? There is, monks, non-appeasement of mind. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse.

"And what, monks, is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt? There are, monks, mental states that are grounds for sceptical doubt. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt.

"Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain; so too, monks, these five mental hindrances are sustained by nutriment, remain dependent on nutriment, and without nutriment do not remain.

"Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain; so too, monks, the seven factors of enlightenment are sustained by nutriment, remain dependent on nutriment, and without nutriment do not remain.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness? There are, monks, mental states that are grounds for the enlightenment factor of mindfulness. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena? There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, inferior and superior mental states, mental states with dark and bright counterparts. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy? There is, monks, the element of instigation, the element of persistence, the element of exertion. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture? There are, monks, mental states that are the basis for the enlightenment factor of rapture. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity? There is, monks, tranquillity of body, tranquillity of consciousness. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration? There is, monks, the sign of serenity, the sign of non-distraction. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity? There are, monks, mental states that are the basis for the enlightenment factor of equanimity. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity.

"Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain; so too, monks, these seven factors of enlightenment are sustained by nutriment, remain dependent on nutriment, and without nutriment do not remain." The second.

3. The Discourse on Morality

184. "Monks, those monks who are accomplished in morality, accomplished in concentration, accomplished in knowledge, accomplished in liberation, accomplished in the knowledge and vision of liberation - seeing those monks I say is of great benefit; hearing about those monks I say is of great benefit;approaching those monks I say is of great benefit; attending on those monks I say is of great benefit; recollecting those monks I say is of great benefit;going forth following those monks I say is of great benefit. What is the reason for this? Having heard the Teaching from

such monks, monks, one dwells withdrawn by twofold seclusion - bodily seclusion and mental seclusion. He, dwelling thus withdrawn, recollects that Teaching and reflects upon it.

"Monks, whenever a monk dwelling thus withdrawn recollects that Teaching and reflects upon it, at that time the enlightenment factor of mindfulness is aroused in the monk; at that time the monk develops the enlightenment factor of mindfulness;at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk. He, dwelling thus mindful, investigates that Teaching with wisdom, examines it, and commits to thorough inquiry.

"Monks, whenever a monk dwelling thus mindful investigates that Teaching with wisdom, examines it, and commits to thorough inquiry, at that time the enlightenment factor of investigation of phenomena is aroused in the monk; at that time the monk develops the enlightenment factor of investigation of phenomena; at that time the enlightenment factor of investigation of phenomena goes to fulfilment through development for the monk. For him, investigating that Teaching with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish.

"Monks, whenever for a monk investigating that Teaching with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish, at that time the enlightenment factor of energy is aroused in the monk; at that time the monk develops the enlightenment factor of energy; at that time the enlightenment factor of energy goes to fulfilment through development for the monk. For one with aroused energy, spiritual rapture arises.

"Monks, whenever for a monk with aroused energy spiritual rapture arises, at that time the enlightenment factor of rapture is aroused in the monk; at that time the monk develops the enlightenment factor of rapture; at that time the enlightenment factor of rapture goes to fulfilment through development for the monk. For one whose mind is filled with rapture, the body becomes calm and the mind becomes calm.

"Monks, whenever for a monk whose mind is filled with rapture the body becomes calm and the mind becomes calm, at that time the enlightenment factor of tranquillity is aroused in the monk; at that time the monk develops the enlightenment factor of tranquillity; at that time the enlightenment factor of tranquillity goes to fulfilment through development for the monk. For one whose body is calm, who is happy, the mind becomes concentrated.

"Monks, whenever for a monk whose body is calm, who is happy, the mind becomes concentrated, at that time the enlightenment factor of concentration is aroused in the monk; at that time the monk develops the enlightenment factor of concentration;at that time the enlightenment factor of concentration goes to fulfilment through development for the monk. He becomes one who thoroughly looks on with equanimity at the mind thus concentrated.

"Monks, whenever a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated, at that time the enlightenment factor of equanimity is aroused in the monk; at that time the monk develops the enlightenment factor of equanimity; at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk.

"When the seven enlightenment factors have been thus developed, monks, when they have been thus cultivated, seven fruits and seven benefits are to be expected. What are the seven fruits and seven benefits? He attains final liberating knowledge early in this very life. If he does not attain final liberating knowledge early in this very life, then he attains final liberating knowledge at the time of death. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna in the interval. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna in the interval, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna after the interval. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna in the interval, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna after the interval, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna without exertion. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna in the interval, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna after the interval, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna without exertion, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna through exertion. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna in the interval, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna after the interval, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna without exertion, if with the utter elimination of the five lower mental fetters he does not become an attainer of final nibbāna through exertion, then with the utter elimination of the five lower mental fetters he becomes an upstream-goer heading toward the Akaniṭṭha realm. When the seven factors of enlightenment have been thus developed, monks, when they have been thus cultivated, these seven fruits and seven benefits are to be expected." The third.

4. The Discourse on the Cloth

185. On one occasion the venerable Sāriputta was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. There the venerable Sāriputta addressed the monks: "Friends, monks!" "Friend!" those monks replied to the venerable Sāriputta. The venerable Sāriputta said:

"There are these seven factors of enlightenment, friends. Which seven? The enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture,

the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity - these, friends, are the seven factors of enlightenment. Of these seven factors of enlightenment, friends, with whatever factor of enlightenment I wish to dwell in the earlier period of the day, with that factor of enlightenment I dwell in the earlier period of the day; with whatever factor of enlightenment I wish to dwell in the noon period of the day, with that factor of enlightenment I dwell in the noon period of the day; with whatever factor of enlightenment I wish to dwell in the afternoon period of the day, with that factor of enlightenment I dwell in the afternoon period of the day. If, friends, the enlightenment factor of mindfulness is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me, and when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.' Etc. If, friends, the enlightenment factor of equanimity is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me, and when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.'

"Just as, friends, there might be a clothes-chest full of cloths of various colours belonging to a king or a king's chief minister. Whatever suit of garments he might wish to wear in the earlier period of the day, that very suit of garments he would wear in the earlier period of the day; whatever suit of garments he might wish to wear in the noon period of the day, that very suit of garments he would wear in the noon period of the day; whatever suit of garments he might wish to wear in the afternoon period of the day, that very suit of garments he would wear in the afternoon period of the day. So too, friends, of these seven factors of enlightenment, with whatever factor of enlightenment I wish to dwell in the earlier period of the day, with that factor of enlightenment I dwell in the earlier period of the day; with whatever factor of enlightenment I wish to dwell in the noon period of the day, with that factor of enlightenment I dwell in the noon period of the day; with whatever factor of enlightenment I wish to dwell in the afternoon period of the day, with that factor of enlightenment I dwell in the afternoon period of the day. If, friends, the enlightenment factor of mindfulness is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me, and when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.' Etc. If, friends, the enlightenment factor of equanimity is thus for me, it is 'immeasurable' for me, it is 'thoroughly undertaken' for me, and when it remains I understand 'it remains.' If it passes away for me, I understand 'it passes away for me with this as condition.'" The fourth.

5. The Discourse on the Monk

186. At Sāvatthī. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One: "'Factors of enlightenment, factors of enlightenment', venerable sir, is said. In what way, venerable sir, are they called 'factors of enlightenment'?" "They lead to enlightenment, monk, therefore they are called 'factors of enlightenment'. Here, monk, one develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release.

For one developing these seven factors of enlightenment, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' They lead to enlightenment, monk, therefore they are called 'factors of enlightenment'." The fifth.

6. The Discourse on Kuṇḍaliya

187. On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, in the Deer Park. Then the wandering ascetic Kuṇḍaliya approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One.Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Kuṇḍaliya said this to the Blessed One: "I, Master Gotama, am one who resorts to parks, one who frequents assemblies. This, Master Gotama, is my practice after the meal, having eaten the morning meal - I walk about and wander from park to park, from pleasure grove to pleasure grove. There I see some ascetics and brahmins speaking talk for the benefit of release from their own doctrines and for the benefit of reproaching others - 'But with what benefit does Master Gotama dwell?'" "The Truth-finder, Kuṇḍaliya, dwells with the benefit of the fruit of true knowledge and liberation."

"But what mental states, Master Gotama, when developed and cultivated, fulfil true knowledge and liberation?" "The seven factors of enlightenment, Kuṇḍaliya, when developed and cultivated, fulfil true knowledge and liberation." "But what mental states, Master Gotama, when developed and cultivated, fulfil the seven factors of enlightenment?" "The four establishments of mindfulness, Kuṇḍaliya, when developed and cultivated, fulfil the seven factors of enlightenment." "But what mental states, Master Gotama, when developed and cultivated, fulfil the four establishments of mindfulness?" "The three kinds of good conduct, Kuṇḍaliya, when developed and cultivated, fulfil the four establishments of mindfulness." "But what mental states, Master Gotama, when developed and cultivated, fulfil the three kinds of good conduct?" "Restraint of the faculties, Kuṇḍaliya, when developed and cultivated, fulfils the three kinds of good conduct."

"And how, Kuṇḍaliya, is restraint of the faculties developed, how is it cultivated so that it fulfils the three kinds of good conduct? Here, Kuṇḍaliya, a monk, having seen a visible form with the eye, does not covet what is agreeable, does not become elated, does not generate lust. His body is steady and his mind is steady, internally well-established and well-liberated. But having seen a visible form with the eye that is disagreeable, he does not become ashamed, with unestablished mind, with undepressed mind, with unmalevolent heart. His body is steady and his mind is steady, internally well-established and well-liberated.

"Furthermore, Kuṇḍaliya, a monk, having heard a sound with the ear... etc...Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... etc... having cognised a mental phenomenon with the mind, does not covet what is agreeable, does not become elated, does not generate lust. His body is steady and his mind is steady, internally

well-established and well-liberated. But having cognised a mental phenomenon with the mind that is disagreeable, he does not become ashamed, with unestablished mind, with undepressed mind, with unmalevolent heart. His body is steady and his mind is steady, internally well-established and well-liberated.

