

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

2. The Collection of the Middle Length Discourses
(2. Majjhima Nikāya)

3. The Final Fifty Discourses (3. Uparipaṇṇāsapāḷi)

2. The Chapter on One by One (2. Anupadavaggo)

[MN 110-120, PTS 3.25-3.103]



PaliVerse

2. The Collection of the Middle Length Discourses

3. The Final Fifty Discourses

2. The Chapter on One by One

1. The Discourse on One by One as they Occurred

93. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, Sāriputta is wise; monks, Sāriputta is of great wisdom; monks, Sāriputta is of broad wisdom; monks, Sāriputta is of joyful wisdom; monks, Sāriputta is of swift wisdom; monks, Sāriputta is of sharp wisdom; monks, Sāriputta is of penetrative wisdom; monks, Sāriputta practises step-by-step insight into phenomena for a fortnight. Herein, monks, this is Sāriputta's step-by-step insight into phenomena.

94. "Here, monks, Sāriputta, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. And whatever mental states are in the first meditative absorption - applied thought and sustained thought and rapture and happiness and unified focus of mind, contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. And whatever mental states are in the second meditative absorption - internal confidence and rapture and happiness and unified focus of mind, contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the fading away of rapture, dwells equanimous,

mindful and fully aware, and experiences happiness with the body. That which the noble ones declare - 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. And whatever mental states are in the third meditative absorption - happiness and mindfulness and full awareness and unified focus of mind, contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one, those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. And whatever mental states are in the fourth meditative absorption - equanimity, neither-unpleasant-nor-pleasant feeling, non-reflective attention of the mind due to tranquillity, purity of mindfulness, and unified focus of mind; contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enters and dwells in the plane of infinite space. And whatever mental states are in the plane of infinite space - perception of the plane of infinite space and unified focus of mind; contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness. And whatever mental states are in the plane of infinite consciousness - perception of the plane of infinite consciousness and unified focus of mind; contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as

known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

"Furthermore, monks, Sāriputta, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' having attained the plane of nothingness, dwells. And whatever mental states are in the plane of nothingness - perception of the plane of nothingness and unified focus of mind, contact, feeling, perception, volition, consciousness, desire, decision, energy, mindfulness, equanimity, attention - those mental states of his are discerned one by one. Those mental states of his arise as known, continue as known, pass away as known. He thus understands: 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

95. "Furthermore, monks, Sāriputta, with the complete transcendence of the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. He emerges from that attainment mindful. Having emerged from that attainment mindful, he regards those mental states that are past, ceased, changed - 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is a further escape.' Through frequently practising that, there indeed is for him.

96. "Furthermore, monks, Sāriputta, with the complete transcendence of the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling. And having seen with wisdom, his mental corruptions are utterly eliminated. He emerges from that attainment mindful. Having emerged from that attainment mindful, he regards those mental states that are past, ceased, changed - 'Thus indeed these mental states, not having been, come into being; having been, they vanish.' He dwells unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers regarding those mental states. He understands: 'There is no further escape.' Through the cultivation of that, it indeed does not exist for him.

97. "Whatever, monks, one speaking rightly would say - 'One who has attained mastery, attained perfection in noble morality, one who has attained mastery, attained perfection in noble concentration, one who has attained mastery, attained perfection in noble wisdom, one who has attained mastery, attained perfection in noble liberation' - it is of Sāriputta indeed that one speaking rightly would say - 'One who has attained mastery, attained perfection in noble morality, one who has attained mastery, attained perfection in noble concentration, one who has attained mastery, attained perfection in noble wisdom, one who has attained mastery, attained perfection in noble liberation.' Whatever, monks, one speaking rightly would say - 'The Blessed One's son, legitimate, born from his mouth, born of the Teaching, created by the Teaching, heir to the Teaching, not an heir to worldly gain' - it is of

Sāriputta indeed that one speaking rightly would say - 'The Blessed One's son, legitimate, born from his mouth, born of the Teaching, created by the Teaching, heir to the Teaching, not an heir to worldly gain.' Sāriputta, monks, rightly keeps turning the unsurpassed wheel of the Teaching that was set in motion by the Truth-finder."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on Step by Step is concluded as first.

2. The Discourse on the Sixfold Purity

98. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Here, monks, a monk declares the final liberating knowledge - 'I understand: '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.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, a question should be asked - 'Friend, there are these four conventional expressions that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Which four? Claiming to have seen what has been seen, claiming to have heard what has been heard, claiming to have sensed what has been sensed, claiming to have cognised what has been cognised - these, friend, are the four conventional expressions that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. How knowing, how seeing does the venerable one's mind become liberated from the mental corruptions by non-clinging in regard to these four conventional expressions?' For a monk who has eliminated the mental corruptions, monks, who has lived the holy life, who has done what had to be done, who has laid down the burden, who has attained his own goal, who has utterly eliminated the fetters of existence, who is completely liberated through final knowledge, this is in conformity with the Teaching for the explanation - 'Regarding what is seen, friend, I dwell unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers. Regarding what is heard, friend, I... etc... Regarding what is sensed, friend, I... Regarding what is cognised, friend, I dwell unattracted, unrepelled, independent, unbound, free, unbound, with a mind rid of barriers. Thus knowing, friend, thus seeing, my mind is liberated from the mental corruptions by non-clinging in regard to these four conventional expressions.' That monk's words, monks, should be delighted in and given thanks for with 'Good!' Having delighted in and given thanks for his words with 'Good!', a further question should be asked.

99. "These five aggregates of clinging, friend, have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Which five? That is: the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - these, friend, are the five aggregates of clinging that have been rightly taught by that Blessed One, who knows and sees, the

Worthy One, the Perfectly Enlightened One. How knowing, how seeing does the venerable one's mind become liberated from the mental corruptions by non-clinging in regard to these five aggregates of clinging?' For a monk who has eliminated the mental corruptions, monks, who has lived the holy life, who has done what had to be done, who has laid down the burden, who has attained his own goal, who has utterly eliminated the fetters of existence, who is completely liberated through final knowledge, this is in conformity with the Teaching for the explanation - 'Having understood, friend, that matter is weak, subject to fading away, without comfort, whatever involvements and clingings regarding matter, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. Having understood, friend, that feeling... etc... Having understood, friend, that perception... Having understood, friend, that activities... Having understood, friend, that consciousness is weak, subject to fading away, without comfort, whatever involvements and clingings regarding consciousness, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. Thus knowing, friend, thus seeing, my mind is liberated from the mental corruptions by non-clinging in regard to these five aggregates of clinging.' That monk's words, monks, should be delighted in and given thanks for with 'Good!' Having delighted in and given thanks for his words with 'Good!', a further question should be asked.

100. 'These six elements, friend, have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. Which six? The solid element, the liquid element, the heat element, the air element, the space element, the consciousness element - these, friend, are the six elements that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. How knowing, how seeing does the venerable one's mind become liberated from the mental corruptions by non-clinging in regard to these six elements?' For a monk who has eliminated the mental corruptions, monks, who has lived the holy life, who has done what had to be done, who has laid down the burden, who has attained his own goal, who has utterly eliminated the fetters of existence, who is completely liberated through final knowledge, this is in conformity with the Teaching for the explanation - 'The solid element, friend, I did not approach as self, nor self as dependent on the solid element. Whatever involvements and clingings dependent on the solid element, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. The liquid element, friend, I... etc... the heat element, friend, I... the air element, friend, I... the space element, friend, I... the consciousness element, friend, I did not approach as self, nor self as dependent on the consciousness element. Whatever involvements and clingings dependent on the consciousness element, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. Thus knowing, friend, thus seeing, my mind is liberated from the mental corruptions by non-clinging in regard to these six

elements.' That monk's words, monks, should be delighted in and given thanks for with 'Good!' Having delighted in and given thanks for his words with 'Good!', a further question should be asked.

101. "These six internal and external sense bases, friend, have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. What are the six? Eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena - these, friend, are the six internal and external sense bases that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One. How knowing, how seeing does the venerable one's mind become liberated from the mental corruptions by non-clinging in regard to these six internal and external sense bases?' For a monk who has eliminated the mental corruptions, monks, who has lived the holy life, who has done what had to be done, who has laid down the burden, who has attained his own goal, who has utterly eliminated the fetters of existence, who is completely liberated through final knowledge, this is in conformity with the Teaching for the explanation - 'Regarding the eye, friend, regarding forms, regarding eye-consciousness, regarding mental phenomena to be cognised by eye-consciousness, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. Regarding the ear, friend, regarding sounds, regarding ear-consciousness... etc. Regarding the nose, friend, regarding odours, regarding nose-consciousness... Regarding the tongue, friend, regarding flavours, regarding tongue-consciousness... Regarding the body, friend, regarding tangible objects, regarding body-consciousness... Regarding the mind, friend, regarding mental phenomena, regarding mind-consciousness, regarding mental phenomena to be cognised by mind-consciousness, whatever desire, whatever lust, whatever delight, whatever craving, whatever involvements and clingings, mental standpoints, adherences and underlying tendencies - through their elimination, through dispassion, through cessation, through giving up, through relinquishment, I understand that my mind is liberated. Thus knowing, friend, thus seeing, my mind is liberated from the mental corruptions by non-clinging in regard to these six internal and external sense bases.' That monk's words, monks, should be delighted in and given thanks for with 'Good!' Having delighted in and given thanks for his words with 'Good!', a further question should be asked.

102. "But how knowing, how seeing does the venerable one have the underlying tendencies to I-making, mine-making, and conceit uprooted in regard to this conscious body and externally in regard to all signs?" For a monk who has eliminated the mental corruptions, monks, who has lived the holy life, who has done what had to be done, who has laid down the burden, who has attained his own goal, who has utterly eliminated the fetters of existence, who is completely liberated through final knowledge, this is in conformity with the Teaching for the explanation - "Formerly indeed, friend, when I was living the household life, I was a fool. To me the Truth-finder or a disciple of the Truth-finder expounded the Teaching. Having heard that Teaching, I gained faith in the Truth-finder. Endowed with that acquisition of faith, I considered thus - 'The household life is confinement, a path of dust; going forth is the

open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?"

