

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

11. The Book of the Elevens (11. Ekādasakanipāṭapāḷi)

2. The Chapter on Recollection (2. Anussativaggo)

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PaliVerse

4. The Collection of the Numerical Discourses

11. The Book of the Elevens

2. The Chapter on Recollection

1. The First Discourse on Mahānāma

11. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Mahānāma the Sakyan heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'"

Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I have heard this, venerable sir - 'It seems several monks are doing robe-making work for the Blessed One - When the robe is finished, the Blessed One will set out on a journey after the three months.' For us who dwell with various abidings, venerable sir, with which abiding should we dwell?"

"Good, good, Mahānāma! This indeed, Mahānāma, is proper for you, sons of good family, that having approached the Truth-finder you should ask - 'For us who dwell with various abidings, venerable sir, with which abiding should we dwell?'" One with faith, Mahānāma, is one who succeeds, not one without faith; one with aroused energy is one who succeeds, not one who is lazy; one who is mindful is one who succeeds, not one who is unmindful; one who is concentrated is one who succeeds, not one who is unconcentrated; one who is wise is one who succeeds, not one who lacks wisdom. Having established yourself, Mahānāma, in these five qualities, you should further develop six qualities. "Here, Mahānāma, you should recollect the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Mahānāma, at the time when a noble disciple recollects the Truth-finder, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Truth-finder. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Buddha.

"Furthermore, Mahānāma, you should recollect the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.'

Mahānāma, at the time when a noble disciple recollects the Teaching, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Teaching. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Teaching.

"Furthermore, Mahānāma, you should recollect the Community - 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' Mahānāma, at the time when a noble disciple recollects the Community, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Community. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the Community.

"Furthermore, Mahānāma, you should recollect your own moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. Mahānāma, at the time when a noble disciple recollects morality, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on morality. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of morality.

"Furthermore, Mahānāma, you should recollect your own generosity - 'It is a gain for me indeed, it is well-gained for me indeed, that I who, among a generation pervaded by the stain of stinginess, dwell at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.' Mahānāma, at the time when a noble disciple recollects generosity, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on generosity. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of generosity.

"Furthermore, Mahānāma, you should recollect the deities - 'There are the gods ruled by the four great kings, there are the gods of the Thirty-three, there are the Yāma gods, there are the Tusita gods, there are the gods who delight in creation, there are the gods who wield power over others' creations, there are the gods of Brahmā's retinue, there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality as those deities were endowed with, having passed away from here, they were reborn there; such morality is also found in me. Endowed with such learning as those deities were endowed with, having passed away from here, they were reborn there; such learning is also found in me. Endowed with such generosity as those deities were endowed with, having passed away from here, they were reborn there; such generosity is also found in me. Endowed with such wisdom as those deities were endowed with, having passed away from here, they were reborn there; such wisdom is also found in me.' Mahānāma, at the time when a noble disciple recollects the faith and morality and learning and generosity and wisdom of oneself and of those deities, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the deities. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This is called, Mahānāma, a noble disciple who dwells having attained evenness among a generation gone to unevenness, who dwells without affliction among a generation with affliction, who has attained the stream of the Teaching, develops recollection of the deities." The first.

2. The Second Discourse on Mahānāma

12. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time Mahānāma the Sakyan had recovered from illness, not long after recovering from sickness. Now at that time

several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months."

Mahānāma the Sakyan heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'" Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I have heard this, venerable sir - 'It seems several monks are doing robe-making work for the Blessed One - When the robe is finished, the Blessed One will set out on a journey after the three months.' For us who dwell with various abidings, venerable sir, with which abiding should we dwell?"

"Good, good, Mahānāma! This indeed, Mahānāma, is proper for you, sons of good family, that having approached the Truth-finder you should ask - 'For us who dwell with various abidings, venerable sir, with which abiding should we dwell?' One with faith, Mahānāma, is one who succeeds, not one without faith; one with aroused energy is one who succeeds, not one who is lazy; one who is mindful is one who succeeds, not one who is unmindful; one who is concentrated is one who succeeds, not one who is unconcentrated; one who is wise is one who succeeds, not one who lacks wisdom. Having established yourself, Mahānāma, in these five qualities, you should further develop six qualities.