"Since, Kuṇḍaliya, for a monk, having seen a visible form with the eye, regarding agreeable and disagreeable visible forms, the body is stable, the mind is stable, internally well-established, well-liberated. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental phenomenon with the mind, regarding agreeable and disagreeable mental phenomena, the body is stable, the mind is stable, internally well-established, well-liberated. Thus developed, Kuṇḍaliya, restraint of the faculties, thus cultivated, fulfils the three kinds of good conduct.

"And how, Kuṇḍaliya, are the three kinds of good conduct developed, how are they cultivated, so that they fulfil the four establishments of mindfulness? Here, Kuṇḍaliya, a monk, having abandoned bodily misconduct, develops bodily good conduct; having abandoned verbal misconduct, develops good verbal conduct; having abandoned mental misconduct, develops good mental conduct. Thus developed, Kuṇḍaliya, the three kinds of good conduct, thus cultivated, fulfil the four establishments of mindfulness.

"And how, Kuṇḍaliya, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? Here, Kuṇḍaliya, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus developed, Kuṇḍaliya, the four establishments of mindfulness, thus cultivated, fulfil the seven factors of enlightenment.

"And how, Kuṇḍaliya, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? Here, Kuṇḍaliya, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release... etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, Kuṇḍaliya, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation."

When this was said, the wandering ascetic Kuṇḍaliya said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that those with good eyesight might see visible forms; so too, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The sixth.

7. The Discourse on the Pinnacle Building

188. "Just as, monks, whatever rafters there are of a pinnacle building, all of them slant towards the pinnacle, slope towards the pinnacle, incline towards the pinnacle; so too, monks, a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna.

And how, monks, does a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The seventh.

8. The Discourse on Upavāna

189. On one occasion the venerable Upavāna and the venerable Sāriputta were dwelling at Kosambī in Ghosita's park. Then the venerable Sāriputta, in the evening, having emerged from seclusion, approached the venerable Upavāna; having approached, he exchanged friendly greetings with the venerable Upavāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the venerable Sāriputta said this to the venerable Upavāna -

"Would, friend Upavāna, a monk know 'Through my own wise attention, the seven factors of enlightenment have been thus thoroughly undertaken by me, leading to comfortable abiding'?" "A monk would know, friend Sāriputta, 'Through my own wise attention, the seven factors of enlightenment have been thus thoroughly undertaken by me, leading to comfortable abiding.'"

"Friend, when a monk is undertaking the enlightenment factor of mindfulness, he understands 'My mind is well liberated, my sloth and torpor are well removed, my restlessness and remorse are well disciplined, my energy is aroused, I attend with interest, and not sluggishly.' Etc. Friend, when a monk is undertaking the enlightenment factor of equanimity, he understands 'My mind is well liberated, my sloth and torpor are well removed, my restlessness and remorse are well disciplined, my energy is aroused, I attend with interest, and not sluggishly.' Thus, friend Sāriputta, a monk would know 'Through my own wise attention, the seven factors of enlightenment have been thus thoroughly undertaken by me, leading to comfortable abiding.'" The eighth.

9. The First Discourse on the Arisen

190. "Monks, these seven factors of enlightenment, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment which, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One." The ninth.

10. The Second Discourse on the Arisen

191. "Monks, these seven factors of enlightenment, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment which, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline." The tenth.

The Mountain Chapter is the first.

Its summary:

> Himalaya, Body, Morality, Cloth, Monk, and Earring-wearer;
> Peak and Upavāna, Arisen, the other two.

2. The Chapter on the Sick

1. The Discourse on Living Beings

192. "Just as, monks, whatever living beings prepare the four postures - walking at the proper time, standing at the proper time, sitting at the proper time, lying down at the proper time, all of them in dependence on earth, established upon earth, thus prepare these four postures; so too, monks, a monk, based upon morality, established upon morality, develops the seven factors of enlightenment, cultivates the seven factors of enlightenment.

"And how, monks, does a monk, based upon morality, established upon morality, develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk, based upon morality, established upon morality, develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The first.

2. The First Discourse on the Simile of the Sun

193. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; so too, monks, for a monk, for the arising of the seven factors of enlightenment, this is the forerunner, this is the advanced sign, that is to say - good friendship. For a monk with good friends, monks, this is to be expected - he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment.

"And how, monks, does a monk with good friends develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon

dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The second.

3. The Second Discourse on the Simile of the Sun

194. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn; so too, monks, for a monk, for the arising of the seven factors of enlightenment, this is the forerunner, this is the advanced sign, that is to say - wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment.

"And how, monks, does a monk accomplished in wise attention develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The third.

4. The First Discourse on the Sick

195. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the venerable Mahākassapa was dwelling in the Pippali Cave, sick, afflicted, severely ill. Then the Blessed One, in the evening, having emerged from seclusion, approached the venerable Mahākassapa; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the venerable Mahākassapa -

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

"These seven factors of enlightenment, Kassapa, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna. Which seven? The enlightenment factor of mindfulness, Kassapa, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. Etc. The enlightenment factor of equanimity, Kassapa, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Kassapa, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna." "Truly, Blessed One, they are factors of enlightenment; truly, Fortunate One, they are factors of enlightenment."

This is what the Blessed One said. Pleased, the venerable Mahākassapa delighted in the Blessed One’s words. And the venerable Mahākassapa recovered from that illness. And that illness of the venerable Mahākassapa was thus abandoned. The fourth.

5. The Second Discourse on the Sick

196. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the venerable Mahāmoggallāna was dwelling on the Mount Vulture Peak, sick, afflicted, severely ill. Then the Blessed One, in the evening, having emerged from seclusion, approached the venerable Mahāmoggallāna; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the venerable Mahāmoggallāna -

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

"These seven factors of enlightenment, Moggallāna, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna. Which seven? The enlightenment factor of mindfulness, Moggallāna, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. Etc. The enlightenment factor of equanimity, Moggallāna, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Moggallāna, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna." "Truly, Blessed One, they are factors of enlightenment; truly, Fortunate One, they are factors of enlightenment."

This is what the Blessed One said. Pleased, the venerable Mahāmoggallāna delighted in the Blessed One’s words. And the venerable Mahāmoggallāna recovered from that illness. And that illness of the venerable Mahāmoggallāna was thus abandoned.The fifth.

6. The Third Discourse on the Sick

197. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Blessed One was sick, afflicted, severely ill. Then the venerable Mahācunda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.To the venerable Mahācunda seated to one side, the Blessed One said this: "Let the factors of enlightenment occur to you, Cunda."

"These seven factors of enlightenment, venerable sir, have been rightly proclaimed by the Blessed One, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna. Which seven? The enlightenment factor of mindfulness, venerable sir, has been rightly proclaimed by the Blessed One, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. Etc. The enlightenment factor of equanimity, venerable sir, has been rightly proclaimed by the Blessed One, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, venerable sir, have been rightly proclaimed by the Blessed One, developed and cultivated; they lead to direct knowledge, to enlightenment, to Nibbāna." "Truly, Cunda, factors of enlightenment; truly, Cunda, factors of enlightenment."

This is what the venerable Cunda said. The Teacher approved. And the Blessed One recovered from that illness. And that illness of the Blessed One was thus abandoned. The sixth.

7. The Discourse on Going to the Far Shore

198. "Monks, these seven factors of enlightenment, when developed and cultivated, lead to going from the near shore to the far shore. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment which, when developed and cultivated, lead to going from the near shore to the far shore."

> "Few are those among human beings, those people going to the far shore;
> And this other generation just runs along the shore.
>
> "But those who practise in accordance with the Teaching, in the Teaching well proclaimed;
> Those people will go beyond, the realm of Death so hard to cross.
>
> "Having abandoned the dark phenomenon, the wise one should develop the bright;
> Having come from home to homelessness, in seclusion where delight is hard.
>
> "There one should wish for delight, having abandoned sensual pleasures, one who owns nothing;
> The wise one should purify oneself of the mental defilements of the mind.
>
> "Those whose minds are rightly well developed in the factors of enlightenment;
> Who delight in the relinquishment of grasping, by non-clinging;
> Those who have eliminated the mental corruptions, brilliant, they are quenched in the world." The seventh.

8. The Discourse on Failed

199. "For whomsoever, monks, the seven factors of enlightenment have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, the seven factors of enlightenment have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - for whomsoever, monks, these seven factors of enlightenment have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, these seven factors of enlightenment have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering." The eighth.

9. The Discourse on the Noble

200. "Monks, these seven factors of enlightenment, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of

enlightenment which, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering." The ninth.

10. The Discourse on Disenchantment

201. "Monks, these seven factors of enlightenment, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna." The tenth.

The Sick Chapter is the second.

Its summary:

> Living beings, two on the simile of the sun, the sick - three others;
> Going to the far shore, missed, noble, and for disenchantment.

3. The Chapter about Udāyi

1. The Discourse on Enlightenment

202. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One:

"'Factors of enlightenment, factors of enlightenment', venerable sir, is said. In what way, venerable sir, are they called 'factors of enlightenment'?" "They lead to enlightenment, monk, therefore they are called 'factors of enlightenment'. Here, monk, one develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. They lead to enlightenment, monk, therefore they are called 'factors of enlightenment'." The first.

2. The Discourse on the Teaching of the Factors of Enlightenment

203. "I will teach you, monks, the seven factors of enlightenment; listen to that. And what, monks, are the seven factors of enlightenment? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven factors of enlightenment." The second.