"So I, friend, at a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, shaved off my hair and beard, put on ochre robes, and went forth from home into homelessness. Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, I abstained from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, I dwelt concerned for the welfare of all living beings. Having abandoned taking what is not given, I abstained from taking what is not given; taking only what is given, expecting only what is given, I dwelt in purity through non-stealing. Having abandoned unchaste conduct, I lived the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. Having abandoned false speech, I abstained from false speech; I spoke the truth, was devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, I abstained from divisive speech; having heard something here, I did not repeat it elsewhere to divide these people, nor having heard something elsewhere did I repeat it here to divide those people; thus I was one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, I was a speaker of words that create concord. Having abandoned harsh speech, I abstained from harsh speech; I spoke such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. Having abandoned idle chatter, I abstained from idle chatter; I spoke at the right time, spoke what is factual, spoke what is beneficial, spoke on the Teaching, spoke on the discipline; I spoke words worth treasuring, timely, reasonable, well-defined, connected with the goal.

"I abstained from damaging seed and plant life; I ate only one meal a day, abstaining from eating at night, abstaining from food at improper times. I abstained from watching dancing, singing, music and shows. I abstained from wearing garlands, using perfumes, cosmetics, ornaments and decorations. I abstained from high and luxurious beds. I abstained from accepting gold and silver; I abstained from accepting raw grain; I abstained from accepting raw meat; I abstained from accepting women and girls; I abstained from accepting male and female slaves; I abstained from accepting goats and sheep; I abstained from accepting fowl and swine; I abstained from accepting elephants, cattle, horses and mares; I abstained from accepting fields and land. I abstained from running messages and errands; I abstained from buying and selling; I abstained from using false weights, false metals, and false measures; I abstained from cheating, deceiving, fraud and crooked dealings; I abstained from cutting, killing, imprisoning, highway robbery, plunder and violence.

"I was content with a robe for tending the body, with almsfood for tending the belly. Wherever I went, I went having taken only these with me. Just as a winged bird, wherever it flies, flies with its wings as its only burden; just so indeed, friend; I was content with a robe for tending the body, with almsfood for tending the belly. Wherever I went, I went having taken only these with me. Endowed with this noble aggregate of morality, I experienced internally a blameless happiness.

103. He, having seen a form with the eye, was not one who grasps at signs, nor one who grasps at features. Since, if I were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon me, I proceeded to restrain it. I guarded the eye-faculty, I committed to restraint of the eye-faculty. 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 object with the mind, I was not one who grasps at signs, nor one who grasps at features. Since, if I were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon me, I proceeded to restrain it. I guarded the mind faculty, I committed to restraint of the mind faculty. I, endowed with this noble restraint of the faculties, experienced internally an untainted happiness.

I acted with full awareness when going forward and returning, I acted with full awareness when looking ahead and looking aside, I acted with full awareness when bending and stretching, I acted with full awareness when wearing the double robe, bowl and robes, I acted with full awareness when eating, drinking, chewing and tasting, I acted with full awareness when defecating and urinating, I acted with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

I, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, resorted to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. I, after the meal, having returned from my alms round, sat down, folding my legs crosswise, directing my body upright, having established mindfulness in front of me.

I, having abandoned covetousness in the world, dwelt with a mind free from covetousness; I purified the mind of covetousness. Having abandoned anger and malice, I dwelt with a mind free from ill-will, compassionate for the welfare of all living beings; I purified the mind of anger and malice. Having abandoned sloth and torpor, I dwelt free from sloth and torpor, perceiving light, mindful and fully aware; I purified the mind of sloth and torpor. Having abandoned restlessness and remorse, I dwelt unagitated, internally with a mind calmed; I purified the mind of restlessness and remorse. Having abandoned sceptical doubt, I dwelt as one who has crossed over doubt, without uncertainty regarding wholesome mental states; I purified the mind of sceptical doubt.

104. "He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... entered and dwelt in the fourth meditative absorption.

"When the mind was thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, I directed and inclined the mind towards the knowledge of the elimination of mental corruptions. 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'; I directly knew as it really is: 'These are the mental corruptions'; I directly knew as it really is: 'This is the origin of mental corruptions'; I directly knew as it really is: 'This is the cessation of mental corruptions'; I directly knew as it really is: 'This is the practice leading to the cessation of mental corruptions.' For me knowing thus, seeing thus, the mind became liberated from the mental corruption of sensuality, the mind became liberated from the mental corruption of existence, the mind became liberated from the mental corruption of ignorance. When liberated, there was the knowledge: 'Liberated.' I directly knew: '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.' Thus knowing, friend, thus seeing, the underlying tendencies to I-making, mine-making, and conceit have been uprooted in regard to this conscious body and externally in regard to all signs." "That monk's words, monks, should be delighted in and given thanks for with 'Good!' Having delighted in and given thanks for his words with 'Good!', he should be addressed thus - 'It is a gain for us, friend, it is well gained for us, that we see such a venerable fellow in the holy life.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Sixfold Purification is concluded as second.

3. The Discourse on the Good Person

105. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, the qualities of a good person and the qualities of a bad person. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, are the qualities of a bad person? Here, monks, a bad person has gone forth from a noble family. He considers thus: 'I have gone forth from a noble family, but these other monks have not gone forth from a noble family.' He, by that noble birth, exalts himself and scoffs at others. This, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by noble birth that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one has not gone forth from a noble family; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that noble birth neither exalts himself nor scoffs at others. This, monks, is a quality of a good person.

"Furthermore, monks, a bad person has gone forth from a great family... etc...has gone forth from a wealthy family... etc... has gone forth from a family of eminent wealth. He considers thus: 'I have gone forth from a family of eminent wealth, but these other monks have not gone forth from a family of eminent wealth.' He, by that eminent wealth, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by eminent wealth that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one has not gone forth from a family of eminent wealth; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that eminent wealth neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

106. "Furthermore, monks, a bad person is well-known and famous. He considers thus: 'I am well-known and famous, but these other monks are unknown, of little influence.' He, by that renown, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by renown that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not well-known and famous; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that renown neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He considers thus: 'I am an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick, but these other monks are not obtainers of the requisites of robes, almsfood, lodging and medicine for the sick.' He, by that material gain, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by material gain that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that material gain neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is very learned. He considers thus: 'I am very learned, but these other monks are not very learned.' He, by that great learning, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by great learning that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not very learned; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the

Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that great learning neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is an expert in monastic discipline. He considers thus: 'I am an expert in monastic discipline, but these other monks are not experts in monastic discipline.' He, by that expertise in monastic discipline, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by expertise in monastic discipline that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not an expert in monastic discipline; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that expertise in monastic discipline neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is one who is speaker of the Teaching. He considers thus: 'I am one who is speaker of the Teaching, but these other monks are not ones who are speakers of the Teaching.' He, by that being one who is speaker of the Teaching, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by being one who is speaker of the Teaching that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not one who is speaker of the Teaching; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that being one who is speaker of the Teaching neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

107. "Furthermore, monks, a bad person is a forest-dweller. He considers thus: 'I am indeed a forest-dweller, but these other monks are not forest-dwellers.' He, by that being a forest-dweller, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by being a forest-dweller that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not a forest-dweller; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that being a forest-dweller neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is a wearer of rag-robles. He considers thus: 'I am indeed a wearer of rag-robles, but these other monks are not wearers of rag-robles.' He, by that being a wearer of rag-robles, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by being a wearer of rag-robles that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not a wearer of rag-robles; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable

there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that being a wearer of rag-robos neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is an almsfood eater. He considers thus: 'I am indeed an almsfood eater, but these other monks are not almsfood eaters.' He, by that being an almsfood eater, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by being an almsfood eater that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not an almsfood eater; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that being an almsfood eater neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is a tree-root dweller. He considers thus: 'I am indeed a tree-root dweller, but these other monks are not tree-root dwellers.' He, by that tree-root dwelling, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by tree-root dwelling that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not a tree-root dweller; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that tree-root dwelling neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person is a cemetery dweller... etc... is an open-air dweller... is a sitter... is one who accepts any seat offered... is a one-session eater. He considers thus: 'I am indeed a one-session eater, but these other monks are not one-session eaters.' He, by that one-session eating, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'It is not by one-session eating that states of greed go to utter elimination, or states of hate go to utter elimination, or states of delusion go to utter elimination. Even if one is not a one-session eater; and he is practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, he is honourable there, he is praiseworthy there.' He, having made the practice itself his inner focus, by that one-session eating neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

108. "Furthermore, monks, a bad person, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He considers thus: 'I am an obtainer of the attainment of the first meditative absorption, but these other monks are not obtainers of the attainment of the first meditative absorption.' He, by that attainment of the first meditative absorption, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the first meditative absorption has been

declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the first meditative absorption neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person, with the subsiding of applied and sustained thought, enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc... the third meditative absorption... he enters and dwells in the fourth meditative absorption. He considers thus: 'I am an obtainer of the attainment of the fourth meditative absorption, but these other monks are not obtainers of the attainment of the fourth meditative absorption.' He, by that attainment of the fourth meditative absorption, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the fourth meditative absorption has been declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the fourth meditative absorption neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enters and dwells in the plane of infinite space. He considers thus: 'I am an obtainer of the attainment of the plane of infinite space, but these other monks are not obtainers of the attainment of the plane of infinite space.' He, by that attainment of the plane of infinite space, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the plane of infinite space has been declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the plane of infinite space neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness. He considers thus: 'I am an obtainer of the attainment of the plane of infinite consciousness, but these other monks are not obtainers of the attainment of the plane of infinite consciousness.' He, by that attainment of the plane of infinite consciousness, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the plane of infinite consciousness has been declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the plane of infinite consciousness neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enters and dwells in the plane of

nothingness. He considers thus: 'I am an obtainer of the attainment of the plane of nothingness, but these other monks are not obtainers of the attainment of the plane of nothingness.' He, by that attainment of the plane of nothingness, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the plane of nothingness has been declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the plane of nothingness neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a bad person, with the complete transcendence of the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. He considers thus: 'I am an obtainer of the attainment of the plane of neither-perception-nor-non-perception, but these other monks are not obtainers of the attainment of the plane of neither-perception-nor-non-perception.' He, by that attainment of the plane of neither-perception-nor-non-perception, exalts himself and scoffs at others. This too, monks, is a quality of a bad person. But a good person, monks, considers thus: 'Non-identification even with the attainment of the plane of neither-perception-nor-non-perception has been declared by the Blessed One. For in whatever way they imagine it, thereby it becomes otherwise.' He, having made non-identification itself his inner focus, by that attainment of the plane of neither-perception-nor-non-perception neither exalts himself nor scoffs at others. This too, monks, is a quality of a good person.

