

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)

1. The First Fifty Discourses (1. Mūlapaṇṇāsapāḷi)

2. The Chapter on the Lion's Roar (2. Sīhanādavaggo)

[MN 2, PTS 1.7-1.12]



PaliVerse

2. The Collection of the Middle Length Discourses

1. The First Fifty Discourses

2. The Chapter on the Lion's Roar

1. The Shorter Discourse on the Lion's Roar

139. 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 only, monks, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics. Thus, monks, rightly roar the lion's roar.

140. "Now, monks, there is this possibility that heterodox wandering ascetics would speak thus - 'But what is the venerable ones' reassurance, what is the power, by which you venerable ones speak thus - here only is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics'? Monks, heterodox wandering ascetics who speak thus should be told thus - 'There are indeed for us, friends, four qualities declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, seeing which in ourselves we speak thus - here only is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics. Which four? There is indeed for us, friends, confidence in the Teacher, there is confidence in the Teaching, there is the fulfilment of morality; and those who share the same Teaching are dear and agreeable - both householders and those gone forth. These indeed, friends, are the four qualities declared by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, seeing which in ourselves we speak thus - here only is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics.'

141. "Now, monks, there is this possibility that heterodox wandering ascetics would speak thus - 'We too indeed, friends, have confidence in the Teacher who is our teacher, we too have confidence in the Teaching which is our teaching, we too are ones who fulfil the moral precepts which are our moral precepts, we too have those who share the same Teaching who are dear and agreeable - both householders and those gone forth. Here, friends, what is the distinction, what is the disparity, what is the difference between you and us?'

"Monks, heterodox wandering ascetics who speak thus should be told thus - 'But, friends, is there one goal or are there many goals?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, there is one goal, not many goals.'

""But, friends, is that goal for one with lust or for one without lust?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one without lust, not for one with lust.'

""But, friends, is that goal for one with hate or for one without hate?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one without hate, not for one with hate.'

""But, friends, is that goal for one with delusion or for one without delusion?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one without delusion, not for one with delusion.'

""But, friends, is that goal for one with craving or for one without craving?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one without craving, not for one with craving.'

""But, friends, is that goal for one with clinging or for one without clinging?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one without clinging, not for one with clinging.'

""But, friends, is that goal for a wise man or for a fool?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for a wise man, not for a fool.'

""But, friends, is that goal for one who is compliant and opposing or for one who is not compliant and not opposing?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one who is not compliant and not opposing, not for one who is compliant and opposing.'

""But, friends, is that goal for one who delights in obsession and takes pleasure in obsession or for one who delights in the absence of obsession and takes pleasure in the absence of obsession?' Answering correctly, monks, heterodox wandering ascetics would answer thus - 'Friends, that goal is for one who delights in the absence of obsession and takes pleasure in the absence of obsession, not for one who delights in obsession and takes pleasure in obsession.'

142. "Monks, there are these two views - view of existence and view of non-existence. Whatever ascetics or brahmins, monks, who cling to the view of existence, who have reached the view of existence, who are attached to the view of existence, they are opposed to the view of non-existence. Whatever ascetics or brahmins, monks, who cling to the view of non-existence, who have reached the view of non-existence, who are attached to the view of non-existence, they are opposed to the view of existence. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these two views, they are with lust, they are with hate, they are with delusion, they are with craving, they are with clinging, they are fools, they are approving and opposing, they delight in obsession and take pleasure in obsession; they are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; 'they are not released from suffering', I say. But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these two views, they are without

lust, they are without hate, they are without delusion, they are without craving, they are without clinging, they are wise men, they are neither approving nor opposing, they delight in the absence of obsession and take pleasure in the absence of obsession; they are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; 'they are released from suffering', I say.

143. "Monks, there are these four kinds of clinging. What are the four? Clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. There are, monks, some ascetics and brahmins who claim to teach the full understanding of all clinging. They do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they do not declare the full understanding of clinging to views, they do not declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self. What is the reason for this? Because those venerable ascetics and brahmins do not understand these three states as they really are. Therefore those venerable ascetics and brahmins, while claiming to teach the full understanding of all clinging, they do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they do not declare the full understanding of clinging to views, they do not declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self.