3. The Discourse on What is Fit to be Placed

204. "Monks, through frequently attending to mental phenomena that are a basis for sensual lust, unarisen sensual desire arises, and arisen sensual desire leads to increase and expansion. Monks, through frequently attending to mental phenomena that are a basis for anger, unarisen anger arises, and arisen anger leads to increase and expansion. Monks, through frequently attending to mental phenomena that are a basis for sloth and torpor, unarisen sloth and torpor arises, and arisen sloth and torpor leads to increase and expansion. Monks, through frequently attending to mental phenomena that are a basis for restlessness and remorse, unarisen restlessness and remorse arises, and arisen restlessness and remorse leads to

increase and expansion. Monks, through frequently attending to mental phenomena that are a basis for sceptical doubt, unarisen sceptical doubt arises, and arisen sceptical doubt leads to increase and expansion.

"Monks, through frequently attending to mental phenomena that are a basis for the enlightenment factor of mindfulness, the unarisen enlightenment factor of mindfulness arises, and the arisen enlightenment factor of mindfulness goes to fulfilment through development. Etc. Monks, through frequently attending to mental phenomena that are a basis for the enlightenment factor of equanimity, the unarisen enlightenment factor of equanimity arises, and the arisen enlightenment factor of equanimity goes to fulfilment through development." The third.

4. The Discourse on Unwise Attention

205. "Monks, for one attending unwisely, unarisen sensual desire arises, and arisen sensual desire leads to increase and expansion; unarisen anger arises, and arisen anger leads to increase and expansion; unarisen sloth and torpor arises, and arisen sloth and torpor leads to increase and expansion; unarisen restlessness and remorse arises, and arisen restlessness and remorse leads to increase and expansion; unarisen sceptical doubt arises, and arisen sceptical doubt leads to increase and expansion; the unarisen enlightenment factor of mindfulness does not arise, and the arisen enlightenment factor of mindfulness ceases. Etc. the unarisen enlightenment factor of equanimity does not arise, and the arisen enlightenment factor of equanimity ceases.

But, monks, for one attending wisely, unarisen sensual desire does not arise, and arisen sensual desire is abandoned; unarisen anger does not arise, and arisen anger is abandoned; unarisen sloth and torpor does not arise, and arisen sloth and torpor is abandoned; unarisen restlessness and remorse does not arise, and arisen restlessness and remorse is abandoned; unarisen sceptical doubt does not arise, and arisen sceptical doubt is abandoned.

"The unarisen enlightenment factor of mindfulness arises, and the arisen enlightenment factor of mindfulness goes to fulfilment through development. Etc. the unarisen enlightenment factor of equanimity arises, and the arisen enlightenment factor of equanimity goes to fulfilment through development." The fourth.

5. The Discourse on Non-Decline

206. "I will teach you, monks, seven conditions preventing decline; listen to that. And what, monks, are the seven conditions preventing decline? That is to say - the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - these, monks, are the seven conditions preventing decline." The fifth.

6. The Discourse on the Elimination of Craving

207. "Monks, whatever path, whatever practice leads to the elimination of craving, develop that path, develop that practice. And what, monks, is the path, and what is the practice that leads to the elimination of craving? That is to say - the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the

enlightenment factor of equanimity." When this was said, the venerable Udāyī said this to the Blessed One: "How, venerable sir, are the seven factors of enlightenment developed, how are they cultivated, so that they lead to the elimination of craving?"

"Here, Udāyī, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will. For him developing the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will, craving is abandoned. With the abandoning of craving, action is abandoned. With the abandoning of action, suffering is abandoned, etc. he develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will. For him developing the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will, craving is abandoned; with the abandoning of craving, action is abandoned. With the abandoning of action, suffering is abandoned. Thus indeed, Udāyī, through the elimination of craving comes the elimination of action, through the elimination of action comes the elimination of suffering." The sixth.

7. The Discourse on the Cessation of Craving

208. "Monks, whatever path, whatever practice leads to the cessation of craving, develop that path, develop that practice. And what, monks, is the path, and what is the practice that leads to the cessation of craving? That is to say - the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity. And how, monks, are the seven factors of enlightenment developed, how are they cultivated, so that they lead to the cessation of craving?

"Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the seven factors of enlightenment, thus cultivated, lead to the cessation of craving." The seventh.

8. The Discourse on What is Conducive to Penetration

209. "I will teach you, monks, the path conducive to penetration; listen to that. And what, monks, is the path conducive to penetration? That is to say - the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity." When this was said, the venerable Udāyī said this to the Blessed One: "How, venerable sir, are the seven factors of enlightenment developed, how are they cultivated, so that they lead to penetration?"

"Here, Udāyī, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will. He, with a mind developed through the enlightenment factor of mindfulness, pierces and breaks through the

mass of greed never before pierced, never before broken through; he pierces and breaks through the mass of hate never before pierced, never before broken through; he pierces and breaks through the mass of delusion never before pierced, never before broken through, etc. he develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, extensive, exalted, immeasurable, free from ill-will. He, with a mind developed through the enlightenment factor of equanimity, pierces and breaks through the mass of greed never before pierced, never before broken through; he pierces and breaks through the mass of hate never before pierced, never before broken through; he pierces and breaks through the mass of delusion never before pierced, never before broken through. Thus developed, Udāyī, the seven factors of enlightenment, thus cultivated, lead to penetration." The eighth.

9. The Discourse on One Thing

210. "I do not, monks, perceive any other single phenomenon which, when thus developed and cultivated, leads to the abandoning of phenomena subject to mental fetters, as do, monks, the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity. And how, monks, are the seven factors of enlightenment developed, how are they cultivated, so that they lead to the abandoning of phenomena subject to mental fetters?

"Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the seven factors of enlightenment, thus cultivated, lead to the abandoning of phenomena subject to mental fetters.

"And what, monks, are phenomena subject to mental fetters? The eye, monks, is a phenomenon subject to mental fetters. Here these shackles of mental fetters and clamps arise, etc. The tongue is a phenomenon subject to mental fetters. Here these shackles of mental fetters and clamps arise, etc. The mind is a phenomenon subject to mental fetters. Here these shackles of mental fetters and clamps arise. These are called, monks, phenomena subject to mental fetters." The ninth.

10. The Discourse on Udāyi

211. On one occasion the Blessed One was dwelling among the Sumbhas at Setaka, a town of the Sumbhas. Then the venerable Udāyī approached the Blessed One, etc. Seated to one side, the venerable Udāyī said this to the Blessed One:

"Wonderful, venerable sir, marvellous, venerable sir! How great is my affection and respect and shame and moral fear towards the Blessed One, venerable sir. For I, venerable sir, formerly being a householder, had no regard for the Teaching, had no regard for the monastic community. Considering affection and respect and shame and moral fear towards the Blessed One, I went forth from the home life into homelessness. To me the Blessed One expounded the Teaching - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... etc. such is perception... such are activities... such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.'

"Having gone to an empty house, turning over and over these five aggregates of clinging, I directly knew as it really is: 'This is suffering'; I directly knew as it really is: 'This is the origin of suffering'; I directly knew as it really is: 'This is the cessation of suffering'; I directly knew as it really is: 'This is the practice leading to the cessation of suffering.' The Teaching has been fully realised by me, venerable sir, and the path has been attained by me; which, when developed and cultivated by me, will lead one dwelling thus and thus to that state, so that I - 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being' - I shall understand.

"The enlightenment factor of mindfulness has been attained by me, venerable sir, which, when developed and cultivated by me, will lead one dwelling thus and thus to that state, so that I - 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being' - I shall understand... etc. The enlightenment factor of equanimity has been attained by me, venerable sir, which, when developed and cultivated by me, will lead one dwelling thus and thus to that state, so that I - 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being' - I shall understand. This path has been attained by me, venerable sir, which, when developed and cultivated by me, will lead one dwelling thus and thus to that state, so that I - 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being' - I shall understand."

"Good, good, Udāyī! This indeed is the path attained by you, Udāyī, which, when developed and cultivated by you, will lead one dwelling thus and thus to that state, so that you - 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being' - you shall understand." The tenth.

The Udāyī Chapter is the third.

Its summary:

> For enlightenment, the Teaching, states, unwise and non-decline;
> Elimination, cessation, penetration, one teaching, with Udāyī.

4. The Chapter on the Mental Hindrances

1. The First Discourse on the Wholesome

212. "Whatever mental states, monks, are wholesome, connected with the wholesome, on the side of the wholesome, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states. For a diligent monk, monks, this is to be expected -he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment.

"And how, monks, does a diligent monk develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion,

based upon cessation, maturing in release. Thus, monks, a diligent monk develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The first.

2. The Second Discourse on the Wholesome

213. "Whatever mental states, monks, are wholesome, connected with the wholesome, on the side of the wholesome, all of them are rooted in wise attention, converge in wise attention; wise attention is declared the foremost among those mental states. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment.

"And how, monks, does a monk accomplished in wise attention develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The second.

3. The Discourse on Mental impurities

214. "Monks, there are these five impurities of gold, by which impurities impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work. Which five? Iron, monks, is an impurity of gold, by which impurity impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work. Copper, monks, is an impurity of gold, by which impurity impure gold, etc. Lead, monks, is an impurity of gold, etc. Tin, monks, is an impurity of gold, etc. Silver, monks, is an impurity of gold, by which impurity impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work. These, monks, are the five impurities of gold, by which impurities impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work.

"So too, monks, there are these five impurities of the mind, by which impurities impure mind is neither soft nor wieldy, nor luminous and is brittle, and does not rightly become concentrated for the elimination of mental corruptions. Which five? Sensual desire, monks, is an impurity of the mind, by which impurity impure mind is neither soft nor wieldy, nor luminous and is brittle, and does not rightly become concentrated for the elimination of mental corruptions, etc. These, monks, are the five impurities of the mind, by which impurities impure mind is neither soft nor wieldy, nor luminous and is brittle, and does not rightly become concentrated for the elimination of mental corruptions." The third.