"Here, Mahānāma, you should recollect the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Mahānāma, at the time when a noble disciple recollects the Truth-finder, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright, based on the Truth-finder. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This recollection of the Buddha, Mahānāma, you should develop while walking, you should develop while standing, you should develop while sitting, you should develop while lying down, you should develop while engaged in work, you should develop while dwelling in a home crowded with children.

"Furthermore, Mahānāma, you should recollect the Teaching - etc. you should recollect the Community - etc. you should recollect your own moral practices - etc. you should recollect your own generosity - etc. you should recollect the deities - 'There are the gods ruled by the four great kings, etc. there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality... is endowed with learning... is endowed with generosity... Endowed with such wisdom as those deities were endowed with, having passed away from here, they were reborn there; such wisdom is also found in me.' Mahānāma, at the time when a noble disciple recollects the faith and morality and learning and generosity and wisdom of oneself and of those deities, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that

time his mind is upright, based on the deities. And, Mahānāma, a noble disciple whose mind is upright obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. This recollection of the deities, Mahānāma, you should develop even while walking, you should develop even while standing, you should develop even while sitting, you should develop even while lying down, you should develop even while engaged in work, you should develop even while dwelling in the confinement of wife and children." The second.

3. The Discourse to Nandiya

13. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the Blessed One wished to go to Sāvattthī for the rains residence.

Nandiya the Sakyan heard - "The Blessed One, it is said, wishes to go to Sāvattthī for the rains residence." Then this occurred to Nandiya the Sakyan - "What if I too were to go to Sāvattthī for the rains residence. There I shall attend to my business, and I shall obtain an audience with the Blessed One from time to time."

Then the Blessed One went to Sāvattthī for the rains residence. Nandiya the Sakyan too went to Sāvattthī for the rains residence. There he attended to his business, and he obtained an audience with the Blessed One from time to time. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months."

Nandiya the Sakyan heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'" Then Nandiya the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Nandiya the Sakyan said this to the Blessed One - "I have heard this, venerable sir - 'It seems several monks are doing robe-making work for the Blessed One - When the robe is finished, the Blessed One will set out on a journey after the three months.' For us who dwell with various abidings, venerable sir, with which abiding should we dwell?"

"Good, good, Nandiya! This indeed, Nandiya, is proper for you, sons of good family, that having approached the Truth-finder you should ask - 'For us who dwell with various abidings, venerable sir, with which abiding should we dwell?' One with faith, Nandiya, is one who succeeds, not one without faith; one who is moral is one who succeeds, not one who is immoral; one with aroused energy is one who succeeds, not one who is lazy; one who is mindful is one who succeeds, not one who is unmindful; one who is concentrated is one who succeeds, not one who is unconcentrated; one who is wise is one who succeeds, not one who lacks wisdom. Having established yourself, Nandiya, in these six qualities, mindfulness should be established internally regarding five qualities.

"Here, Nandiya, you should recollect the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' Thus indeed, Nandiya, mindfulness should be established internally based on the Truth-finder.

"Furthermore, Nandiya, you should recollect the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Thus indeed, Nandiya, mindfulness should be established internally based on the Teaching.

"Furthermore, Nandiya, you should recollect good friends - 'It is a gain for me indeed, it is well-gained for me indeed, that I have good friends who are compassionate, who desire my welfare, who exhort, who instruct.' Thus indeed, Nandiya, mindfulness should be established internally based on good friends.

"Furthermore, Nandiya, you should recollect your own generosity - 'It is a gain for me indeed, it is well-gained for me indeed, that I who, among a generation pervaded by the stain of stinginess, dwell at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.' Thus indeed, Nandiya, mindfulness should be established internally based on generosity.

"Furthermore, Nandiya, you should recollect the deities - 'Those deities who, having passed beyond the company of deities who feed on edible food, have been reborn in a certain mind-made body, they do not regard anything to be done by themselves or any adding to what has been done. Just as, Nandiya, a monk who is perpetually liberated does not regard anything to be done by himself or any adding to what has been done; just so, Nandiya, those deities who, having passed beyond the company of deities who feed on edible food, have been reborn in a certain mind-made body, they do not regard anything to be done by themselves or any adding to what has been done. Thus indeed, Nandiya, mindfulness should be established internally based on the deities.