"There are, monks, some ascetics and brahmins who claim to teach the full understanding of all clinging. They do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they declare the full understanding of clinging to views, they do not declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self. What is the reason for this? Because those venerable ascetics and brahmins do not understand these two states as they really are. Therefore those venerable ascetics and brahmins, while claiming to teach the full understanding of all clinging, they do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they declare the full understanding of clinging to views, they do not declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self.

"There are, monks, some ascetics and brahmins who claim to teach the full understanding of all clinging. They do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they declare the full understanding of clinging to views, they declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self. What is the reason for this? Because those venerable ascetics and brahmins do not understand this one state as it really is. Therefore those venerable ascetics and brahmins, while claiming to teach the full understanding of all clinging, they do not rightly declare the full understanding of all clinging - they declare the full understanding of clinging to sensual pleasures, they

declare the full understanding of clinging to views, they declare the full understanding of clinging to moral rules and austerities, they do not declare the full understanding of clinging to the doctrine of self.

"In such a Teaching and discipline, monks, whatever confidence there is in the Teacher, that is declared to be not rightly attained; whatever confidence there is in the Teaching, that is declared to be not rightly attained; whatever fulfilment of morality there is, that is declared to be not rightly attained; whatever affection and agreeableness there is towards those who share the same Teaching, that is declared to be not rightly attained. What is the reason for this? For this is so, monks, as is natural with a Teaching and discipline that is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One.

144. "But the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, claiming to teach the full understanding of all clinging, rightly declares the full understanding of all clinging - he declares the full understanding of clinging to sensual pleasures, he declares the full understanding of clinging to views, he declares the full understanding of clinging to moral rules and austerities, he declares the full understanding of clinging to the doctrine of self. In such a Teaching and discipline, monks, whatever confidence there is in the Teacher, that is declared to be rightly attained; whatever confidence there is in the Teaching, that is declared to be rightly attained; whatever fulfilment of morality there is, that is declared to be rightly attained; whatever affection and agreeableness there is towards those who share the same Teaching, that is declared to be rightly attained. What is the reason for this? For this is so, monks, as is natural with a Teaching and discipline that is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One.

145. "And, monks, these four kinds of clinging. What is their source, what is their origin, what gives birth to them, what is their production? These four kinds of clinging have craving as their source, craving as their origin, craving gives birth to them, craving is their production. And this craving, monks, what is its source, what is its origin, what gives birth to it, what is its production? Craving has feeling as its source, feeling as its origin, feeling gives birth to it, feeling is its production. And this feeling, monks, what is its source, what is its origin, what gives birth to it, what is its production? Feeling has contact as its source, contact as its origin, contact gives birth to it, contact is its production. And this contact, monks, what is its source, what is its origin, what gives birth to it, what is its production? Contact has the six sense bases as its source, the six sense bases as its origin, the six sense bases give birth to it, the six sense bases are its production. And these six sense bases, monks, what is their source, what is their origin, what gives birth to them, what is their production? The six sense bases have mentality-materiality as their source, mentality-materiality as their origin, mentality-materiality gives birth to them, mentality-materiality is their production. And this mentality-materiality, monks, what is its source, what is its origin, what gives birth to it, what is its production? Mentality-materiality has consciousness as its source, consciousness as its origin, consciousness gives birth to it, consciousness is its production. And this consciousness, monks, what is its source, what is its origin, what gives birth to it, what is its production? Consciousness has

activities as its source, activities as its origin, activities give birth to it, activities are its production. And these activities, monks, what is their source, what is their origin, what gives birth to them, what is their production? Activities have ignorance as their source, ignorance as their origin, ignorance gives birth to them, ignorance is their production.

"But when, monks, for a monk ignorance has been abandoned and true knowledge has arisen, he, through the fading away of ignorance and the arising of true knowledge, does not cling to clinging to sensual pleasures, does not cling to clinging to views, does not cling to clinging to moral rules and austerities, does not cling to clinging to the doctrine of self. Not clinging, he is not agitated; not being agitated, he personally attains final nibbāna. He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'"

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

The Shorter Discourse on the Lion's Roar is concluded as first.