4. The Discourse on Non-Impurities

215. "Monks, these seven factors of enlightenment are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation. Which seven? The enlightenment factor of mindfulness, monks, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. Etc. The enlightenment

factor of equanimity, monks, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. These, monks, are the seven factors of enlightenment which are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation." The fourth.

5. The Discourse on Unwise Attention

216. "Monks, for one attending unwisely, unarisen sensual desire arises, and arisen sensual desire leads to increase and expansion; unarisen anger arises, and arisen anger leads to increase and expansion; unarisen sloth and torpor arises, and arisen sloth and torpor leads to increase and expansion; unarisen restlessness and remorse arises, and arisen restlessness and remorse leads to increase and expansion; unarisen sceptical doubt arises, and arisen sceptical doubt leads to increase and expansion." The fifth.

6. The Discourse on Wise Attention

217. "But, monks, for one attending wisely, the unarisen enlightenment factor of mindfulness arises, and the arisen enlightenment factor of mindfulness goes to fulfilment through development. Etc. the unarisen enlightenment factor of equanimity arises, and the arisen enlightenment factor of equanimity goes to fulfilment through development." The sixth.

7. The Discourse on Higher Intelligence

218. "Monks, these seven factors of enlightenment, when developed and cultivated, lead to non-decline of higher intelligence. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity. These, monks, are the seven factors of enlightenment which, when developed and cultivated, lead to non-decline of higher intelligence." The seventh.

8. The Discourse on Obstructions and Mental Hindrances

219. "Monks, these five are obstructions, mental hindrances, impurities of the mind, weakeners of wisdom. Which five? Sensual desire, monks, is an obstruction, a mental hindrance, an impurity of the mind, a weakener of wisdom. Anger, monks, is an obstruction, a mental hindrance, an impurity of the mind, a weakener of wisdom. Sloth and torpor, monks, is an obstruction, a mental hindrance, an impurity of the mind, a weakener of wisdom. Restlessness and remorse, monks, is an obstruction, a mental hindrance, an impurity of the mind, a weakener of wisdom. Sceptical doubt, monks, is an obstruction, a mental hindrance, an impurity of the mind, a weakener of wisdom. These, monks, are the five obstructions, mental hindrances, impurities of the mind, weakeners of wisdom.

"Monks, these seven factors of enlightenment are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation. Which seven? The enlightenment factor of mindfulness, monks, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. Etc. The enlightenment

factor of equanimity, monks, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. These, monks, are the seven factors of enlightenment which are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation.

"Monks, whenever a noble disciple, having given attention, having reflected, having collected together with the whole mind, listens to the Teaching, lending an ear, for him the five mental hindrances are not present at that time. The seven factors of enlightenment at that time go to fulfilment through development.

"Which five mental hindrances are not present at that time?The mental hindrance of sensual desire is not present at that time, the mental hindrance of anger is not present at that time, the mental hindrance of sloth and torpor is not present at that time, the mental hindrance of restlessness and remorse is not present at that time, the mental hindrance of sceptical doubt is not present at that time. For him the five mental hindrances are not present at that time.

"Which seven factors of enlightenment at that time go to fulfilment through development? The enlightenment factor of mindfulness at that time goes to fulfilment through development. Etc. The enlightenment factor of equanimity at that time goes to fulfilment through development. These seven factors of enlightenment at that time go to fulfilment through development. Monks, whenever a noble disciple, having given attention, having reflected, having collected together with the whole mind, listens to the Teaching, lending an ear, for him the five mental hindrances are not present at that time. These seven factors of enlightenment at that time go to fulfilment through development." The eighth.

9. The Discourse on the Tree

220. "There are, monks, great trees with small seeds and large bodies that climb over trees, by which trees, having been climbed over, lie broken and shattered, fallen down. And what, monks, are those great trees with small seeds and large bodies that climb over trees, by which trees, having been climbed over, lie broken and shattered, fallen down? The holy fig tree, the banyan tree, the wave-leafed fig tree, the glamorous fig tree, the marsh fig tree, the wood-apple tree - these, monks, are those great trees with small seeds and large bodies that climb over trees, by which trees, having been climbed over, lie broken and shattered, fallen down. So too, monks, here a certain son of good family, having left behind whatever sensual pleasures, has gone forth from the home life into homelessness, he lies broken and shattered, fallen down, by such sensual pleasures or by those even more wicked than that.

"Monks, these five are obstructions, mental hindrances, that climb over the mind, weakeners of wisdom. Which five? Sensual desire, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Anger, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Sloth and torpor, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Restlessness and remorse, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Sceptical doubt, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener

of wisdom. These, monks, are the five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom.

"Monks, these seven factors of enlightenment are without obstruction, without hindrance, do not climb over the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation. Which seven? The enlightenment factor of mindfulness, monks, is without obstruction, without hindrance, does not climb over the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. Etc. The enlightenment factor of equanimity, monks, is without obstruction, without hindrance, does not climb over the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. These, monks, are the seven factors of enlightenment which are without obstruction, without hindrance, do not climb over the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation." The ninth.

10. The Discourse on the Mental Hindrances

221. "Monks, these five mental hindrances are blinding, removing vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna. Which five? The mental hindrance of sensual desire, monks, is blinding, removing vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna. The mental hindrance of anger, monks, etc. the mental hindrance of sloth and torpor, monks, the mental hindrance of restlessness and remorse, monks, the mental hindrance of sceptical doubt, monks, is blinding, removing vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna. These, monks, are the five mental hindrances that are blinding, removing vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna.

"Monks, these seven factors of enlightenment are giving vision, giving knowledge, for the full understanding of wisdom, not connected with vexation, leading to Nibbāna. Which seven? The enlightenment factor of mindfulness, monks, is giving vision, giving knowledge, for the full understanding of wisdom, not connected with vexation, leading to Nibbāna. Etc. The enlightenment factor of equanimity, monks, is giving vision, giving knowledge, for the full understanding of wisdom, not connected with vexation, leading to Nibbāna. These, monks, are the seven factors of enlightenment that are giving vision, giving knowledge, for the full understanding of wisdom, not connected with vexation, leading to Nibbāna." The tenth.

The Hindrances Chapter is the fourth.

Its summary:

> Two on wholesome and mental defilements, two on wise and full understanding;
> Obstructions, mental hindrances, tree, and mental hindrances - these are ten.

5. The Chapter on the Universal Monarch

1. The Discourse on Discrimination

222. At Sāvatthī. "Whatever ascetics or brahmins, monks, in the past abandoned the three discriminations, all of them did so because of having developed and cultivated the seven factors of enlightenment. Whatever ascetics or brahmins, monks, in the future will abandon the three discriminations, all of them will do so because of having developed and cultivated the seven factors of enlightenment. Whatever ascetics or brahmins, monks, at present abandon the three discriminations, all of them do so because of having developed and cultivated the seven factors of enlightenment. Which seven factors of enlightenment? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity. Whatever ascetics or brahmins, monks, in the past abandoned the three discriminations, etc. will abandon, etc. abandon, all of them do so because of having developed and cultivated these same seven factors of enlightenment." The first.

2. The Discourse on the Universal Monarch

223. "Monks, with the manifestation of a wheel-turning monarch, there is the manifestation of seven treasures. Which seven? There is the manifestation of the wheel treasure, there is the manifestation of the elephant treasure, there is the manifestation of the horse treasure, there is the manifestation of the jewel treasure, there is the manifestation of the woman treasure, there is the manifestation of the householder treasure, there is the manifestation of the adviser treasure. Monks, with the manifestation of a wheel-turning monarch, there is the manifestation of these seven treasures.

"Monks, with the manifestation of the Truth-finder, the Worthy One, the Perfectly Enlightened One, there is the manifestation of seven enlightenment factor treasures. Which seven? There is the manifestation of the treasure of the enlightenment factor of mindfulness, etc. There is the manifestation of the treasure of the enlightenment factor of equanimity. Monks, with the manifestation of the Truth-finder, the Worthy One, the Perfectly Enlightened One, there is the manifestation of these seven enlightenment factor treasures." The second.

3. The Discourse on Māra

224. "I will teach you, monks, the path that crushes Māra's army; listen to that. And what, monks, is the path that crushes Māra's army? That is to say - the seven factors of enlightenment. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - this, monks, is the path that crushes Māra's army." The third.

4. The Discourse on the Unwise

225. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One: "'Unwise, an idiot, unwise, an idiot', venerable sir, is said. In what way, venerable sir, is one called 'unwise, an idiot'?" "Because of undevelopment and lack of cultivation of the seven factors of enlightenment, monk, one is called 'unwise, an idiot'. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - Because of undevelopment and lack of cultivation of these seven factors of enlightenment, monk, one is called 'unwise, an idiot'." The fourth.

5. The Discourse on the Wise

226. "'Wise, not an idiot, wise, not an idiot', venerable sir, is said. In what way, venerable sir, is one called 'wise, not an idiot'?" "Because of having developed and cultivated the seven factors of enlightenment, monk, one is called 'wise, not an idiot'. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - Because of having developed and cultivated these seven factors of enlightenment, monk, one is called 'wise, not an idiot'." The fifth.

6. The Discourse on the Poor

227. "'Poor, poor', venerable sir, is said. In what way, venerable sir, is one called 'poor'?" "Because of undevelopment and lack of cultivation of the seven factors of enlightenment, monk, one is called 'poor'. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - Because of undevelopment and lack of cultivation of these seven factors of enlightenment, monk, one is called 'poor'." The sixth.