"Nandiya, a noble disciple possessed of these eleven qualities abandons evil unwholesome mental states, does not cling. Just as, Nandiya, an overturned water-pot discharges water and does not take back what has been discharged; or just as, Nandiya, fire released in a dry grass thicket burns onwards and does not turn back to what has been burnt; just so, Nandiya, a noble disciple possessed of these eleven qualities abandons evil unwholesome mental states, does not cling." The third.

4. The Discourse to Subhūti

14. Then the Venerable Subhūti together with the monk Saddha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Subhūti seated to one side, the Blessed One said this - "What is this monk's name, Subhūti?" "This monk is named Saddha, venerable sir, the son of the lay follower Sudatta, who with faith has gone forth from home into homelessness."

"But does this monk Saddha, Subhūti, the son of the lay follower Sudatta, who with faith has gone forth from home into homelessness, appear in the characteristics of one with faith?" "This is the time, Blessed One; this is the time, Fortunate One, that the Blessed One would speak on the characteristics of one with faith. Now I shall know whether this monk appears in the characteristics of one with faith or not."

"If so, Subhūti, listen, pay close attention; I will speak." "Yes, venerable sir," the Venerable Subhūti assented to the Blessed One. The Blessed One said this -

"Here, Subhūti, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. That, Subhūti, a monk is virtuous, etc. having accepted the training rules he trains in them, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. That, Subhūti, a monk is very learned, etc. thoroughly penetrated by view, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk has good friends, good companions, good associates. That, Subhūti, a monk has good friends, good companions, good associates, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. That, Subhūti, a monk is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. That, Subhūti, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline. That, Subhūti, a monk is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. That, Subhūti, a monk dwells putting forth strenuous

energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states, this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk 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. That, Subhūti, a monk 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 - this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk recollects manifold past lives, as follows -one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. That, Subhūti, a monk recollects manifold past lives, as follows, one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. This too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus 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. That, Subhūti, a monk with the divine eye, which is pure, etc. he understands beings according to their actions - this too, Subhūti, is a characteristic of one with faith.

"Furthermore, Subhūti, a monk, 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. That, Subhūti, a monk, with the elimination of the mental corruptions, etc. having realised, having attained, dwells - this too, Subhūti, is a characteristic of one with faith."

When this was said, the Venerable Subhūti said this to the Blessed One - "These characteristics of one with faith, venerable sir, that have been spoken by the Blessed One, those exist in this monk, and this monk is seen in them.

"This monk, venerable sir, is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them.

"This monk, venerable sir, is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view.

"This monk, venerable sir, has good friends, good companions, good associates.

"This monk, venerable sir, is easy to admonish, etc. instruction.

"This monk, venerable sir, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange.

"This monk, venerable sir, is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline.

"This monk, venerable sir, dwells putting forth strenuous energy, etc. steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states.

"This monk, venerable sir, 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.

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

"This monk, venerable sir, with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions.

"This monk, venerable sir, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. These characteristics of one with faith that have been spoken by the Blessed One, venerable sir, those exist in this monk, and this monk is seen in them."

"Good, good, Subhūti! If so, Subhūti, you should dwell together with this monk with faith. And whenever you, Subhūti, should wish to see the Truth-finder, you should approach together with this monk with faith to see the Truth-finder." The fourth.

5. The Discourse on Friendliness

15. "Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, eleven benefits are to be expected.

What are the eleven? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, one is dear to human beings, one is dear to non-human beings, deities protect one, neither fire nor poison nor weapon affects one, the mind quickly becomes concentrated, one's complexion becomes bright, one dies undeluded, if not penetrating further one is reborn in the Brahma world. Monks, when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, these eleven benefits are to be expected." The fifth.

6. The Discourse to the Man from the City of Aṭṭhaka

16. On one occasion the Venerable Ānanda was dwelling at Vesālī in the village of Beluva. Now at that time the householder Dasama of Aṭṭhakanagara had arrived at Pāṭaliputta on some business.