2. The Great Discourse on the Lion's Roar

146. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī outside the city, to the west of the city, in a jungle thicket. Now at that time Sunakkhatta the Licchavi's son had recently departed from this Teaching and discipline. He spoke thus in the assembly at Vesālī - "There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones. The ascetic Gotama teaches a Teaching that has been beaten out through reasoning, followed through inquiry, as a result of his own ingenuity. And the Teaching taught for whatever purpose leads one who practises it to the complete elimination of suffering."

Then the Venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. The Venerable Sāriputta heard Sunakkhatta the Licchavi's son speaking thus in the assembly at Vesālī - "There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones. The ascetic Gotama teaches a Teaching that has been beaten out through reasoning, followed through inquiry, as a result of his own ingenuity. And the Teaching taught for whatever purpose leads one who practises it to the complete elimination of suffering."

Then the Venerable Sāriputta, having walked for almsfood in Vesālī, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One - "Sunakkhatta, venerable sir, the Licchavi's son, has recently departed from this Teaching and discipline. He spoke thus in the assembly at Vesālī - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones. The ascetic Gotama teaches a Teaching that has been beaten out

through reasoning, followed through inquiry, as a result of his own ingenuity. And the Teaching taught for whatever purpose leads one who practises it to the complete elimination of suffering."

147. "This Sunakkhatta is a foolish man prone to wrath, Sāriputta. And this speech of his was spoken out of wrath. Thinking 'I will dispraise', Sāriputta, the foolish man Sunakkhatta praises the Truth-finder. For it is praise of the Truth-finder, Sāriputta, if anyone were to speak thus - 'The Teaching taught for whatever purpose leads one who practises it to the complete elimination of suffering.'

"Indeed, Sāriputta, this foolish man Sunakkhatta will not have even an inference from the teaching regarding me - '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.'

"Indeed, Sāriputta, this foolish man Sunakkhatta will not have even an inference from the teaching regarding me - 'Thus indeed the Blessed One experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space; he dives in and out of the earth just as in water; he goes on water without breaking it just as on earth; he travels cross-legged through space just as a winged bird; he fondles and strokes with his hand even the moon and sun, so mighty and powerful; he exercises mastery with his body even as far as the Brahma world.'

"Indeed, Sāriputta, this foolish man Sunakkhatta will not have even an inference from the teaching regarding me - 'Thus indeed the Blessed One, with the divine ear element, purified and surpassing the human, hears both sounds - divine and human, whether far or near.'

"Indeed, Sāriputta, this foolish man Sunakkhatta will not have even an inference from the teaching regarding me - 'Thus indeed the Blessed One 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', he understands a mind without lust as 'a mind without lust'; he understands a mind with hate as 'a mind with hate', he understands a mind without hate as 'a mind without hate'; he understands a mind with delusion as 'a mind with delusion', he understands a mind without delusion as 'a mind without delusion'; he understands a contracted mind as 'a contracted mind', he understands a distracted mind as 'a distracted mind'; he understands an exalted mind as 'an exalted mind', he understands a not exalted mind as 'a not exalted mind'; he understands a surpassed mind as 'a surpassed mind', he understands an unsurpassed mind as 'an unsurpassed mind'; he understands a concentrated mind as 'a concentrated mind', he understands an unconcentrated mind as 'an unconcentrated mind'; he understands a liberated mind as 'a liberated mind', he understands an unliberated mind as 'an unliberated mind'.'

148. "There are these ten powers of the Truth-finder, Sāriputta, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the ten?

"Here, Sāriputta, the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That, Sāriputta, the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause. That, Sāriputta, the Truth-finder understands as it really is the result of undertakings of action past, future, and present, with reason and cause - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the practice leading to all destinations. That, Sāriputta, the Truth-finder understands as it really is the practice leading to all destinations - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the world with its many elements and various elements. That, Sāriputta, the Truth-finder understands as it really is the world with its many elements and various elements - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the various dispositions of beings. That, Sāriputta, the Truth-finder understands as it really is the various dispositions of beings - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons. That, Sāriputta, the Truth-finder understands as it really is the superiority and inferiority of the faculties of other beings, of other persons - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments. That, Sāriputta, the Truth-finder understands as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder 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, Sāriputta, the Truth-finder recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives - this too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder 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, Sāriputta, the Truth-finder 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. This too, Sāriputta, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, Sāriputta, the Truth-finder, 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, Sāriputta, the Truth-finder, 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 too, Sāriputta, is a power of the Truth-finder for the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"These, Sāriputta, are the ten powers of the Truth-finder for the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

149. "Whoever, Sāriputta, would say thus to me, knowing thus, seeing thus - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity' - without abandoning that speech, Sāriputta, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta. Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.