"Furthermore, monks, a good person, with the complete transcendence of the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling. And having seen with wisdom, his mental corruptions are utterly eliminated. This, monks, is a monk who does not imagine anything, does not imagine anywhere, does not imagine by means of anything."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on the Good Person is concluded as third.

4. The Discourse on What Should and Should Not Be Cultivated

109. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, an exposition of the Teaching on what is to be practised and what is not to be practised. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Bodily conduct, monks, I say is twofold - to be practised and not to be practised; and that bodily conduct is mutually distinct. Verbal conduct, monks, I say is twofold - to be practised and not to be practised; and that verbal conduct is mutually distinct. Mental conduct, monks, I say is twofold - to be practised and not to be practised; and that mental conduct is mutually distinct. Arising of consciousness, monks, I say is twofold - to be practised and not to be practised; and that arising of consciousness is mutually

distinct. Acquisition of perception, monks, I say is twofold -to be practised and not to be practised; and that acquisition of perception is mutually distinct. Acquisition of view, monks, I say is twofold - to be practised and not to be practised; and that acquisition of view is mutually distinct. Acquisition of individual existence, monks, I say is twofold - to be practised and not to be practised; and that acquisition of individual existence is mutually distinct."

When this was said, the Venerable Sāriputta said this to the Blessed One -"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief, the meaning not explained in detail, thus.

110. "'Bodily conduct, monks, I say is twofold -to be practised and not to be practised; and that bodily conduct is mutually distinct' -thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever bodily conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such bodily conduct should not be practised; and whatever bodily conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such bodily conduct should be practised.

111. "What kind of bodily conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings; and he is a taker of what is not given; whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes; and he engages in sexual misconduct; those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he commits adultery with such women - such bodily conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of bodily conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings; having abandoned taking what is not given, he abstains from taking what is not given; whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take; having abandoned sexual misconduct, he abstains from sexual misconduct; those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he does not commit adultery with such women - such bodily conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Bodily conduct, monks, I say is twofold -to be practised and not to be practised; and that bodily conduct is mutually distinct' -

thus what was said by the Blessed One, this was said dependent on that.

"Verbal conduct, monks, I say is twofold -to be practised and not to be practised; and that verbal conduct is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever verbal conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such verbal conduct should not be practised; and whatever verbal conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such verbal conduct should be practised.

112. "What kind of verbal conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one is a liar; having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says - 'I know,' or knowing, says - 'I do not know'; or not seeing, says - 'I see,' or seeing, says - 'I do not see' - thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he becomes a conscious speaker of falsehood; and he is a speaker of divisive speech; having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people - thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord; and he is a speaker of harsh speech; whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech; and he is a speaker of idle chatter; he speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline; he speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit - such verbal conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of verbal conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one, having abandoned lying, abstains from lying; having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says - 'I do not know,' or knowing, says - 'I know,' or not seeing, says - 'I do not see,' or seeing, says - 'I see' - thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood; having abandoned divisive speech, he abstains from divisive speech; having heard here, he does not repeat it elsewhere to divide these people, or having heard elsewhere, he does not repeat it here to divide those people - thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord; having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people; having abandoned idle

chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal - such verbal conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Verbal conduct, monks, I say is twofold - to be practised and not to be practised; and that verbal conduct is mutually distinct' - thus what was said by the Blessed One, this was said dependent on that.

"Mental conduct, monks, I say is twofold - to be practised and not to be practised; and that mental conduct is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever mental conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such mental conduct should not be practised; and whatever mental conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such mental conduct should be practised.

113. "What kind of mental conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one is covetous; whatever belongs to another, another's wealth and requisites, he covets - 'Oh, may what belongs to another be mine!' And he has a corrupted mind, with evil mental intentions - 'May these beings be killed, or slaughtered, or annihilated, or destroyed, or may they not exist!' Such mental conduct, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of mental conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one is non-covetous; whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!' And he has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.' Such mental conduct, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Mental conduct, monks, I say is twofold - to be practised and not to be practised; and that mental conduct is mutually distinct' - thus what was said by the Blessed One, this was said dependent on that.

114. "Arising of consciousness, monks, I say is twofold - to be practised and not to be practised; and that arising of consciousness is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever arising of consciousness, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such arising of consciousness should not be practised; and whatever arising of consciousness, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such arising of consciousness should be practised.

"What kind of arising of consciousness, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one is covetous, he dwells with a mind accompanied by covetousness; he has anger, he dwells with a mind accompanied by anger; he is harming, he dwells with a mind accompanied by harming - such arising of consciousness, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of arising of consciousness, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one is non-covetous, he dwells with a mind accompanied by non-covetousness; he has non-anger, he dwells with a mind accompanied by non-anger; he is non-harming, he dwells with a mind accompanied by non-harming - such arising of consciousness, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Arising of consciousness, monks, I say is twofold - to be practised and not to be practised; and that arising of consciousness is mutually distinct' - thus what was said by the Blessed One, this was said dependent on that.

115. "'Acquisition of perception, monks, I say is twofold - to be practised and not to be practised; and that acquisition of perception is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever acquisition of perception, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such acquisition of perception should not be practised; and whatever acquisition of perception, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such acquisition of perception should be practised.

"What kind of acquisition of perception, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one is covetous, he dwells with perception accompanied by covetousness; he has anger, he dwells with perception accompanied by anger; he is harming, he dwells with perception accompanied by harming - such acquisition of perception, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of acquisition of perception, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one is non-covetous, he dwells with perception accompanied by non-covetousness; he has non-anger, he dwells with perception accompanied by non-anger; he is non-harming, he dwells with perception accompanied by non-harming - such acquisition of perception, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Acquisition of perception, monks, I say is twofold - to be practised and not to be practised; and that acquisition of perception is mutually distinct' - thus what was said by the Blessed One, this was said dependent on that.

116. "'Acquisition of view, monks, I say is twofold - to be practised and not to be practised; and that acquisition of view is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever acquisition of view,

venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such acquisition of view should not be practised; and whatever acquisition of view, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase - such acquisition of view should be practised.

"What kind of acquisition of view, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? Here, venerable sir, a certain one holds such a view: 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves' - such acquisition of view, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of acquisition of view, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase? Here, venerable sir, a certain one holds such a view: 'There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves' - such acquisition of view, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase. 'Acquisition of view, monks, I say is twofold -to be practised and not to be practised; and that acquisition of view is mutually distinct' - thus what was said by the Blessed One, this was said dependent on that.

117. "'Acquisition of individual existence, monks, I say is twofold -to be practised and not to be practised; and that acquisition of individual existence is mutually distinct' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever acquisition of individual existence, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline - such acquisition of individual existence should not be practised; and whatever acquisition of individual existence, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase - such acquisition of individual existence should be practised.

"What kind of acquisition of individual existence, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline? When one brings into existence an afflictive acquisition of individual existence, venerable sir, for the non-completion of existences, unwholesome mental states increase and wholesome mental states decline; when one brings into existence a non-afflictive acquisition of individual existence, venerable sir, for the completion of existences, unwholesome mental states decline and wholesome mental states increase.

'Acquisition of individual existence, monks, I say is twofold -to be practised and not to be practised; and that acquisition of individual existence is mutually distinct' -thus what was said by the Blessed One, this was said dependent on that.

"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief, the meaning not explained in detail, thus."

118. "Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief, the meaning not explained in detail, thus in detail.

"Bodily conduct, monks, I say is twofold - to be practised and not to be practised; and that bodily conduct is mutually distinct' - thus indeed this was said by me. Dependent on what was this said? Whatever bodily conduct, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline, such bodily conduct should not be practised; and whatever bodily conduct, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase - such bodily conduct should be practised.

"What kind of bodily conduct, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline? Here, Sāriputta, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings; and he is a taker of what is not given; whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes; and he engages in sexual misconduct; those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he commits adultery with such women - such bodily conduct, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline.

"What kind of bodily conduct, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase? Here, Sāriputta, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings; having abandoned taking what is not given, he abstains from taking what is not given; whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take; having abandoned sexual misconduct, he abstains from sexual misconduct; those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he does not commit adultery with such women - such bodily conduct, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase. 'Bodily conduct, monks, I say is twofold - to be practised and not to be practised; and that bodily conduct is mutually distinct' - thus what was said by me, this was said dependent on that.

"Verbal conduct, monks, I say is twofold etc. Mental conduct, monks, I say is twofold, etc. Arising of consciousness, monks, I say is twofold, etc. Acquisition of perception, monks, I say is twofold, etc. Acquisition of view, monks, I say is twofold, etc.

"Acquisition of individual existence, monks, I say is twofold - to be practised and not

to be practised; and that acquisition of individual existence is mutually distinct' -thus indeed this was said by me. Dependent on what was this said? Whatever acquisition of individual existence, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline, such acquisition of individual existence should not be practised; and whatever acquisition of individual existence, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase - such acquisition of individual existence should be practised.

"What kind of acquisition of individual existence, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline? When one brings into existence an afflictive acquisition of individual existence, Sāriputta, for the non-completion of existences, unwholesome mental states increase and wholesome mental states decline; when one brings into existence a non-afflictive acquisition of individual existence, Sāriputta, for the completion of existences, unwholesome mental states decline and wholesome mental states increase.