7. The Discourse on the Not Poor

228. "'Not poor, not poor', venerable sir, is said. In what way, venerable sir, is one called 'not poor'?" "Because of having developed and cultivated the seven factors of enlightenment, monk, one is called 'not poor'. Which seven? The enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity - Because of having developed and cultivated these seven factors of enlightenment, monk, one is called 'not poor'." The seventh.

8. The Discourse on the Sun

229. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn. So too, monks, for a monk, for the arising of the seven factors of enlightenment, this is the forerunner, this is the advanced sign, that is to say - good friendship. For a monk with good friends, monks, this is to be expected - he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment. And how, monks, does a monk with good friends develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The eighth.

9. The Discourse on the Internal Factor

230. "Taking an internal factor into account, monks, I do not perceive any other single factor for the arising of the seven factors of enlightenment, as does, monks - wise attention. For a monk accomplished in wise attention, monks, this is to be expected - he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment. And how, monks, does a monk accomplished in wise attention develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of

equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk accomplished in wise attention develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The ninth.

10. The Discourse on the External Factor

231. "Taking an external factor into account, monks, I do not perceive any other single factor for the arising of the seven factors of enlightenment, as does - monks, good friendship. For a monk with good friends, monks, this is to be expected -he will develop the seven factors of enlightenment, he will cultivate the seven factors of enlightenment. And how, monks, does a monk with good friends develop the seven factors of enlightenment, cultivate the seven factors of enlightenment? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk with good friends develops the seven factors of enlightenment, cultivates the seven factors of enlightenment." The tenth.

The Wheel-Turning Monarch Chapter is the fifth.

Its summary:

> Discrimination, wheel-turning monarch, Māra, unwise and with wisdom;
> Poor and not poor, with sun and factor - these are ten.

6. The Chapter on Discussions

1. The Discourse on Nutriment

232. At Sāvatthī. "I will teach you, monks, the nutriment and non-nutriment for the five mental hindrances and the seven factors of enlightenment; listen to that. And what, monks, is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire? There is, monks, the sign of the beautiful. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire.

"And what, monks, is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger? There is, monks, the sign of aversion. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger.

"And what, monks, is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor? There is, monks, discontent, lethargy, yawning, drowsiness after a meal, and sluggishness of mind. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor.

"And what, monks, is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse? There is, monks, non-appeasement of mind. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse.

"And what, monks, is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt? There are, monks, mental states that are grounds for sceptical doubt. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness? There are, monks, mental states that are grounds for the enlightenment factor of mindfulness. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena? There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, inferior and superior mental states, mental states with dark and bright counterparts. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy? There is, monks, the element of instigation, the element of persistence, the element of exertion. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture? There are, monks, mental states that are the basis for the enlightenment factor of rapture. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity? There is, monks, tranquillity of body, tranquillity of consciousness. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration? There is, monks, the sign of serenity, the sign

of non-distraction. Frequently giving wise attention to them -this is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration.

"And what, monks, is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity? There are, monks, mental states that are the basis for the enlightenment factor of equanimity. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity.

"And what, monks, is the non-nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire? There is, monks, the sign of foulness. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire.

"And what, monks, is the non-nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger? There is, monks, the liberation of mind through friendliness. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger.

"And what, monks, is the non-nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor? There is, monks, the element of instigation, the element of persistence, the element of exertion. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor.

"And what, monks, is the non-nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse? There is, monks, appeasement of mind. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse.

"And what, monks, is the non-nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt? There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, inferior and superior mental states, mental states with dark and bright counterparts. Frequently giving wise attention to them -this is the non-nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness? There are, monks, mental states that are grounds for the enlightenment factor of mindfulness. Therein, frequent inattention -

this is the non-nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the fulfilment through development of the arisen enlightenment factor of mindfulness.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena? There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, inferior and superior mental states, mental states with dark and bright counterparts. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the fulfilment through development of the arisen enlightenment factor of investigation of phenomena.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy? There is, monks, the element of instigation, the element of persistence, the element of exertion. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of energy, or for the fulfilment through development of the arisen enlightenment factor of energy.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture? There are, monks, mental states that are the basis for the enlightenment factor of rapture. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of rapture, or for the fulfilment through development of the arisen enlightenment factor of rapture.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity? There is, monks, tranquillity of body, tranquillity of consciousness. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the fulfilment through development of the arisen enlightenment factor of tranquillity.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration? There is, monks, the sign of serenity, the sign of non-distraction. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of concentration, or for the fulfilment through development of the arisen enlightenment factor of concentration.

"And what, monks, is the non-nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity? There are, monks, mental states that are the basis for the enlightenment factor of equanimity. Therein, frequent inattention - this is the non-nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the fulfilment through development of the arisen enlightenment factor of equanimity." The first.

2. The Discourse on the Method

233. Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvatthī for almsfood. Then those monks had this thought: "It is still very early to walk for almsfood in Sāvatthī. What if we were to approach the park of the heterodox wandering ascetics?"

Then those monks approached the park of the heterodox wandering ascetics;having approached, they exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, they sat down to one side. To those monks seated to one side, the heterodox wandering ascetics said this:

"The ascetic Gotama, friends, expounds the Teaching thus to his disciples:'Come, monks, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, develop the seven factors of enlightenment as they really are.' We too, friends, expound the Teaching thus to our disciples: 'Come, friends, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, develop the seven factors of enlightenment as they really are.' Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say - regarding expounding the Teaching or regarding instruction?"

Then those monks neither approved nor rejected what those heterodox wandering ascetics had said; without approving or rejecting, they rose from their seats and left- "We shall understand the meaning of this statement in the Blessed One’s presence." Then those monks, having walked for almsfood in Sāvatthī, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One:

"Here we, venerable sir, having dressed in the earlier period of the day, taking our bowls and robes, entered Sāvatthī for almsfood. Then this occurred to us, venerable sir - 'It is still very early to walk for almsfood in Sāvatthī. What if we were to approach the park of the heterodox wandering ascetics?' Then we, venerable sir, approached the park of the heterodox wandering ascetics; having approached, we exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, we sat down to one side. When we were seated to one side, venerable sir, the heterodox wandering ascetics said this to us:

'The ascetic Gotama, friends, expounds the Teaching thus to his disciples: "Come, monks, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, develop the seven factors of enlightenment as they really are." We too, friends, expound the Teaching thus to our disciples: 'Come, friends, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, develop the seven factors of enlightenment as they really are.' Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say - regarding expounding the Teaching or regarding instruction?"

"Then we, venerable sir, neither approved nor rejected what those heterodox wandering ascetics had said; without approving or rejecting, we rose from our seats and left- 'We shall understand the meaning of this statement in the Blessed One’s presence.'"

"Monks, heterodox wandering ascetics who speak thus should be told thus -'But is there, friend, a method by which method the five mental hindrances become ten, and the seven factors of enlightenment become fourteen?' Thus asked, monks, heterodox wandering ascetics will not be able to explain, and furthermore they will fall into vexation. What is the reason for this? Because, monks, it is not within their domain. "I do not see anyone, 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, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here."

"And what, monks, is the method by which method the five mental hindrances become ten? Whatever, monks, is sensual desire internally, that too is a mental hindrance; whatever is sensual desire externally, that too is a mental hindrance. 'The mental hindrance of sensual desire' - thus indeed this goes into the recitation. By this method too, that becomes twofold. Whatever, monks, is anger internally, that too is a mental hindrance; whatever is anger externally, that too is a mental hindrance. 'The mental hindrance of anger' - thus indeed this goes into the recitation. By this method too, that becomes twofold. Whatever, monks, is sloth, that too is a mental hindrance; whatever is torpor, that too is a mental hindrance. 'The mental hindrance of sloth and torpor' - thus indeed this goes into the recitation. By this method too, that becomes twofold. Whatever, monks, is restlessness, that too is a mental hindrance; whatever is remorse, that too is a mental hindrance. 'The mental hindrance of restlessness and remorse' - thus indeed this goes into the recitation. By this method too, that becomes twofold. Whatever, monks, is sceptical doubt regarding internal phenomena, that too is a mental hindrance; whatever is sceptical doubt regarding external phenomena, that too is a mental hindrance. 'The mental hindrance of sceptical doubt' - thus indeed this goes into the recitation. By this method too, that becomes twofold. This, monks, is the method by which method the five mental hindrances become ten.

"And what, monks, is the method by which method the seven factors of enlightenment become fourteen? Whatever, monks, is mindfulness regarding internal phenomena, that too is the enlightenment factor of mindfulness; whatever is mindfulness regarding external phenomena, that too is the enlightenment factor of mindfulness. 'The enlightenment factor of mindfulness' - thus indeed this goes into the recitation. By this method too, that becomes twofold.

"Whatever, monks, one investigates with wisdom regarding internal phenomena, examines, and commits to thorough inquiry, that too is the enlightenment factor of investigation of phenomena; whatever one investigates with wisdom regarding external phenomena, examines, and commits to thorough inquiry, that too is the enlightenment factor of investigation of phenomena. 'The enlightenment factor of investigation of phenomena' - thus indeed this goes into the recitation. By this method too, that becomes twofold.

"Whatever, monks, is bodily energy, that too is the enlightenment factor of energy; whatever is mental energy, that too is the enlightenment factor of energy. 'Enlightenment factor of energy' - thus indeed this goes into the recitation.By this method too, that becomes twofold.

"Whatever, monks, is rapture with applied and sustained thought, that too is the enlightenment factor of rapture; whatever is rapture without applied and sustained thought, that too is the enlightenment factor of rapture. 'Enlightenment factor of rapture' - thus indeed this goes into the recitation. By this method too, that becomes twofold.