150. "There are these four grounds of self-confidence of the Truth-finder, Sāriputta, endowed with which grounds of self-confidence the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the four?

'For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to.' That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

'For you who acknowledge yourself as one who has eliminated the mental corruptions, these mental corruptions have not been eliminated.' That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

'Those things that are obstructions that have been declared by you, for one indulging in them they are not sufficient for obstruction.' That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete elimination of suffering.' That indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"These, Sāriputta, are the four grounds of self-confidence of the Truth-finder, endowed with which grounds of self-confidence the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Whoever, Sāriputta, would say thus to me, knowing thus, seeing thus - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity' - without abandoning that speech, Sāriputta, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta. Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.

151. "Sāriputta, there are these eight assemblies. What are the eight? The assembly of nobles, the assembly of brahmins, the assembly of householders, the assembly of ascetics, the assembly of the Four Great Kings, the assembly of the Tāvatiṃsa gods, the assembly of Māra, the assembly of Brahmā - these, Sāriputta, are the eight assemblies. Endowed with these four grounds of self-confidence, Sāriputta, the Truth-finder approaches and enters these eight assemblies. I directly know, Sāriputta, that I have approached many hundreds of assemblies of nobles. There too I have previously sat down, conversed, and engaged in discussion. That indeed fear or timidity would come upon me there - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"I directly know, Sāriputta, that I have approached many hundreds of assemblies of brahmins... etc. assemblies of householders... assemblies of ascetics... assemblies of the Four Great Kings... assemblies of the Tāvatiṃsa gods... assemblies of Māra... assemblies of Brahmā. There too I have previously sat down, conversed, and engaged in discussion. That indeed fear or timidity would come upon me there - I do not see this sign, Sāriputta. Not seeing this sign, Sāriputta, I dwell having attained security, having attained fearlessness, having attained self-confidence.

"Whoever, Sāriputta, would say thus to me, knowing thus, seeing thus - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity' - without abandoning that speech, Sāriputta, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. Just as, Sāriputta, a

monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta. Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.

152. "Sāriputta, there are these four modes of generation. What are the four? Beings born in eggs, beings born in wombs, beings born in moisture, spontaneously born beings. And what, Sāriputta, are beings born in eggs? Those beings, Sāriputta, who are born breaking through an egg shell - this is called, Sāriputta, beings born in eggs. And what, Sāriputta, are beings born in wombs? Those beings, Sāriputta, who are born breaking through a membrane - this is called, Sāriputta, beings born in wombs. And what, Sāriputta, are beings born in moisture? Those beings, Sāriputta, who are born in rotting fish, or in a rotting corpse, or in rotting food, or in a cesspool, or in a sewer - this is called, Sāriputta, beings born in moisture. And what, Sāriputta, are spontaneously born beings? Gods, hell beings, some human beings, and some beings in states of misfortune - this is called, Sāriputta, spontaneously born beings. These, Sāriputta, are the four modes of generation.

"Whoever, Sāriputta, would say thus to me, knowing thus, seeing thus - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity' - without abandoning that speech, Sāriputta, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this accomplishment is, Sāriputta. Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.

153. "Sāriputta, there are these five destinations. What five? Hell, the animal realm, the sphere of ghosts, human beings, gods. I understand hell, Sāriputta, and the path leading to hell, and the practice leading to hell; and how one practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand. I understand the animal realm, Sāriputta, and the path leading to the animal realm, and the practice leading to the animal realm; and how one practising thus, upon the body's collapse at death, is reborn in the animal realm - that too I understand. I understand the sphere of ghosts, Sāriputta, and the path leading to the sphere of ghosts, and the practice leading to the sphere of ghosts; and how one practising thus, upon the body's collapse at death, is reborn in the sphere of ghosts - that too I understand. I understand human beings, Sāriputta, and the path leading to the human world, and the practice leading to the human world; and how one practising thus, upon the body's collapse at death, is reborn among human beings - that too I understand. I understand gods, Sāriputta, and the path leading to the heavenly world, and the practice leading to the heavenly world; and how one practising thus, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - that too I understand. I understand Nibbāna, Sāriputta, and the path leading to Nibbāna, and the practice leading to Nibbāna; and

how one practising thus, 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 too I understand.