'Acquisition of individual existence, monks, I say is twofold -to be practised and not to be practised; and that acquisition of individual existence is mutually distinct' -thus what was said by me, this was said dependent on that. This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail.

119. "Form cognisable by the eye, Sāriputta, I say is twofold -to be practised and not to be practised; sound cognisable by the ear, Sāriputta, I say is twofold -to be practised and not to be practised; odour cognisable by the nose, Sāriputta, I say is twofold - to be practised and not to be practised; flavour cognisable by the tongue, Sāriputta, I say is twofold - to be practised and not to be practised; tangible object cognisable by the body, Sāriputta, I say is twofold - to be practised and not to be practised; mental object cognisable by the mind, Sāriputta, I say is twofold -to be cultivated and not to be cultivated."

When this was said, the Venerable Sāriputta said this to the Blessed One -"I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief, the meaning not explained in detail, thus. 'Form cognisable by the eye, Sāriputta, I say is twofold - to be practised and not to be practised' -thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever form cognisable by the eye, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such form cognisable by the eye should not be practised; and whatever form cognisable by the eye, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such form cognisable by the eye should be practised. 'Form cognisable by the eye, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by the Blessed One, this was said dependent on that.

"Sound cognisable by the ear, Sāriputta, etc. such sound cognisable by the ear should not be practised... such sound cognisable by the ear should be practised... such odour cognisable by the nose should not be practised... such odour cognisable by the nose should be practised... such flavour cognisable by the tongue should not be practised... such flavour cognisable by the tongue should be practised...tangible

object cognisable by the body, Sāriputta... such tangible object cognisable by the body should not be practised... such tangible object cognisable by the body should be practised.

"Mental object cognisable by the mind, Sāriputta, I say is twofold -to be practised and not to be practised' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever mental object cognisable by the mind, venerable sir, when cultivating which unwholesome mental states increase and wholesome mental states decline, such mental object cognisable by the mind should not be cultivated; and whatever mental object cognisable by the mind, venerable sir, when cultivating which unwholesome mental states decline and wholesome mental states increase, such mental object cognisable by the mind should be cultivated. 'Mental object cognisable by the mind, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by the Blessed One, this was said dependent on that. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief, the meaning not explained in detail, thus."

120. "Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief, the meaning not explained in detail, thus in detail. 'Form cognisable by the eye, Sāriputta, I say is twofold -to be practised and not to be practised' - thus indeed this was said by me. Dependent on what was this said? Whatever form cognisable by the eye, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline, such form cognisable by the eye should not be practised; and whatever form cognisable by the eye, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase, such form cognisable by the eye should be practised. 'Form cognisable by the eye, Sāriputta, I say is twofold -to be practised and not to be practised' - thus what was said by me, this was said dependent on that.

"Sound cognisable by the ear, Sāriputta, etc. such sound cognisable by the ear should not be practised... such sound cognisable by the ear should be practised... such odour cognisable by the nose should not be practised... such odour cognisable by the nose should be practised... such flavour cognisable by the tongue should not be practised... such flavour cognisable by the tongue should be practised... such tangible object cognisable by the body should not be practised... such tangible object cognisable by the body should be practised.

"Mental object cognisable by the mind, Sāriputta, etc. such mental object cognisable by the mind should not be practised... such mental object cognisable by the mind should be practised. 'Mental object cognisable by the mind, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by me, this was said dependent on that. This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail.

121. "Robe, Sāriputta, I say is twofold - to be practised and not to be practised... etc. Almsfood, Sāriputta... Lodging, Sāriputta... Village, Sāriputta... Market town, Sāriputta... City, Sāriputta... Country, Sāriputta... Person, Sāriputta, I say is twofold - to be cultivated and not to be cultivated."

When this was said, the Venerable Sāriputta said this to the Blessed One - "I, venerable sir, understand in detail the meaning of what the Blessed One has spoken

in brief, the meaning not explained in detail, thus. 'Robe, Sāriputta, I say is twofold - to be practised and not to be practised' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever robe, venerable sir, when practising which unwholesome mental states increase and wholesome mental states decline, such robe should not be practised; and whatever robe, venerable sir, when practising which unwholesome mental states decline and wholesome mental states increase, such robe should be practised. 'Robe, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by the Blessed One, this was said dependent on that.

"Almsfood, Sāriputta... etc. such almsfood should not be practised... such almsfood should be practised... Lodging, Sāriputta... etc. such lodging should not be practised... such lodging should be practised... Village, Sāriputta. Etc. such village should not be practised... such village should be practised... such market town should not be practised... such market town should be practised... such city should not be practised... such city should be practised... such country should not be practised... such country should be practised.

"'Person, Sāriputta, I say is twofold - to be practised and not to be practised' - thus indeed this was said by the Blessed One. Dependent on what was this said? Whatever person, venerable sir, when associating with whom unwholesome mental states increase and wholesome mental states decline, such a person should not be associated with; and whatever person, venerable sir, when associating with whom unwholesome mental states decline and wholesome mental states increase, such a person should be associated with. 'Person, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by the Blessed One, this was said dependent on that. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief, the meaning not explained in detail, thus."

122. "Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief, the meaning not explained in detail, thus in detail. 'Robe, Sāriputta, I say is twofold - to be practised and not to be practised' - thus indeed this was said by me. Dependent on what was this said? Whatever robe, Sāriputta, when practising which unwholesome mental states increase and wholesome mental states decline, such robe should not be practised; and whatever robe, Sāriputta, when practising which unwholesome mental states decline and wholesome mental states increase, such robe should be practised. 'Robe, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by me, this was said dependent on that. such almsfood... such lodging... such village... such market town... such city... such country.

"'Person, Sāriputta, I say is twofold - to be practised and not to be practised' - thus indeed this was said by me. Dependent on what was this said? Whatever person, Sāriputta, when associating with whom unwholesome mental states increase and wholesome mental states decline, such a person should not be associated with; and whatever person, Sāriputta, when associating with whom unwholesome mental states decline and wholesome mental states increase, such a person should be associated with. 'Person, Sāriputta, I say is twofold - to be practised and not to be practised' - thus what was said by me, this was said dependent on that. This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail.

123. "If even all the warriors, Sāriputta, were to understand in detail the meaning of what was spoken by me in brief thus, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, Sāriputta... etc. if even all the merchants, Sāriputta... if even all the workers, Sāriputta, were to understand in detail the meaning of what was spoken by me in brief thus, it would be for the welfare and happiness of all the workers for a long time. If even the world with its gods, Sāriputta, with its Māras, with its Brahmās, the generation with its ascetics and brahmins, with its gods and humans, were to understand in detail the meaning of what was spoken by me in brief thus, it would be for the welfare and happiness of the world with its gods, with its Māras, with its Brahmās, of the generation with its ascetics and brahmins, with its gods and humans, for a long time."

This is what the Blessed One said. Delighted, the Venerable Sāriputta rejoiced in what the Blessed One had said.

The Discourse on What Should Be Cultivated and What Should Not Be Cultivated is concluded as fourth.

5. The Discourse on the Many Kinds of Elements

124. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Whatever fears arise, monks, all of them arise from the fool, not from the wise person; whatever misfortunes arise, all of them arise from the fool, not from the wise person; whatever dangers arise, all of them arise from the fool, not from the wise person. Just as, monks, fire released from a reed hut or a grass hut burns even pinnacled buildings that are plastered inside and out, sheltered from the wind, with bolts fastened and shutters closed; just so, monks, whatever fears arise, all of them arise from the fool, not from the wise person; whatever misfortunes arise, all of them arise from the fool, not from the wise person; whatever dangers arise, all of them arise from the fool, not from the wise person. Thus indeed, monks, the fool is one with fear, the wise person is one without fear; the fool is one with misfortune, the wise person is one without misfortune; the fool is one with danger, the wise person is one without danger. There is no fear, monks, from the wise person, there is no misfortune from the wise person, there is no danger from the wise person. Therefore, monks, 'We shall be wise, investigators' - thus indeed, monks, should you train."

When this was said, the Venerable Ānanda said this to the Blessed One - "In what way, venerable sir, is a wise monk fit to be called 'an investigator'?" "Since, Ānanda, a monk is skilled in the elements, skilled in the sense bases, skilled in dependent origination, and skilled in what is possible and what is impossible - to this extent, Ānanda, a wise monk is fit to be called 'an investigator'."

125. "But in what way, venerable sir, is it fitting to say 'a monk skilled in the elements'?" "There are these eighteen elements, Ānanda - eye-element, material element, eye-consciousness element; ear-element, sound element, ear-consciousness element; nose element, odour element, nose-consciousness element; tongue-element, flavour element, tongue-consciousness element; body element, touch

element, body-consciousness element; mind-element, element of phenomena, mind-consciousness element. Since, Ānanda, one knows and sees these eighteen elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

"But might there be, venerable sir, another method by which it is fitting to say 'a monk skilled in the elements'?" "There might be, Ānanda. There are these six elements, Ānanda - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element. Since, Ānanda, one knows and sees these six elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

"But might there be, venerable sir, another method by which it is fitting to say 'a monk skilled in the elements'?" "There might be, Ānanda. There are these six elements, Ānanda - the pleasure element, the pain element, the pleasure element, the displeasure element, the equanimity element, the ignorance element. Since, Ānanda, one knows and sees these six elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

"But might there be, venerable sir, another method by which it is fitting to say 'a monk skilled in the elements'?" "There might be, Ānanda. There are these six elements, Ānanda - the sensual element, the renunciation element, the element of anger, the non-anger element, the violence element, the non-violence element. Since, Ānanda, one knows and sees these six elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

"But might there be, venerable sir, another method by which it is fitting to say 'a monk skilled in the elements'?" "There might be, Ānanda. There are these three elements, Ānanda - sensual element, fine-material sphere element, immaterial sphere element. Since, Ānanda, one knows and sees these three elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

"But might there be, venerable sir, another method by which it is fitting to say 'a monk skilled in the elements'?" "There might be, Ānanda. Ānanda, there are these two elements - the conditioned element, the unconditioned element. Since, Ānanda, one knows and sees these two elements - to this extent too, Ānanda, it is fitting to say 'a monk skilled in the elements'."