"Whatever, monks, is tranquillity of body, that too is the enlightenment factor of tranquillity; whatever is tranquillity of consciousness, that too is the enlightenment factor of tranquillity. 'Enlightenment factor of tranquillity' - thus indeed this goes into the recitation. By this method too, that becomes twofold.

"Whatever, monks, is concentration with applied and sustained thought, that too is the enlightenment factor of concentration; whatever is concentration without applied and sustained thought, that too is the enlightenment factor of concentration. 'Enlightenment factor of concentration' - thus indeed this goes into the recitation.By this method too, that becomes twofold.

"Whatever, monks, is equanimity regarding internal phenomena, that too is the enlightenment factor of equanimity; whatever is equanimity regarding external phenomena, that too is the enlightenment factor of equanimity. 'Enlightenment factor of equanimity' - thus indeed this goes into the recitation. By this method too, that becomes twofold. This, monks, is the method by which method the seven factors of enlightenment become fourteen." The second.

3. The Discourse on Fire

234. Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvatthī for almsfood.

"Monks, heterodox wandering ascetics who speak thus should be told thus -'At the time, friend, when the mind is sluggish, for which factors of enlightenment is it not the right time for development, and for which factors of enlightenment is it the right time for development? And at the time, friend, when the mind is agitated, for which factors of enlightenment is it not the right time for development, and for which factors of enlightenment is it the right time for development?' Thus asked, monks, heterodox wandering ascetics will not be able to explain, and furthermore they will fall into vexation. What is the reason for this? Because, monks, it is not within their domain.

"I do not see anyone, 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, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here.

"Monks, whenever the mind is sluggish, it is not the right time for the development of the enlightenment factor of tranquillity, it is not the right time for the development of the enlightenment factor of concentration, it is not the right time for the development of the enlightenment factor of equanimity. What is the reason for this? Monks, a sluggish mind is difficult to arouse by these mental states.

"Just as, monks, a man might wish to kindle a small fire.If he were to throw in wet grass, throw in wet cow-dung, throw in wet wood, blow on it with water-laden air, and scatter dust over it; would that man be able to kindle a small fire?""No, venerable Sir."

"So too, monks, whenever the mind is sluggish, it is not the right time for the development of the enlightenment factor of tranquillity, it is not the right time for the development of the enlightenment factor of concentration, it is not the right time for the development of the enlightenment factor of equanimity. What is the reason for this? Monks, a sluggish mind is difficult to arouse by these mental states.

"But monks, whenever the mind is sluggish, it is the right time for the development of the enlightenment factor of investigation of phenomena, it is the right time for the development of the enlightenment factor of energy, it is the right time for the development of the enlightenment factor of rapture. What is the reason for this? Monks, a sluggish mind is easy to arouse by these mental states.

"Just as, monks, a man might wish to kindle a small fire.If he were to throw in dry grass, throw in dry cow-dung, throw in dry wood, blow on it with his mouth, and not scatter dust over it; would that man be able to kindle a small fire?""Yes, venerable sir."

"So too, monks, whenever the mind is sluggish, it is the right time for the development of the enlightenment factor of investigation of phenomena, it is the right time for the development of the enlightenment factor of energy, it is the right time for the development of the enlightenment factor of rapture. What is the reason for this? Monks, a sluggish mind is easy to arouse by these mental states.

"Monks, whenever the mind is agitated, it is not the right time for the development of the enlightenment factor of investigation of phenomena, it is not the right time for the development of the enlightenment factor of energy, it is not the right time for the development of the enlightenment factor of rapture. What is the reason for this? Monks, an agitated mind is difficult to calm by these mental states.

"Just as, monks, a man might wish to extinguish a great mass of fire.He might throw in dry grass there, might throw in dry cow-dung, might throw in dry wood, might give it breath from his mouth, and might not scatter dust over it; is that man able to extinguish that great mass of fire?" "No, venerable Sir."

"So too, monks, whenever the mind is agitated, it is not the right time for the development of the enlightenment factor of investigation of phenomena, it is not the right time for the development of the enlightenment factor of energy, it is not the right time for the development of the enlightenment factor of rapture. What is the reason for this? Monks, an agitated mind is difficult to calm by these mental states.

"But monks, whenever the mind is agitated, it is the right time for the development of the enlightenment factor of tranquillity, it is the right time for the development of the enlightenment factor of concentration, it is the right time for the development of the enlightenment factor of equanimity. What is the reason for this? An agitated mind, monks, is easy to calm with these mental states.

"Just as, monks, a man might wish to extinguish a great mass of fire.If he were to throw in wet grass, throw in wet cow-dung, throw in wet wood, blow on it with water-laden air, and scatter dust over it; is that man able to extinguish that great mass of fire?" "Yes, venerable sir."

"So too, monks, whenever the mind is agitated, it is the right time for the development of the enlightenment factor of tranquillity, it is the right time for the development of the enlightenment factor of concentration, it is the right time for the development of the enlightenment factor of equanimity. What is the reason for this? An agitated mind, monks, is easy to calm with these mental states.But mindfulness, monks, I say is useful everywhere." The third.

4. The Discourse on Accompanied by Friendliness

235. On one occasion the Blessed One was dwelling among the Koliyans, where there was a town of the Koliyans named Haliddavasana. Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Haliddavasana for almsfood. Then those monks had this thought: "It is still very early to walk for almsfood in Haliddavasana. What if we were to approach the park of the heterodox wandering ascetics?"

Then those monks approached the park of the heterodox wandering ascetics;having approached, they exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, they sat down to one side. To those monks seated to one side, the heterodox wandering ascetics said this:

"The ascetic Gotama, friends, expounds the Teaching thus to his disciples:'Come, monks, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, dwell having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. Dwell having pervaded one direction with a mind accompanied by compassion, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by compassion, extensive, exalted, limitless, without enmity, without ill-will. Dwell having pervaded one direction with a mind accompanied by altruistic joy, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by altruistic joy, extensive, exalted, limitless, without enmity, without ill-will. Dwell having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.'

We too, friends, expound the Teaching thus to our disciples:'Come, friends, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, dwell having pervaded one direction with a mind accompanied by friendliness, etc. with a mind accompanied by compassion... with a mind accompanied by altruistic joy... dwell having pervaded one direction with a mind accompanied by equanimity,

likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.' Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say - regarding expounding the Teaching or regarding instruction?"

Then those monks neither approved nor rejected what those heterodox wandering ascetics had said. Without approving or rejecting, they rose from their seats and left- "We shall understand the meaning of this statement in the Blessed One's presence." Then those monks, having walked for almsfood in Haliddavasana, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One:

"Here we, venerable sir, having dressed in the earlier period of the day, taking our bowls and robes, entered Haliddavasana for almsfood. Then this occurred to us, venerable sir - 'It is still very early to walk for almsfood in Haliddavasana. What if we were to approach the park of the heterodox wandering ascetics?'"

"Then we, venerable sir, approached the park of the heterodox wandering ascetics; having approached, we exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, we sat down to one side. When we were seated to one side, venerable sir, those heterodox wandering ascetics said this to us -

"The ascetic Gotama, friends, expounds the Teaching thus to his disciples: 'Come, monks, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, dwell having pervaded one direction with a mind accompanied by friendliness... etc. with a mind accompanied by compassion... with a mind accompanied by altruistic joy... dwell having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.'

We too, friends, expound the Teaching thus to our disciples: 'Come, friends, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, dwell having pervaded one direction with a mind accompanied by friendliness, etc. with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. dwell having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.' Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say, regarding expounding the Teaching or regarding instruction?"

Then we, venerable sir, neither approved nor rejected what those heterodox wandering ascetics had said; without approving or rejecting, we rose from our seats and left- 'We shall understand the meaning of this statement in the Blessed One’s presence.'

"Monks, heterodox wandering ascetics who speak thus should be told thus -'How, friend, is the liberation of mind through friendliness developed, what is its destination, what is its highest, what is its fruit, what is its final goal? How, friend, is the liberation of mind through compassion developed, what is its destination, what is its highest, what is its fruit, what is its final goal? How, friend, is the liberation of mind through altruistic joy developed, what is its destination, what is its highest, what is its fruit, what is its final goal? How, friend, is the liberation of mind through equanimity developed, what is its destination, what is its highest, what is its fruit, what is its final goal?' Thus asked, monks, heterodox wandering ascetics will not be able to explain, and furthermore they will fall into vexation. What is the reason for this? Because, monks, it is not within their domain. "I do not see anyone, 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, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here."

"And how, monks, is the liberation of mind through friendliness developed, what is its destination, what is its highest, what is its fruit, what is its final goal? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by friendliness, etc. He develops the enlightenment factor of equanimity accompanied by friendliness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. If he wishes 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive. If he wishes 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive. If he wishes 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive. If he wishes 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive. If he wishes 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware, or else he enters upon and dwells in the beautiful deliverance. I say the liberation of mind through friendliness has beauty as its highest, monks, for a monk with wisdom here who has not penetrated to a further liberation.

"And how, monks, is the liberation of mind through compassion developed, what is its destination, what is its highest, what is its fruit, what is its final goal? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by compassion, etc. He develops the enlightenment factor of equanimity accompanied by compassion, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. If he wishes 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. If he wishes 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware. Or else, with the complete transcendence of perceptions of fine-material form, with the passing away

of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite', he enters upon and dwells in the plane of infinite space. I say the liberation of mind through compassion has the plane of infinite space as its highest, monks, for a monk with wisdom here who has not penetrated to a further liberation.

"And how, monks, is the liberation of mind through altruistic joy developed, what is its destination, what is its highest, what is its fruit, what is its final goal? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by altruistic joy, etc. He develops the enlightenment factor of equanimity accompanied by altruistic joy, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. If he wishes 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. If he wishes 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware. Or else, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite', he enters upon and dwells in the plane of infinite consciousness. I say the liberation of mind through altruistic joy has the plane of infinite consciousness as its highest, monks, for a monk with wisdom here who has not penetrated to a further liberation.