Then the householder Dasama of Aṭṭhakanagara approached the Kukkuṭa Monastery, approached a certain monk; having approached, he said this to that monk - "Where, venerable sir, is the Venerable Ānanda dwelling at present? For we wish to see the Venerable Ānanda." "This Venerable Ānanda, householder, is dwelling at Vesālī in the village of Beluva."

Then the householder Dasama of Aṭṭhakanagara, having finished that business at Pāṭaliputta, approached Vesālī, the village of Beluva, approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the householder Dasama of Aṭṭhakanagara said this to the Venerable Ānanda - "Is there indeed, venerable Ānanda, one teaching rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained?" "There is indeed, householder, one teaching rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained."

"But what, venerable Ānanda, is that one teaching rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained?" "Here, householder, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. He considers thus: 'This first meditative absorption too is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that

delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, is one teaching rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, householder, with the subsiding of applied and sustained thought, a monk 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... etc. he enters and dwells in the fourth meditative absorption. He considers thus: 'This fourth meditative absorption too is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, is one teaching rightly proclaimed by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, householder, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. He considers thus: 'This liberation of mind through friendliness too is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, by that Blessed One who knows... etc. or the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, householder, a monk with a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He considers thus: 'This liberation of mind through equanimity too is conditioned, fashioned by

volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, by that Blessed One who knows... etc. or the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, householder, 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,' a monk enters and dwells in the plane of infinite space. He considers thus: 'This too, the attainment of the plane of infinite space, is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, by that Blessed One who knows... etc. or the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, householder, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' a monk enters and dwells in the plane of infinite consciousness... etc. with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. He considers thus: 'This too, the attainment of the plane of nothingness, is conditioned, fashioned by volition.' 'But whatever is conditioned, fashioned by volition, that is impermanent, having the nature of cessation,' he understands. He, steady in that, attains the elimination of mental corruptions; if he does not attain the elimination of mental corruptions, then by that very lust for mental states, by that delight in mental states, with the utter elimination of the five lower mental fetters, he becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This too, householder, by that Blessed One who knows... etc. or the unsurpassed freedom from bondage that was not attained is attained."

When this was said, the householder Dasama of Aṭṭhakanagara said this to the Venerable Ānanda - "Just as, venerable Ānanda, a man seeking one treasure opening might at once find eleven treasure openings; just so indeed, venerable sir, I, seeking one door to the Deathless, have at once obtained eleven doors to the Deathless for cultivation. Just as, venerable sir, a man might have a house with eleven doors. When that house is on fire, he would be able to bring himself to safety through even one door; just so indeed, venerable sir, through even one of these eleven doors to the Deathless, I shall be able to bring myself to safety. If indeed, venerable sir, these heterodox followers will seek a teacher's fee for their teacher. Why should I not make an offering to the Venerable Ānanda!"

Then the householder Dasama of Aṭṭhakanagara, having assembled the Community of monks from Vesālī and Pāṭaliputta, with his own hand satisfied and served them

with superior solid and soft food. He clothed each and every monk individually with a suit of garments, and the Venerable Ānanda with the three robes. He had a monastery worth five hundred built for the Venerable Ānanda. The sixth.

7. The Discourse on the Cowherd

17. "Monks, a cowherd possessed of eleven factors is incapable of looking after a herd of cattle and making it prosper. Which eleven? Here, monks, a cowherd does not know form, is not skilled in characteristics, does not remove fly eggs, does not dress wounds, does not make smoke, does not know the ford, does not know what has been drunk, does not know the path, is not skilled in pastures, is one who milks dry, and those bulls who are fathers of the herd, leaders of the herd, he does not honour with extra veneration. Monks, a cowherd possessed of these eleven factors is incapable of looking after a herd of cattle and making it prosper.

Just so, monks, a monk possessed of eleven qualities is incapable of attaining growth, increase, and expansion in this Teaching and discipline. Which eleven? Here, monks, a monk does not know form, is not skilled in characteristics, does not remove fly eggs, does not dress wounds, does not make smoke, does not know the ford, does not know what has been drunk, does not know the path, is not skilled in pastures, is one who milks dry, and those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, he does not honour with extra veneration.