126. "But in what way, venerable sir, is it fitting to say 'a monk skilled in the sense bases'?" "There are, Ānanda, these six internal and external sense bases - eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena. Since, Ānanda, one knows and sees these six internal and external sense bases - to this extent, Ānanda, is it fitting to say 'a monk skilled in the sense bases'."

"But in what way, venerable sir, is it fitting to say 'a monk skilled in dependent origination'?" "Here, Ānanda, a monk thus understands: 'When this exists, that comes to be; from the arising of this, that arises; when this is absent, this does not exist; from the cessation of this, this ceases, that is to say - with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with

feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering.' To this extent, Ānanda, is it fitting to say 'a monk skilled in dependent origination'."

127. "But in what way, venerable sir, is it fitting to say 'a monk skilled in what is possible and what is impossible'?" "Here, Ānanda, a monk understands: 'This is impossible, there is no chance, that a person accomplished in right view should approach any activity as permanent - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should approach any activity as permanent - this is possible.' He understands: 'This is impossible, there is no chance, that a person accomplished in right view should approach any activity as happiness - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should approach any activity as happiness - this is possible.' He understands: 'This is impossible, there is no chance, that a person accomplished in right view should approach any phenomenon as self - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should approach any phenomenon as self - this is possible.'

128. He understands: 'This is impossible, there is no chance, that a person accomplished in right view should deprive his mother of life - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should deprive his mother of life - this is possible.' 'This is impossible, there is no chance, that a person accomplished in right view should deprive his father of life... etc. should deprive a Worthy One of life - this is possible.' He understands: 'This is impossible, there is no chance, that a person accomplished in right view with a malicious mind should shed the Truth-finder's blood - this is impossible.' He understands: 'But there is indeed the possibility that a worldling with a malicious mind should shed the Truth-finder's blood - this is possible.' He understands: 'This is impossible, there is no chance, that a person accomplished in right view should break the Community - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should break the Community - this is possible.' He understands: 'This is impossible, there is no chance, that a person accomplished in right view should point to another teacher - this is impossible.' He understands: 'But there is indeed the possibility that a worldling should point to another teacher - this is possible.'

129. He understands: 'This is impossible, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible.' He understands: 'But there is indeed the possibility that one Worthy One, a Perfectly Enlightened One, should arise in one world system - this is possible.' He understands: 'This is impossible, there is no chance, that two kings, universal monarchs, should arise simultaneously in one world system - this is impossible.' He understands: 'But there is indeed the possibility that one king, a universal monarch, should arise in one world system - this is possible.'

130. He understands: 'This is impossible, there is no chance, that a woman should be a Worthy One, a Perfectly Enlightened One - this is impossible.' He understands: 'But there is indeed the possibility that a man should be a Worthy One, a Perfectly Enlightened One - this is possible.' He understands: 'This is impossible, there is no chance, that a woman should be a king, a universal monarch - this is impossible.' He understands: 'But there is indeed the possibility that a man should be a king, a universal monarch - this is possible.' 'This is impossible, there is no chance, that a woman should attain the position of Sakka... should attain the position of Māra... should attain the position of Brahmā - this is impossible,' he understands. 'But there is indeed the possibility that a man should attain the position of Sakka... should attain the position of Māra... should attain the position of Brahmā - this is possible,' he understands.

131. 'This is impossible, there is no chance, that a desirable, pleasant, agreeable result should arise from bodily misconduct - this is impossible,' he understands; 'But there is indeed the possibility that an undesirable, unpleasant, disagreeable result should arise from bodily misconduct - this is possible,' he understands. 'This is impossible, there is no chance, that from verbal misconduct... etc. that a desirable, pleasant, agreeable result should arise from mental misconduct - this is impossible,' he understands; 'But there is indeed the possibility that from verbal misconduct... etc. that an undesirable, unpleasant, disagreeable result should arise from mental misconduct - this is possible,' he understands. 'This is impossible, there is no chance, that an undesirable, unpleasant, disagreeable result should arise from bodily good conduct - this is impossible,' he understands; 'But there is indeed the possibility that a desirable, pleasant, agreeable result should arise from bodily good conduct - this is possible,' he understands. 'This is impossible, there is no chance, that from good verbal conduct... etc. that an undesirable, unpleasant, disagreeable result should arise from good mental conduct - this is impossible,' he understands; 'But there is indeed the possibility that from good verbal conduct... etc. that a desirable, pleasant, agreeable result should arise from good mental conduct - this is possible,' he understands.

'This is impossible, there is no chance, that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is impossible,' he understands; 'But there is indeed the possibility that one possessing bodily misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is possible,' he understands. 'This is impossible, there is no chance, that one possessing verbal misconduct... etc. that one possessing mental misconduct, with that as source, with

that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is impossible,' he understands; 'But there is indeed the possibility that one possessing verbal misconduct... etc. that one possessing mental misconduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is possible,' he understands. 'This is impossible, there is no chance, that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is impossible,' he understands; 'But there is indeed the possibility that one possessing bodily good conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is possible,' he understands. 'This is impossible, there is no chance, that one possessing good verbal conduct... etc. that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a realm of misery, an unfortunate realm, a nether world, in hell - this is impossible,' he understands; 'But there is indeed the possibility that one possessing good verbal conduct... etc. that one possessing good mental conduct, with that as source, with that as condition, upon the body's collapse at death, should be reborn in a fortunate realm, in a heavenly world - this is possible,' he understands. To this extent indeed, Ānanda, it is fitting to say 'a monk skilled in what is possible and what is impossible'."

132. When this was said, the Venerable Ānanda said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! What, Venerable Sir, is the name of this exposition of the Teaching?" "Therefore, Ānanda, remember this exposition of the Teaching as 'The Many Elements', remember it as 'The Four Turnings', remember it as 'The Mirror of the Teaching', remember it as 'The Drum of the Deathless', remember it also as 'The Unsurpassed Victory in Battle'."

This is what the Blessed One said. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said.

The Discourse on the Many Elements is concluded as fifth.

6. The Discourse at Isigili

133. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Isigili mountain. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Do you see, monks, that Vebhāra mountain?" "Yes, venerable sir." "For this Vebhāra mountain too, monks, there was indeed a different designation, a different description."

"Do you see, monks, that Paṇḍava mountain?" "Yes, venerable sir." "For this Paṇḍava mountain too, monks, there was indeed a different designation, a different description."

"Do you see, monks, that Vepulla mountain?" "Yes, venerable sir." "For this Vepulla mountain too, monks, there was indeed a different designation, a different description."

"Do you see, monks, that Vulture's Peak mountain?" "Yes, venerable sir." "For this Vulture's Peak mountain too, monks, there was indeed a different designation, a different description."

"Do you see, monks, this Isigili mountain?" "Yes, venerable sir." "But for this Isigili mountain, monks, this very designation was, this very description."

"Once upon a time, monks, five hundred Individually Enlightened Ones were dwellers for a long time on this Isigili mountain. They were seen entering this mountain, but having entered, they were not seen. People, having seen him, said thus: 'This mountain swallows these sages'; thus the designation 'Isigili, Isigili' arose. I will tell, monks, the names of the Individually Enlightened Ones; I will explain, monks, the names of the Individually Enlightened Ones; I will teach, monks, the names of the Individually Enlightened Ones. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

134. The Individually Enlightened One named Ariṭṭha was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Upariṭṭha was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Tagarasikhī was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Yasassī was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Sudassana was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Piyadassī was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Gandhāra was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Piṇḍola was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Upāsabha was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Nīta was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Tatha was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Sutavā was a dweller for a long time on this Isigili mountain, monks; the Individually Enlightened One named Bhāvitatta was a dweller for a long time on this Isigili mountain, monks.

135. "Those who are the essence of beings, free from trouble, desireless,
Who individually attained enlightenment;
Of those dartless ones, the highest of men,
Listen as I proclaim their names.

Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī,
Sudassana, Piyadassī, and Susambuddha;
Gandhāra, Piṇḍola, and Upāsabha,
Nīta, Tatha, Sutavā, Bhāvitatta.

"Sumbha, Subha, Matula, and the eighth,

Then Asumegha, Anīgha, Sudāṭṭha;
Individually Enlightened Ones, with craving for existence eliminated,
And Hiṅgū and Hiṅga, of great majesty.

"Two Jālins, sages, and Aṭṭhaka,
Then Kosalla the Buddha, and also Subāhu;
Upanemisa, Nemisa, Santacitta,
Sacca, Tatha, Viraja, and Paṇḍita.

"Kāḷa and Upakāḷa, Vijita and Jita,
And Aṅga and Paṅga and Guttijita;
Passi abandoned the root of suffering in clinging,
Aparājita conquered the army of Māra.

"Satthā, Pavattā, Sarabhaṅga, Lomahaṃsa,
Uccaṅgamāya, Asita, without mental corruptions;
Manomaya, Mānacchida, and Bandhumā,
Tadādhimutta, Vimala, and Ketumā.

"Ketumbharāga and Mātāṅga the noble,
Then Accuta, Accutagāma, Byāmaka;
Sumaṅgala, Dabbila, Supatiṭṭhita,
Asayha, Khemābhirata, and Sorata.

"Durannaya, Community, and also Ujjaya,
Another sage, Sayha, of superior conduct;
Ānanda, Nanda, Upananda - twelve,
Bhāradvāja, bearer of his final body.

Bodhi, Mahānāma, and also Uttara,
Kesī, Sikhī, Sundara, Dvārabhāja;
Tissa and Upatissa, cutters of the bonds of existence,
Upasikhi, the craving-cutter, and Sikharī.

Buddha was Maṅgala, free from lust,
Usabha cut off craving, the root of suffering;
Upanīta attained the peaceful state,
Uposatha, Sundara, Saccaṇāma.