"And how, monks, is the liberation of mind through equanimity developed, what is its destination, what is its highest, what is its fruit, what is its final goal? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity accompanied by equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. If he wishes 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive. If he wishes 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive. If he wishes 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive. If he wishes 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive. If he wishes 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware. Or else, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing', he enters upon and dwells in the plane of nothingness. I say the liberation of mind through equanimity has the plane of nothingness as its highest, monks, for a monk with wisdom here who has not penetrated to a further liberation." The fourth.

5. The Discourse to Saṅgārava

236. At Sāvatthī. Then the brahmin Saṅgārava approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Saṅgārava said this to the Blessed One:

"What, Master Gotama, is the cause, what is the condition, whereby sometimes sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied? But what, Master Gotama, is the cause, what is the condition, whereby sometimes sacred verses that have not been studied for a long time come to mind, how much more those that have been studied?"

"At the time, brahmin, when one dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time one does not know and does not see one's own welfare as it really is, at that time one does not know and does not see the welfare of others as it really is, at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Just as, brahmin, a bowl of water mixed with lac or turmeric or indigo or crimson. There a man with good eyesight, reviewing his own facial reflection, would not know and would not see it as it really is. So too, brahmin, whenever one dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not understand as it really is the escape from arisen sensual lust, at that time one does not know and does not see one's own welfare as it really is, the welfare of others etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, whenever one dwells with a mind pervaded by anger, overcome by anger, and does not understand as it really is the escape from arisen anger, at that time one does not know and does not see one's own welfare as it really is, the welfare of others etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Just as, brahmin, a bowl of water heated by fire, boiling, producing hot steam.There a man with good eyesight, reviewing his own facial reflection, would not know and would not see it as it really is. So too, brahmin, whenever one dwells with a mind pervaded by anger, overcome by anger, and does not understand as it really is the escape from arisen anger, at that time one does not know and does not see one's own welfare as it really is, the welfare of others at that time etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, whenever one dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and does not understand as it really is the escape from arisen sloth and torpor, at that time one does not know and does not see one's own welfare as it really is, the welfare of others etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Just as, brahmin, a bowl of water covered over with moss and aquatic plants.There a man with good eyesight, reviewing his own facial reflection, would not know and

would not see it as it really is. So too, brahmin, whenever one dwells with a mind pervaded by sloth and torpor, overcome by sloth and torpor, and does not understand as it really is the escape from arisen sloth and torpor, at that time one does not know and does not see one's own welfare as it really is, the welfare of others etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, whenever he dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and he does not understand as it really is the escape from arisen restlessness and remorse, at that time he does not know and see as it really is his own welfare, nor the welfare of others, etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Just as, brahmin, a bowl of water stirred by the wind, agitated, swaying, producing waves. There a man with good eyesight, reviewing his own facial reflection, would not know and would not see it as it really is. So too, brahmin, whenever he dwells with a mind pervaded by restlessness and remorse, overcome by restlessness and remorse, and he does not understand as it really is the escape from arisen restlessness and remorse, at that time he does not know and see as it really is his own welfare, nor the welfare of others, etc. at that time one does not know and does not see the welfare of both as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Furthermore, brahmin, whenever he dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and he does not understand as it really is the escape from arisen sceptical doubt, at that time he does not know and see as it really is his own welfare, nor the welfare of others, etc. nor the welfare of both, etc. sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied.

"Just as, brahmin, a bowl of water turbid, stirred up, become muddy, placed in darkness. There a man with good eyesight, reviewing his own facial reflection, would not know and would not see it as it really is. So too, brahmin, whenever he dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and he does not understand as it really is the escape from arisen sceptical doubt, at that time he does not know and see as it really is his own welfare, nor the welfare of others at that time he does not know and see as it really is, nor the welfare of both at that time he does not know and see as it really is; sacred verses that have been studied for a long time do not come to mind, how much more those that have not been studied. This, brahmin, is the cause, this is the condition, whereby sometimes even sacred verses long rehearsed do not come to mind, how much less those not rehearsed.

"But at the time, brahmin, when he does not dwell with a mind pervaded by sensual lust, nor overcome by sensual lust, and he understands as it really is the escape from arisen sensual lust, at that time he knows and sees as it really is his own welfare, at

that time he knows and sees as it really is the welfare of others, at that time he knows and sees as it really is the welfare of both; even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Just as, brahmin, a bowl of water unmixed with lac or turmeric or indigo or crimson. There a man with good eyesight, reviewing his own facial reflection, would know and see as it really is. So too, brahmin, whenever he does not dwell with a mind pervaded by sensual lust, nor overcome by sensual lust, and he understands as it really is the escape from arisen sensual lust, etc.

"Furthermore, brahmin, whenever he does not dwell with a mind pervaded by anger, nor overcome by anger, and he understands as it really is the escape from arisen anger, at that time he knows and sees as it really is his own welfare, nor the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Just as, brahmin, a bowl of water not heated by fire, not boiling, not producing hot water, there a man with good eyesight, reviewing his own facial reflection, would know and see as it really is. So too, brahmin, whenever he does not dwell with a mind pervaded by anger, nor overcome by anger, and he understands as it really is the escape from arisen anger, at that time he knows and sees as it really is his own welfare, nor the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Furthermore, brahmin, whenever he does not dwell with a mind pervaded by sloth and torpor, nor overcome by sloth and torpor, and he understands as it really is the escape from arisen sloth and torpor, at that time he knows and sees as it really is his own welfare, nor the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Just as, brahmin, a bowl of water not covered over by moss and aquatic plants.There a man with good eyesight, reviewing his own facial reflection, would know and see as it really is. So too, brahmin, whenever one does not dwell with a mind pervaded by sloth and torpor, not overcome by sloth and torpor, and understands as it really is the escape from arisen sloth and torpor, at that time one knows and sees as it really is one's own welfare, and the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Furthermore, brahmin, whenever one does not dwell with a mind pervaded by restlessness and remorse, not overcome by restlessness and remorse, and understands as it really is the escape from arisen restlessness and remorse, at that time one knows and sees as it really is one's own welfare, and the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Just as, brahmin, a bowl of water not stirred by the wind, not agitated, not swaying, not producing waves. There a man with good eyesight, reviewing his own facial reflection, would know and see as it really is. So too, brahmin, whenever one does not dwell with a mind pervaded by restlessness and remorse, not overcome by restlessness and remorse, and understands as it really is the escape from arisen

restlessness and remorse, at that time one knows and sees as it really is one's own welfare, and the welfare of others, etc. nor the welfare of both, etc. even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Furthermore, brahmin, whenever one does not dwell with a mind pervaded by sceptical doubt, not overcome by sceptical doubt, and understands as it really is the escape from arisen sceptical doubt, at that time one knows and sees as it really is one's own welfare, at that time one knows and sees as it really is the welfare of others; at that time one knows and sees as it really is the welfare of both;even sacred verses long not rehearsed come to mind, how much more those rehearsed.

"Just as, brahmin, a bowl of water clear, bright, unsullied, placed in the light.There a man with good eyesight, reviewing his own facial reflection, would know and see as it really is. So too, brahmin, whenever one does not dwell with a mind pervaded by sceptical doubt, not overcome by sceptical doubt, and understands as it really is the escape from arisen sceptical doubt, at that time one knows and sees as it really is one's own welfare, at that time one knows and sees as it really is the welfare of others, at that time one knows and sees as it really is the welfare of both; even sacred verses long not rehearsed come to mind, how much more those rehearsed. This, brahmin, is the cause, this is the condition, whereby sometimes even sacred verses not recited for a long time come to mind, how much more those that have been recited.

"These seven factors of enlightenment, brahmin, are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation. Which seven? The enlightenment factor of mindfulness, brahmin, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. Etc. The enlightenment factor of equanimity, brahmin, is without obstruction, without hindrance, is not an impurity of the mind; when developed and cultivated, it leads to the realisation of the fruit of true knowledge and liberation. These, brahmin, are the seven factors of enlightenment which are without obstruction, without hindrance, are not impurities of the mind; when developed and cultivated, they lead to the realisation of the fruit of true knowledge and liberation." When this was said, the brahmin Saṅgārava said this to the Blessed One: "Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The Discourse on Fearlessness

237. Thus have I heard. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak. Then Prince Abhaya approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Prince Abhaya said this to the Blessed One: "Pūraṇa Kassapa, venerable sir, says thus - 'There is no cause, there is no condition for not knowing, for not seeing. Without cause, without condition, there is not knowing, not seeing. There is no cause, there is no condition for knowledge, for vision. Without cause, without condition, there is knowledge, vision.' What does the Blessed One say about this?" "There is, prince, a cause, there is a condition for not knowing, for not seeing. With cause, with

condition, there is not knowing, not seeing. There is, prince, a cause, there is a condition for knowledge, for vision. With cause, with condition, there is knowledge, vision."

"But what, venerable sir, is the cause, what is the condition for not knowing, for not seeing? How is there with cause, with condition, not knowing, not seeing?" "At the time, prince, when one dwells with a mind pervaded by sensual lust, overcome by sensual lust, and does not know, does not see as it really is the escape from arisen sensual lust - this too, prince, is the cause, this is the condition for not knowing, for not seeing. Thus too with cause, with condition, there is not knowing, not seeing.

"Furthermore, prince, whenever one dwells with a mind pervaded by anger, overcome by anger... etc. pervaded by sloth and torpor... pervaded by restlessness and remorse... one dwells with a mind pervaded by sceptical doubt, overcome by sceptical doubt, and does not know, does not see as it really is the escape from arisen sceptical doubt - this too, prince, is the cause, this is the condition for not knowing, for not seeing. Thus too with cause, with condition, there is not knowing, not seeing."