"And how, monks, is a monk one who does not know form? Here, monks, a monk does not understand as it really is that whatever form is 'the four primary elements and the materiality derived from the four primary elements'. Thus, monks, a monk does not know form.

"And how, monks, is a monk not skilled in characteristics? Here, monks, a monk does not understand as it really is that 'the fool is characterised by action, the wise one is characterised by action'. Thus, monks, a monk is not skilled in characteristics.

"And how, monks, is a monk not one who removes fly eggs? Here, monks, a monk accepts an arisen sensual thought, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration; an arisen thought of anger... An arisen thought of violence... whatever evil unwholesome mental states have arisen, he accepts them, does not abandon them, does not dispel them, does not put an end to them, does not bring them to obliteration. Thus, monks, a monk is not one who removes fly eggs.

"And how, monks, is a monk not one who dresses wounds? Here, monks, a monk, having seen a form with the eye, is one who grasps at signs, one who grasps at features; since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it; he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features; since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome

mental states would flow in upon him, he does not proceed to restrain it; he does not guard the mind faculty, he does not commit to restraint of the mind faculty. Thus, monks, a monk is not one who dresses wounds.

"And how, monks, is a monk not one who makes smoke? Here, monks, a monk is not one who expounds the Teaching in detail to others as he has heard it, as he has learned it. Thus, monks, a monk is not one who makes smoke.

"And how, monks, does a monk not know the ford? Here, monks, a monk does not approach from time to time those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, and does not question, does not inquire - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones do not open up what is not opened up for him, do not make clear what is not made clear, and do not dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, a monk does not know the ford.

"And how, monks, does a monk not know what has been drunk? Here, monks, a monk, when the Teaching and discipline proclaimed by the Truth-finder is being taught, does not obtain inspiration regarding the meaning, does not obtain inspiration regarding the Teaching, does not obtain gladness connected with the Teaching. Thus, monks, a monk does not know what has been drunk.

"And how, monks, does a monk not know the path? Here, monks, a monk does not understand as it really is the noble eightfold path. Thus, monks, a monk does not know the path.

"And how, monks, is a monk not skilled in pastures? Here, monks, a monk does not understand as it really is the four establishments of mindfulness. Thus, monks, a monk is not skilled in pastures.

"And how, monks, is a monk one who milks dry? Here, monks, faithful householders invite a monk, bringing requisites of robes, almsfood, lodging and medicine for the sick. There the monk does not know moderation in accepting. Thus, monks, a monk is one who milks dry.

"And how, monks, is a monk one who does not honour with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community? Here, monks, a monk does not establish bodily action of friendliness towards those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community, both openly and in private; does not establish verbal action of friendliness... he does not establish mental action of friendliness both openly and in private. Thus, monks, a monk is one who does not honour with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community.

"Monks, a monk possessed of these eleven qualities is incapable of attaining growth, increase, and expansion in this Teaching and discipline.

"Monks, a cowherd possessed of eleven factors is capable of looking after a herd of cattle and making it prosper. Which eleven? Here, monks, a cowherd knows form, is skilled in characteristics, removes fly eggs, dresses wounds, makes smoke, knows the

ford, knows what has been drunk, knows the path, is skilled in pastures, is one who milks with a remainder, and those bulls who are fathers of the herd, leaders of the herd, he honours with extra veneration - Monks, a cowherd possessed of these eleven factors is capable of looking after a herd of cattle and making it prosper.

"Just so, monks, a monk possessed of eleven qualities is capable of attaining growth, increase, and expansion in this Teaching and discipline. Which eleven? Here, monks, a monk knows form, is skilled in characteristics, removes fly eggs, dresses wounds, makes smoke, knows the ford, knows what has been drunk, knows the path, is skilled in pastures, is one who milks with a remainder, and honours with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community.

"And how, monks, is a monk one who knows form? Here, monks, a monk understands as it really is that whatever form is 'the four primary elements and the materiality derived from the four primary elements'. Thus, monks, a monk is one who knows form.

"And how, monks, is a monk skilled in characteristics? Here, monks, a monk understands as it really is that 'the fool is characterised by action, the wise one is characterised by action'. Thus, monks, a monk is skilled in characteristics.