Jeta, Jayanta, Paduma, and Uppala,
Padumuttara, Rakkhita, and Pabbata;
Mānatthaddha, Sobhita, Vītarāga,
And Kaṇha, enlightened, with well-liberated mind.

These and others of great majesty,
Individually Enlightened Ones, with craving for existence eliminated;
Those great sages who have gone beyond all attachment,
Pay homage to those who have attained final Nibbāna, the immeasurable.

The Discourse on Isigili is concluded as sixth.

7. The Great Discourse on the Forty

136. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, noble right concentration with its proximate cause and with its accessories. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is noble right concentration with its proximate cause and with its accessories? That is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness; that, monks, unified focus of mind which is equipped with these seven factors - this is called, monks, noble right concentration with its proximate cause and also with its accessories. Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? One understands wrong view as 'wrong view', one understands right view as 'right view' - that is his right view.

"And what, monks, is wrong view? 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves' - this, monks, is wrong view.

"And what, monks, is right view? I speak of right view, monks, as twofold - there is, monks, right view with mental corruptions, conducive to merit, resulting in clinging; there is, monks, right view that is noble, without mental corruptions, supramundane, a path factor. And what, monks, is right view with mental corruptions, conducive to merit, resulting in clinging? 'There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves' - this, monks, is right view with mental corruptions, conducive to merit, resulting in clinging.

"And what, monks, is right view that is noble, without mental corruptions, supramundane, a path factor? Whatever wisdom, wisdom faculty, power of wisdom, enlightenment factor of investigation of phenomena, right view as a path factor, of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this is called, monks, right view that is noble, without mental corruptions, supramundane, a path factor. He strives for the abandoning of wrong view, for the acquisition of right view; that is his right effort. Mindful, he abandons wrong view; mindful, having attained right view, he dwells; that is his right mindfulness. Thus these three mental states run around and revolve around right view, as follows - right view, right effort, right mindfulness.

137. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? He understands wrong thought as 'wrong thought', he understands right

thought as 'right thought'; that is his right view.

"And what, monks, is wrong thought? Thought of sensuality, thought of anger, thought of violence - this, monks, is wrong thought.

"And what, monks, is right thought? I speak of right thought, monks, as twofold - there is, monks, right thought with mental corruptions, conducive to merit, resulting in clinging; there is, monks, right thought that is noble, without mental corruptions, supramundane, a path factor. And what, monks, is right thought with mental corruptions, conducive to merit, resulting in clinging? Thought of renunciation, thought of non-anger, thought of non-violence - this, monks, is right thought with mental corruptions, conducive to merit, resulting in clinging.

"And what, monks, is right thought that is noble, without mental corruptions, supramundane, a path factor? Whatever reasoning, applied thought, thought, absorption, full absorption, directing of mind, verbal activity, of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this, monks, is right thought that is noble, without mental corruptions, supramundane, a path factor. He strives for the abandoning of wrong thought, for the acquisition of right thought; that is his right effort. Mindful, he abandons wrong thought; mindful, having attained right thought, he dwells; that is his right mindfulness. Thus these three mental states run around and revolve around right thought, as follows - right view, right effort, right mindfulness.

138. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? One understands wrong speech as 'wrong speech', one understands right speech as 'right speech'; that is his right view. And what, monks, is wrong speech? Lying, divisive speech, harsh speech, idle chatter - this, monks, is wrong speech. And what, monks, is right speech? I speak of right speech, monks, as twofold - there is, monks, right speech with mental corruptions, conducive to merit, resulting in clinging; there is, monks, right speech that is noble, without mental corruptions, supramundane, a path factor. And what, monks, is right speech with mental corruptions, conducive to merit, resulting in clinging? Abstention from lying, abstention from divisive speech, abstention from harsh speech, abstention from idle chatter - this, monks, is right speech with mental corruptions, conducive to merit, resulting in clinging. And what, monks, is right speech that is noble, without mental corruptions, supramundane, a path factor? Whatever abstinence, avoidance, complete abstinence, abstention from the four kinds of verbal misconduct of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this, monks, is right speech that is noble, without mental corruptions, supramundane, a path factor. He strives for the abandoning of wrong speech, for the acquisition of right speech; that is his right effort. Mindful, he abandons wrong speech; mindful, having attained right speech, he dwells; that is his right mindfulness. Thus these three mental states run around and revolve around right speech, as follows - right view, right effort, right mindfulness.

139. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? One understands wrong action as 'wrong action', one understands right action as 'right action'; that is his right view. And what, monks, is wrong action? Killing living beings, taking what is not given, sexual misconduct - this, monks, is

wrong action. And what, monks, is right action? I speak of right action, monks, as twofold - there is, monks, right action with mental corruptions, conducive to merit, resulting in clinging; there is, monks, right action that is noble, without mental corruptions, supramundane, a path factor. And what, monks, is right action with mental corruptions, conducive to merit, resulting in clinging? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct - this, monks, is right action with mental corruptions, conducive to merit, resulting in clinging. And what, monks, is right action that is noble, without mental corruptions, supramundane, a path factor? Whatever abstinence, avoidance, complete abstinence, abstention from the three kinds of bodily misconduct of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this, monks, is right action that is noble, without mental corruptions, supramundane, a path factor. He strives for the abandoning of wrong action, for the acquisition of right action; that is his right effort. Mindful, he abandons wrong action; mindful, having attained right action, he dwells; that is his right mindfulness. Thus these three mental states run around and revolve around right action, as follows - right view, right effort, right mindfulness.

140. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? One understands wrong livelihood as 'wrong livelihood', one understands right livelihood as 'right livelihood'; that is his right view. And what, monks, is wrong livelihood? Scheming, talking, hinting, belittling, seeking gain with gain - this, monks, is wrong livelihood. And what, monks, is right livelihood? I speak of right livelihood, monks, as twofold - there is, monks, right livelihood with mental corruptions, conducive to merit, resulting in clinging; there is, monks, right livelihood that is noble, without mental corruptions, supramundane, a path factor. And what, monks, is right livelihood with mental corruptions, conducive to merit, resulting in clinging? Here, monks, a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood - this, monks, is right livelihood with mental corruptions, conducive to merit, resulting in clinging. And what, monks, is right livelihood that is noble, without mental corruptions, supramundane, a path factor? Whatever abstinence, avoidance, complete abstinence, abstention from wrong livelihood of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this, monks, is right livelihood that is noble, without mental corruptions, supramundane, a path factor. He strives for the abandoning of wrong livelihood, for the acquisition of right livelihood; that is his right effort. Mindful, he abandons wrong livelihood; mindful, having attained right livelihood, he dwells; that is his right mindfulness. Thus these three mental states run around and revolve around right livelihood, as follows - right view, right effort, right mindfulness.

141. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? For one with right view, monks, right thought is able to arise; for one with right thought, right speech is able to arise; for one with right speech, right action is able to arise; for one with right action, right livelihood is able to arise; for one with right livelihood, right effort is able to arise; for one with right effort, right mindfulness is able to arise; for one with right mindfulness, right concentration is able to arise; for one with right concentration, right knowledge is able to arise; for one with right knowledge, right liberation is able to arise. Thus indeed, monks, the trainee is one possessed of eight factors, the Worthy One is one possessed of ten factors.

142. "Therein, monks, right view is the forerunner. And how, monks, is right view the forerunner? For one with right view, monks, wrong view has been worn away. And whatever many evil unwholesome mental states come to be with wrong view as condition, those too have been worn away for him. With right view as condition, many wholesome mental states go to fulfilment through development. For one with right thought, monks, wrong thought has been worn away. Etc. For one with right speech, monks, wrong speech has been worn away. For one with right action, monks, wrong action has been worn away. For one with right livelihood, monks, wrong livelihood has been worn away. For one with right effort, monks, wrong effort has been worn away. For one with right mindfulness, monks, wrong mindfulness has been worn away. For one with right concentration, monks, wrong concentration has been worn away. For one with right knowledge, monks, wrong knowledge has been worn away. For one with right liberation, monks, wrong liberation has been worn away. And whatever many evil unwholesome mental states come to be with wrong liberation as condition, those too have been worn away for him. And with right liberation as condition, many wholesome mental states go to fulfilment through development.

"Thus indeed, monks, twenty are on the wholesome side, twenty are on the unwholesome side - the Great Forty exposition of the Teaching has been set rolling, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

143. "Whoever indeed, monks, whether ascetic or brahmin, should think this Great Forty exposition of the Teaching should be censured and protested against, for him in this very life ten reasonable counter-arguments come to a blameworthy position - if the venerable one censures right view, then those ascetics and brahmins having wrong views are honourable to him, they are praiseworthy to him; if the venerable one censures right thought, then those ascetics and brahmins having wrong thought are honourable to him, they are praiseworthy to him; if the venerable one censures right speech... etc... if the venerable one censures right action... if the venerable one censures right livelihood... if the venerable one censures right effort... if the venerable one censures right mindfulness... if the venerable one censures right concentration... if the venerable one censures right knowledge... if the venerable one censures right liberation, then those ascetics and brahmins having wrong liberation are honourable to him, they are praiseworthy to him. Whoever, monks, whether ascetic or brahmin, should think this Great Forty exposition of the Teaching should be censured and protested against, for him in this very life these ten reasonable counter-arguments come to a blameworthy position. Even those, monks, who were the Okkalā and Vassabhañña, proponents of non-causality, proponents of the inefficacy of action, proponents of nihilism, even they did not think the Great Forty exposition of the Teaching should be censured and protested against. What is the reason for this? Because of fear of blame, anger, and reproof."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Great Discourse on the Forty is concluded as seventh.

8. Discourse on Mindfulness of Breathing

144. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion, together with many well-known well-known elder disciples - with the Venerable Sāriputta and the Venerable Mahāmoggallāna and the Venerable Mahākassapa and the Venerable Mahākaccāyana and the Venerable Mahākoṭṭhika and the Venerable Mahākappina and the Venerable Mahācunda and the Venerable Anuruddha and the Venerable Revata and the Venerable Ānanda, and with other well-known well-known elder disciples.