"What is the name of this exposition of the Teaching, venerable sir?""These are called mental hindrances, prince." "Truly, Blessed One, they are mental hindrances; truly, Fortunate One, they are mental hindrances! Even overcome by just one mental hindrance, venerable sir, one would not know, would not see as it really is, what then to say of the five mental hindrances?

"But what, venerable sir, is the cause, what is the condition for knowledge and vision? How is there knowledge and vision with cause, with condition?""Here, prince, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He, with a mind developed through the enlightenment factor of mindfulness, knows and sees as it really is - this too, prince, is the cause, this is the condition for knowledge and vision. Thus too with cause, with condition, there is knowledge and vision.

"Furthermore, prince, a monk... etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He, with a mind developed through the enlightenment factor of equanimity, knows and sees as it really is - this too, prince, is the cause, this is the condition for knowledge and vision. Thus with cause, with condition, there is knowledge and vision."

"What is the name of this exposition of the Teaching, venerable sir?""These, prince, are called the factors of enlightenment." "Truly, Blessed One, they are factors of enlightenment; truly, Fortunate One, they are factors of enlightenment! Even possessed of just one factor of enlightenment, venerable sir, one would know and see as it really is, what then to say of seven factors of enlightenment? Whatever bodily fatigue and mental fatigue I had while climbing Mount Vulture Peak, venerable sir, that has been subsided, and the Teaching has been fully realised by me." The sixth.

The Discussion Chapter is the sixth.

Its summary:

Nutriment, exposition, fire, friendliness, and with Saṅgārava;
Abhaya asked a question, on Mount Vulture Peak.

7. The Chapter on In-and-Out Breathing

1. The Discourse on the Great Fruit of Bones

238. At Sāvatthī. "The perception of a skeleton, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. He develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, is of great fruit and great benefit."

The Discourse on a Certain Fruit

"When the perception of a skeleton, monks, has been developed and cultivated, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, etc. He develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

The Discourse on Great Benefit

"The perception of a skeleton, monks, when developed and cultivated, leads to great benefit. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that it leads to great benefit? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, etc. He develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, leads to great benefit."

The Discourse on Freedom from Bondage

"The perception of a skeleton, monks, when developed and cultivated, leads to great freedom from bondage. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that it leads to great freedom from bondage? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, etc. He develops the enlightenment factor of equanimity

accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, leads to great freedom from bondage."

The Discourse on Religious Emotion

"The perception of a skeleton, monks, when developed and cultivated, leads to great religious emotion. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that it leads to great religious emotion? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, etc. He develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, leads to great religious emotion."

The Discourse on Comfortable Abiding

"The perception of a skeleton, monks, when developed and cultivated, leads to great comfortable abiding. And how, monks, is the perception of a skeleton developed, how is it cultivated, so that it leads to great comfortable abiding? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of a skeleton, etc. He develops the enlightenment factor of equanimity accompanied by the perception of a skeleton, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of a skeleton, thus cultivated, leads to great comfortable abiding." The first.

2. The Discourse on the Worm-Eaten

239. "The perception of worms, monks, when developed, etc. The second.

3. The Discourse on the Discoloured

240. "The perception of the discoloured, monks, etc. The third.

4. The Discourse on the Perforated

241. "Perception of the full of holes, monks, etc. The fourth.

5. The Discourse on the Bloated

242. "Perception of the bloated, monks, etc. The fifth.

6. The Discourse on Friendliness

243. "Friendliness, monks, when developed, etc. The sixth.

7. The Discourse on Compassion

244. "Compassion, monks, when developed, etc. The seventh.

8. The Discourse on Altruistic Joy

245. "Altruistic joy, monks, when developed, etc. The eighth.

9. The Discourse on Equanimity

246. "Equanimity, monks, when developed, etc. The ninth.

10. The Discourse on Breathing

247. "Mindfulness of breathing, monks, when developed, etc. The tenth.

The Breathing Chapter is the seventh.

Its summary:

> Skeleton, worms, discoloured, cut up, and bloated as the fifth;
> Friendliness, compassion, altruistic joy, equanimity, and with breathing - these are ten.

8. The Chapter on Cessation

1. The Discourse on Foulness

248. "Perception of foulness, monks, etc. The first.

2. The Discourse on Death

249. "Perception of death, monks, etc. The second.

3. The Discourse on Repulsiveness of Food

250. "The perception of repulsiveness in food, monks, etc. The third.

4. The Discourse on Discontent

251. "Perception of non-delight in the entire world, monks, etc. The fourth.

5. The Discourse on Impermanence

252. "The perception of impermanence, monks, etc. The fifth.

6. The Discourse on Suffering

253. "Perception of suffering in what is impermanent, monks, etc. The sixth.

7. The Discourse on Non-self

254. "Perception of non-self in what is suffering, monks, etc. The seventh.

8. The Discourse on Abandoning

255. "Perception of abandoning, monks, etc. The eighth.

9. The Discourse on Dispassion

256. "Perception of dispassion, monks, etc. The ninth.

10. The Discourse on Cessation

257. "The perception of cessation, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is the perception of cessation developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of cessation, etc. He develops the enlightenment factor of equanimity accompanied by

the perception of cessation, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of cessation, thus cultivated, is of great fruit and great benefit."

"When the perception of cessation, monks, has been developed and cultivated, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning. And how, monks, is the perception of cessation developed, how is it cultivated, so that one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of cessation, etc. He develops the enlightenment factor of equanimity accompanied by the perception of cessation, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of cessation, thus cultivated, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning."

"The perception of cessation, monks, when developed and cultivated, leads to great benefit, leads to great freedom from bondage, leads to great religious emotion, leads to great comfortable abiding. And how, monks, is the perception of cessation developed, how is it cultivated, so that it leads to great benefit, leads to great freedom from bondage, leads to great religious emotion, leads to great comfortable abiding? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by the perception of cessation, etc. He develops the enlightenment factor of equanimity accompanied by the perception of cessation, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the perception of cessation, thus cultivated, leads to great benefit, leads to great freedom from bondage, leads to great religious emotion, leads to great comfortable abiding." The tenth.

The Cessation Chapter is the eighth.

Its summary:

> Foulness, death, in food, repulsiveness, discontent;
> Impermanence, suffering, non-self, abandoning, dispassion, and cessation - these are ten.

9. The Chapter of the Ganges Consecutive Repetitions

1-12. The Discourse on the Ganges River and so on

258-269. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; so too, monks, a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops the enlightenment factor of mindfulness, etc. he develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc.

Thus, monks, a monk developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna."

The Ganges Repetition Chapter is the ninth.

Its summary:

> Six slanting from the east, and six slanting towards the ocean;
> These two sixes are twelve, by that the chapter is called.

10. The Chapter on Diligence

1-10. The Discourse on the Truth-finder and so on

270. "As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed" - this should be expanded.

The Chapter on Diligence is the tenth.

Its summary:

> Truth-finder, footprint, pinnacle, root, with core, jasmine;
> King, moon and sun, and cloth is the tenth stanza.

11. The Chapter on Strenuous Deeds

1-12. The Discourse on Power and so on

280. "Just as, monks, whatever activities requiring strength are done, etc.

The Deeds Requiring Strength Chapter is the eleventh.

Its summary:

> Power and seed and elephant, tree with pot and sow;
> With space and two clouds, boat, visitor, and river.

12. The Chapter on Searches

1-10. The Discourse Beginning with Searches

292. "There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life" - this should be expanded.

The Chapter on Searches is the twelfth.

Its summary:

> Search, discrimination, mental corruption, existence and suffering, three;
> Barrenness, stain, and trouble, feeling, craving, and with thirst.

13. The Chapter on the Mental Floods

1-8. The Discourse Beginning with Mental Floods

302. "Monks, there are these four mental floods. Which four? The mental flood of sensuality, the mental flood of existence, the mental flood of views, the mental flood of ignorance" - this should be expanded.

10. The Discourse on the Higher Fetters

311. At Sāvatthī. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, monks, the seven factors of enlightenment are to be developed. Which seven? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release, etc. he develops the enlightenment factor of equanimity, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, slanting towards Nibbāna, sloping towards Nibbāna, inclining towards Nibbāna. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, monks, a monk should develop these seven factors of enlightenment." The tenth.

The Flood Chapter is the thirteenth.

Its summary:

> Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
> Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

14. The Chapter of the Ganges Consecutive Repetitions Again

312-323. The Discourse Beginning with the Ganges River Again

The Chapter is the fourteenth.

Summary:

> Six slanting from the east, and six slanting towards the ocean;
> These two sixes are twelve, by that the chapter is called.

15. The Chapter on Diligence Again

324-333. The Discourse on the Truth-finder and so on

The fifteenth.

Summary:

> Truth-finder, footprint, pinnacle, root, with core, jasmine;
> King, moon and sun, and cloth is the tenth stanza.

16. The Chapter on Strenuous Deeds Again

334-345. The Discourse Beginning with Power Again

The sixteenth.

Summary:

> Power and seed and elephant, tree with pot and sow;
> With space and two clouds, boat, visitor, and river.

17. The Chapter on Searches Again

346-356. The Discourse Beginning with Searches Again

The Repeated Chapter on Searches is the seventeenth.

Summary:

> Search, discrimination, mental corruption, existence and suffering, three;
> Barrenness, stain, and trouble, feeling, craving, and with thirst.

18. The Chapter on the Mental Floods Again

357-366. The Discourse Beginning with Mental Floods Again

The Repeated Flood Chapter of the Connected Discourses on the Factors of Enlightenment is the eighteenth.

Summary:

> Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
> Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

The Connected Discourses on the Factors of Enlightenment is the second.

ABOUT THIS TRANSLATION

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

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