"And how, monks, is a monk one who removes fly eggs? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration; an arisen thought of anger... An arisen thought of violence... Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. Thus, monks, a monk is one who removes fly eggs.

"And how, monks, is a monk one who dresses wounds? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind-faculty, he commits to restraint of the mind-faculty. Thus, monks, a monk is one who dresses wounds.

"And how, monks, is a monk one who makes smoke? Here, monks, a monk is one who expounds the Teaching in detail to others as he has heard it, as he has learned it. Thus, monks, a monk is one who makes smoke.

"And how, monks, does a monk know the ford? Here, monks, a monk approaches from time to time those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, and questions, inquires - 'How is this, venerable sir? What is the meaning of

this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, a monk knows the ford.

"And how, monks, does a monk know what has been drunk? Here, monks, a monk, when the Teaching and discipline proclaimed by the Truth-finder is being taught, obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. Thus, monks, a monk knows what has been drunk.

"And how, monks, does a monk know the path? Here, monks, a monk understands as it really is the noble eightfold path. Thus, monks, a monk knows the path.

"And how, monks, is a monk skilled in pastures? Here, monks, a monk understands as it really is the four establishments of mindfulness. Thus, monks, a monk is skilled in pastures.

"And how, monks, is a monk one who milks with a remainder? Here, monks, faithful householders invite a monk, bringing requisites of robes, almsfood, lodging and medicine for the sick. There the monk knows moderation in accepting. Thus, monks, a monk is one who milks with a remainder.

"And how, monks, is a monk one who honours with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community? Here, monks, a monk establishes bodily action of friendliness towards those elders who are of long standing, long gone forth, fathers of the Community, leaders of the Community, both openly and in private; verbal action of friendliness etc. he establishes mental action of friendliness both openly and in private. Thus, monks, a monk is one who honours with extra veneration those monks who are elders, of long standing, long gone forth, fathers of the Community, leaders of the Community.

"Monks, a monk possessed of these eleven qualities is capable of attaining growth, increase, and expansion in this Teaching and discipline." The seventh.

8. The First Discourse on Concentration

18. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One -

"Could there be, venerable sir, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"There could be, monks, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"Here, monks, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, monks, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient." The eighth.

9. The Second Discourse on Concentration

19. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Could there be, monks, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, etc. not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"If so, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"There could be, monks, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"Here, monks, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, monks, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient." The ninth.

10. The Third Discourse on Concentration

20. Then several monks approached the Venerable Sāriputta; having approached, they exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Sāriputta -

"Could there be, friend Sāriputta, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?" "There could be, friend, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient."

"In what way, friend Sāriputta, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"Here, friend, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, friend, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient." The tenth.

11. The Fourth Discourse on Concentration

21. There the Venerable Sāriputta addressed the monks: "Could there be, friends, such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception

in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"We would come even from afar, friend, to the presence of the Venerable Sāriputta to understand the meaning of this statement. It would be good indeed if the meaning of this statement would occur to the Venerable Sāriputta himself. Having heard from the Venerable Sāriputta, the monks will remember it."

"If so, friends, listen, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"There could be, friends, such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient."

"In what way, friend, could there be such an attainment of concentration for a monk that he would not be percipient of earth in earth, etc. whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient?"

"Here, friend, a monk has this perception - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, friends, there could be such an attainment of concentration for a monk that he would not be percipient of earth in earth, not be percipient of water in water, not be percipient of fire in fire, not be percipient of air in air, not be percipient of the plane of infinite space in the plane of infinite space, not be percipient of the plane of infinite consciousness in the plane of infinite consciousness, not be percipient of the plane of nothingness in the plane of nothingness, not be percipient of the plane of neither-perception-nor-non-perception in the plane of neither-perception-nor-non-perception, not be percipient of this world in this world, not be percipient of the world beyond in the world beyond, whatever is seen, heard, sensed, cognised, attained, sought after, pondered over by the mind, there too he would not be percipient; and yet he would be percipient." The eleventh.

The second chapter on Recollection.

Its summary:

Two spoken with Mahānāma, with Nandiya, with Subhūti;
Friendliness, the Eights, the Cowherd, and four on concentration.



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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