Now at that time the elder monks were exhorting and instructing the new monks. Some elder monks were exhorting and instructing ten monks, some elder monks were exhorting and instructing twenty monks, some elder monks were exhorting and instructing thirty monks, some elder monks were exhorting and instructing forty monks. And those new monks, being exhorted and instructed by the elder monks, knew successively loftier stages of distinction.

145. Now at that time, on the uposatha day, the fifteenth, on the full moon night of the invitation ceremony to admonish, the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, completely silent, addressed the monks - "I am satisfied, monks, with this practice; I am satisfied in mind, monks, with this practice. Therefore, monks, arouse energy exceedingly for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. I shall wait right here at Sāvattthī for the Komudī full moon of the fourth month." The country monks heard - "The Blessed One, it is said, will wait right there at Sāvattthī for the Komudī full moon of the fourth month." Those country monks came to Sāvattthī to see the Blessed One. And the elder monks exceedingly exhorted and instructed the new monks. Some elder monks were exhorting and instructing ten monks, some elder monks were exhorting and instructing twenty monks, some elder monks were exhorting and instructing thirty monks, some elder monks were exhorting and instructing forty monks. And those new monks, being exhorted and instructed by the elder monks, knew successively loftier stages of distinction.

146. Now at that time, on the uposatha day, the fifteenth, the full moon night of the Komudī, the fourth month, the Blessed One was seated in the open air surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, completely silent, addressed the monks - "This assembly is without prattle, monks; this assembly is free from prattle, monks; pure, established in its core. Such is this Community of monks, monks; such is this assembly, monks, an assembly that is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Such is this Community of monks, monks; such is this assembly, monks, an assembly to which a little given becomes much, and much given becomes more. Such is this Community of monks, monks; such is this assembly, monks, an assembly that is rare to see for the world. Such is this Community of monks, monks; such is this assembly, monks, an assembly that it is fitting to go many yojanas to see, even with provisions."

147. "There are, monks, monks in this community of monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely

liberated through final knowledge - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment - such monks too, monks, there are in this community of monks.

"There are, monks, monks in this community of monks who dwell engaged in the pursuit of the development of the four establishments of mindfulness - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who dwell engaged in the pursuit of the development of the four right strivings... etc... of the four bases for spiritual power... of the five faculties... of the five powers... of the seven factors of enlightenment... who dwell engaged in the pursuit of the development of the noble eightfold path - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who dwell engaged in the pursuit of the development of friendliness... who dwell engaged in the pursuit of the development of compassion... who dwell engaged in the pursuit of the development of altruistic joy... who dwell engaged in the pursuit of the development of equanimity... who dwell engaged in the pursuit of the development of foulness... who dwell engaged in the pursuit of the development of the perception of impermanence - such monks too, monks, there are in this community of monks. There are, monks, monks in this community of monks who dwell engaged in the pursuit of the development of mindfulness of breathing. Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. Mindfulness of breathing, monks, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

148. "And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out.

Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.'

He trains: 'Experiencing joy, I shall breathe in'; he trains: 'Experiencing joy, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out.'

He trains: 'Experiencing the mind, I shall breathe in'; he trains: 'Experiencing the mind, I shall breathe out'; he trains: 'Gladdening the mind, I shall breathe in'; he trains: 'Gladdening the mind, I shall breathe out'; he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; he trains: 'Releasing the mind, I shall breathe in'; he trains: 'Releasing the mind, I shall breathe out.'

He trains: 'Observing impermanence, I shall breathe in'; he trains: 'Observing impermanence, I shall breathe out'; he trains: 'Observing dispassion, I shall breathe in'; he trains: 'Observing dispassion, I shall breathe out'; he trains: 'Observing cessation, I shall breathe in'; he trains: 'Observing cessation, I shall breathe out'; he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit.

149. "And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it fulfils the four establishments of mindfulness? At the time, monks, when a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out'; at that time, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Among bodies, monks, I say this is a certain body, that is to say - the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk trains: 'Experiencing joy, I shall breathe in'; trains: 'Experiencing joy, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; trains: 'Calming mental activity, I shall breathe in'; trains: 'Calming mental activity, I shall breathe out'; at that time, monks, a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Among feelings, monks, I say this is a certain feeling, that is to say - thorough attention to the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk trains: 'Experiencing the mind, I shall breathe in'; trains: 'Experiencing the mind, I shall breathe out'; he trains: 'Gladdening the mind, I shall breathe in'; he trains: 'Gladdening the mind, I shall breathe out'; he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out'; at that time, monks, a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. I do not, monks, speak of mindfulness of breathing for one who is unmindful and not fully aware. Therefore, monks, at that time a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk trains: 'Observing impermanence, I shall breathe in'; trains: 'Observing impermanence, I shall breathe out'; he trains: 'Observing dispassion, I shall breathe in'; he trains: 'Observing dispassion, I shall breathe out'; he trains: 'Observing cessation, I shall breathe in'; he trains: 'Observing cessation, I shall breathe out'; trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out'; at that time, monks, a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, monks, at that time a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Thus developed, monks, mindfulness of breathing, thus cultivated, fulfils the four establishments of mindfulness.

150. "And how, monks, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? At the time, monks, when a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world, at that time his mindfulness is established and unconfused. At the time, monks, when a monk's mindfulness is established and unconfused, 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 phenomenon with wisdom, examines it, and commits to thorough inquiry. At the time, monks, when a monk, dwelling thus mindful, investigates that phenomenon 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 phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. At the time, monks, when for a monk investigating that phenomenon 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. At the time, monks, when 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. At the time, monks, when 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. At the time, monks, when 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. At the time, monks, when 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.

151. "At the time, monks, when a monk in feelings... etc. In mind... dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world, at that time his mindfulness is established and unconfused. At the time, monks, when a monk's mindfulness is established and unconfused, 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 phenomenon with wisdom, examines it, and commits to thorough inquiry. At the time, monks, when a monk, dwelling thus mindful, investigates that phenomenon 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 phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. At the time, monks, when for a monk investigating that phenomenon 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. At the time, monks, when 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. At the time, monks, when 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. At the time, monks, when 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. At the time, monks, when 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. Thus developed, monks, the four establishments of mindfulness, thus cultivated, fulfil the seven enlightenment factors.

152. "And how, monks, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? 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... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... 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, fulfil true knowledge and liberation."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

9. The Discourse on Mindfulness Directed to the Body

153. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then, when several monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, this discussion arose - "It is wonderful, friends, it is marvellous, friends! How well mindfulness of the body, when developed and cultivated, has been declared to be of great fruit and great benefit by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One." And this discussion among those monks was not finished, when the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "What discussion were you having as you sat together here, monks? And what was the conversation that was interrupted?" "Here, venerable sir, when we, after the meal, having returned from our alms round, were seated together assembled in the assembly hall, this discussion arose - 'It is wonderful, friends, it is marvellous, friends! How well mindfulness of the body, when developed and cultivated, has been declared to be of great fruit and great benefit by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One.' This, venerable sir, was our discussion that was interrupted when the Blessed One arrived."

154. "And how, monks, is mindfulness of the body developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out; breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out.' For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk when going understands 'I am going,' or when standing understands 'I am standing,' or when seated understands 'I am seated,' or when lying down understands 'I am lying down.' Or in whatever way his body is disposed, he understands it accordingly. For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.'

"Just as, monks, a double-mouthed bag full of various kinds of grain, as follows -hill rice, paddy, green peas, beans, sesame seeds, rice grains - a man with eyes, having opened it, might review it: 'This is hill rice, this is paddy, these are green peas, these are beans, these are sesame seeds, these are rice grains'; just so, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.' For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.'

"Just as, monks, a skilled butcher or a butcher's apprentice, having slaughtered a cow, having divided it into portions at a crossroads, might be seated; just so, monks, a monk reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.' For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are

abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, being devoured by crows, or being devoured by hawks, or being devoured by vultures, or being devoured by herons, or being devoured by dogs, or being devoured by tigers, or being devoured by leopards, or being devoured by jackals, or being devoured by various kinds of creatures. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground, a skeleton with flesh and blood, held together by sinews... etc. a skeleton without flesh, smeared with blood, held together by sinews, etc. a skeleton without flesh and blood, held together by sinews... etc. bones disconnected, scattered in all directions - here a hand bone, there a foot bone, here an ankle bone, there a shin bone, here a thigh bone, there a hip bone, here a rib bone, there a back bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth bone, here a skull. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, a monk, just as if he were to see a body abandoned in a charnel ground - bones white, the colour of shells, etc. bones heaped up, more than a year old... etc. bones rotten, reduced to powder. He compares this very body with that - 'This body too is of such a nature, will become thus, has not gone beyond this.' For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

155. "Furthermore, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion, so that there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. Just as, monks, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water, so that the ball of bath powder is permeated with moisture, pervaded by moisture, pervaded within and without by moisture, yet does not drip; just so, monks, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion; there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration; there is no part of his entire body unpervaded by the rapture and happiness born of concentration. Just as, monks, there might be a deep lake with a spring. It has no inlet for water from the eastern direction, no inlet for water from the western

direction, no inlet for water from the northern direction, no inlet for water from the southern direction; and the rain god would not send down proper showers from time to time; then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water, so that there would be no part of the entire lake unpervaded by cool water; just so, monks, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration, so that there is no part of his entire body unpervaded by the rapture and happiness born of concentration. For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption. He drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. Just as, monks, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within, and they, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water, so that there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water; just so, monks, a monk drenches, steeps, fills, and pervades this very body with happiness free from rapture, so that there is no part of his entire body unpervaded by happiness free from rapture. For him, dwelling thus diligent, etc. thus also, monks, a monk develops mindfulness of the body.

"Furthermore, monks, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. He sits having pervaded this very body with a pure and bright mind; there is nothing of his entire body unpervaded by the pure and bright mind. Just as, monks, a man having wrapped himself up to the head with a white cloth might be seated, so that there would be no part of his entire body untouched by the white cloth; just so, monks, a monk sits having pervaded this very body with a pure and bright mind, so that there is nothing of his entire body unpervaded by the pure and bright mind. For him dwelling thus diligent, ardent, and resolute, those thoughts connected with the household life are abandoned. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Thus also, monks, a monk develops mindfulness of the body.

156. "For whoever, monks, has mindfulness of the body developed and cultivated, whatever wholesome mental states are conducive to true knowledge are included within him. Just as, monks, for whoever has pervaded the great ocean with the mind, whatever rivulets that flow to the ocean are included within it; just so, monks, for whoever has mindfulness of the body developed and cultivated, whatever wholesome mental states are conducive to true knowledge are included within him.

"For whoever, monks, has mindfulness of the body not developed and not cultivated, Māra gains access to him, Māra gains an object in him. Just as, monks, a man might throw a heavy stone ball into a heap of wet clay. What do you think, monks, would that heavy stone ball gain access into the heap of wet clay?" "Yes, venerable sir."

"Just so, monks, for whoever has mindfulness of the body not developed and not cultivated, Māra gains access to him, Māra gains an object in him. Just as, monks, dry wood, a dead tree; then a man might come along having taken an upper fire-stick - 'I

will produce fire, I will manifest heat.' What do you think, monks, would that man, having taken an upper fire-stick, rubbing that dry wood, that dead tree, produce fire, manifest heat?" "Yes, venerable sir." "Just so, monks, for whoever has mindfulness of the body not developed and not cultivated, Māra gains access to him, Māra gains an object in him. Just as, monks, a water jar, empty, hollow, placed on a stand; then a man might come along having taken a load of water. What do you think, monks, would that man find a place to deposit the water?" "Yes, venerable sir." "Just so, monks, for whoever has mindfulness of the body not developed and not cultivated, Māra gains access to him, Māra gains an object in him."

157. "For whoever, monks, has mindfulness of the body developed and cultivated, Māra does not gain access to him, Māra does not gain an object in him. Just as, monks, a man might throw a light ball of string at a door-panel made entirely of heartwood. What do you think, monks, would that man find access for that light ball of string into that door-panel made entirely of heartwood?" "No, Venerable Sir." "Just so, monks, for whoever has mindfulness of the body developed and cultivated, Māra does not gain access to him, Māra does not gain an object in him. Just as, monks, wet wood with sap; then a man might come along having taken an upper fire-stick - 'I will produce fire, I will manifest heat.' What do you think, monks, would that man, having taken an upper fire-stick, rubbing that wet wood with sap, produce fire, manifest heat?" "No, Venerable Sir." "Just so, monks, for whoever has mindfulness of the body developed and cultivated, Māra does not gain access to him, Māra does not gain an object in him. Just as, monks, a water jar full of water, filled to the brim so that a crow could drink from it, placed on a stand; then a man might come along having taken a load of water. What do you think, monks, would that man find a place to deposit the water?" "No, Venerable Sir." "Just so, monks, for whoever has mindfulness of the body developed and cultivated, Māra does not gain access to him, Māra does not gain an object in him."

158. "For whoever, monks, has mindfulness of the body developed and cultivated, he inclines the mind towards whatever mental state is to be realised by direct knowledge, for the realisation by direct knowledge, and in each case he attains the ability to witness, when there is a basis for mindfulness. Just as, monks, a water jar full of water, filled to the brim so that a crow could drink from it, placed on a stand. If a strong man were to draw water from it from any direction, would water come out?" "Yes, venerable sir." "Just so, monks, for whoever has mindfulness of the body developed and cultivated, he inclines the mind towards whatever mental state is to be realised by direct knowledge, for the realisation by direct knowledge, and in each and every case he attains the ability to witness, when there is a basis for mindfulness. Just as, monks, on a level piece of ground there might be a quadrangular pond, bounded by embankments, full of water, filled to the brim so that a crow could drink from it. If a strong man were to release the embankment from any direction, would water come out?" "Yes, venerable sir." "Just so, monks, for whoever has mindfulness of the body developed and cultivated, he inclines the mind towards whatever mental state is to be realised by direct knowledge, for the realisation by direct knowledge, and in each and every case he attains the ability to witness, when there is a basis for mindfulness. Just as, monks, on level ground at a crossroads a chariot harnessed to thoroughbreds might stand ready with goad lying ready; a skilled trainer, a charioteer of horses to be tamed, having mounted it, having taken the reins in his left hand,

having taken the goad in his right hand, might drive it forward and back wherever he wishes, however he wishes; just so, monks, for whoever has mindfulness of the body developed and cultivated, he inclines the mind towards whatever mental state is to be realised by direct knowledge, for the realisation by direct knowledge, and in each and every case he attains the ability to witness, when there is a basis for mindfulness."

159. "Monks, when mindfulness directed to the body has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, ten benefits are to be expected. He is one who overcomes discontent and delight, and discontent does not overcome him; he dwells having overcome arisen discontent.

"He is one who overcomes fear and dread, and fear and dread do not overcome him; he dwells having overcome arisen fear and dread.

"He is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening.

"He is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life.

"He experiences the various kinds of supernormal power. Having been one, he becomes many; having been many, he becomes one; appearing, etc. He exercises mastery with his body even as far as the Brahma world.

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

"He understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind with lust as 'a mind with lust', a mind without lust, etc. a mind with hate, a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, he understands an unliberated mind as 'an unliberated mind'.

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

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

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

"Monks, when mindfulness directed to the body has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, these ten benefits are to be expected."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on Mindfulness of the Body is concluded as ninth.

10. The Discourse on Rebirth by Choice

160. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, rebirth through activities. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

161. "Here, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning, is endowed with generosity, is endowed with wisdom. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

162. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning, is endowed with generosity, is endowed with wisdom. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy brahmins... etc. in the company of wealthy householders!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

163. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning, is endowed with generosity, is endowed with wisdom. He has heard: 'The gods ruled by the four great kings are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods ruled by the four great kings!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

164. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning, is endowed with generosity, is endowed with wisdom. He has heard: the Thirty-three gods... etc. the Yāma gods... the Tusita gods... the Nimmānaratī gods... the Paranimmitavasavattī gods are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Paranimmitavasavattī gods!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

165. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning, is endowed with generosity, is endowed with wisdom. He has heard: 'The Thousandfold Brahmā is long-lived, beautiful, and abundant in happiness.' The Thousandfold Brahmā, monks, dwells having pervaded and resolved upon the thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. Just as, monks, a man with eyes, having placed a single gallnut in his hand, might review it; just so, monks, the Thousandfold Brahmā dwells having pervaded and resolved upon the thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Thousandfold Brahmā!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

166. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The Twofold-thousandfold Brahmā... etc... The Threefold-thousandfold Brahmā... The Fourfold-thousandfold Brahmā... The Fivefold-thousandfold Brahmā is long-lived, beautiful, and abundant in happiness.' The Fivefold-thousandfold Brahmā, monks, dwells having pervaded and resolved upon the fivefold-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. Just as, monks, a man with eyes, having placed five gallnuts in his hand, might review them; just so, monks, the Fivefold-thousandfold Brahmā dwells having pervaded and resolved upon the fivefold-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Fivefold-thousandfold Brahmā!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

167. "Furthermore, monks, a monk is endowed with faith, is endowed with morality, is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The Ten-thousandfold Brahmā is long-lived, beautiful, and abundant in happiness.' The Ten-thousandfold Brahmā, monks, dwells having pervaded and resolved upon the ten-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. Just as, monks, a lapis lazuli gem, beautiful, of pure origin, octagonal, well polished, placed on a pale-yellow blanket, shines and burns and is brilliant; just so, monks, the Ten-thousandfold Brahmā dwells having pervaded and resolved upon the ten-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Ten-thousandfold Brahmā!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

168. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The Hundred-thousandfold Brahmā is long-lived, beautiful, and abundant in happiness.' The Hundred-thousandfold Brahmā, monks, dwells having pervaded and resolved upon the hundred-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. Just as, monks, a gold coin of Jambu river gold, skilfully refined in the furnace by a skilled goldsmith's son, placed on a pale-yellow blanket, shines and burns and is brilliant; just so, monks, the Hundred-thousandfold Brahmā dwells having pervaded and resolved upon the hundred-thousandfold world system. And those beings who have been reborn there, he also dwells having pervaded and resolved upon them. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Hundred-thousandfold Brahmā!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

169. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The Radiant gods... etc. the gods of Limited Radiance... the gods of Immeasurable Radiance... the Streaming Radiant gods are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Streaming Radiant gods!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

170. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The gods of Limited Beauty... etc. the gods of Immeasurable Beauty... the gods of Streaming Radiance are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods of Streaming Radiance!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

171. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The Vehapphala gods... etc. the Aviha gods... the Atappa gods... the Sudassā gods... the Sudassī gods... the Akaniṭṭha gods are long-lived, beautiful, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Akaniṭṭha gods!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

172. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The gods who have reached the plane of infinite space are long-lived,

long-lasting, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods who have reached the plane of infinite space!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

173. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The gods who have reached the plane of infinite consciousness are long-lived, long-lasting, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods who have reached the plane of infinite consciousness!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

174. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He has heard: 'The gods who have reached the plane of nothingness... etc. the gods who have reached the plane of neither-perception-nor-non-perception are long-lived, long-lasting, and abounding in happiness.' He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods who have reached the plane of neither-perception-nor-non-perception!' He fixes that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there. This, monks, is the path, this is the practice that leads to rebirth there.

175. "Furthermore, monks, a monk is endowed with faith, is endowed with morality... is endowed with learning... is endowed with generosity... is endowed with wisdom. He thinks thus: 'Oh, may I, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This, monks, is a monk who is not reborn anywhere."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Discourse on Rebirth through Activities is concluded as tenth.

The Chapter on Step by Step is concluded as second.

Its summary:

Step-by-step, Purification, Manly Qualities, To Be Cultivated, Many Elements,
Analysis;
Of the Buddha, Forty by Name, Breathing, Mindfulness of the Body, Rebirth.



ABOUT THIS TRANSLATION

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

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