154. "Here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell, experiencing exclusively painful, sharp, severe feelings. Just as, Sāriputta, there might be a charcoal pit, more than a man's height deep, full of glowing embers, without flame, without smoke. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched, by a direct path, heading for that very charcoal pit. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very charcoal pit.' He might see him at a later time, fallen into that charcoal pit, experiencing exclusively painful, sharp, severe feelings. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell, experiencing exclusively painful, sharp, severe feelings.

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in the animal realm.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in the animal realm, experiencing painful, sharp, severe feelings. Just as, Sāriputta, there might be a pit of excrement, more than a man's height deep, full of excrement. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched, by a direct path, heading for that very pit of excrement. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very pit of excrement.' He might see him at a later time, fallen into that pit of excrement, experiencing painful, sharp, severe feelings. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in the animal realm.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in the animal realm, experiencing painful, sharp, severe feelings.

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in

the sphere of ghosts.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in the sphere of ghosts, experiencing feelings abundant in suffering. Just as, Sāriputta, there might be a tree grown on uneven ground, with sparse leaves and foliage, with patchy shade. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched, by a direct path, heading for that very tree. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very tree.' He might see him at a later time, in the shade of that tree, seated or lying down, experiencing feelings abundant in suffering. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in the sphere of ghosts.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in the sphere of ghosts, experiencing feelings abundant in suffering.

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn among human beings.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen among human beings, experiencing feelings that are abundant in happiness. Just as, Sāriputta, a tree grown on a level piece of ground with dense leaves and foliage, giving thick shade. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched, by a direct path, heading for that very tree. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very tree.' He might see him at a later time, in the shade of that tree, seated or lying down, experiencing feelings that are abundant in happiness. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn among human beings.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen among human beings, experiencing feelings that are abundant in happiness.

"But here, Sāriputta, I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in a fortunate realm, in a heavenly world, experiencing exclusively pleasant feelings. Just as, Sāriputta, there might be a mansion, and in it a pinnacle chamber, plastered inside and out, sheltered from the wind, with bolts fastened and windows closed. In it there might be a divan spread with a long-fleeced woollen cover, spread with a white woollen cover, spread with a woollen cover embroidered with flowers, with an excellent antelope-hide spread, with a canopy above and red cushions at both ends. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty

and parched, by a direct path, heading for that very mansion. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very mansion.' He might see him at a later time, in that mansion, in that pinnacle chamber, on that divan, seated or lying down, experiencing exclusively pleasant feelings. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that upon the body's collapse at death he will be reborn in a fortunate realm, in a heavenly world.' I see him at a later time with the divine eye, which is pure and surpasses the human, upon the body's collapse at death, arisen in a fortunate realm, in a heavenly world, experiencing exclusively pleasant feelings.

"But here, Sāriputta, I understand a certain person, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he will dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' I see him at a later time, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelling in the liberation of mind and liberation by wisdom that are without mental corruptions, experiencing exclusively pleasant feelings. Just as, Sāriputta, there might be a pond with clear water, with sweet water, with cool water, with pure water, with good fords, delightful. And not far from it there might be a dense jungle thicket. Then a man might come along, overcome by heat, afflicted by heat, weary, thirsty and parched, by a direct path, heading for that very pond. A man with eyes, having seen him, might say thus - 'This good man is so practising and so conducting himself and has entered upon such a path that he will come to this very pond.' He might see him at a later time, having plunged into that pond, having bathed and drunk, having allayed all disturbance, weariness and fever, having come out, in that jungle thicket, seated or lying down, experiencing exclusively pleasant feelings. Just so indeed, Sāriputta, here I understand a certain person thus, having encompassed his mind with my mind - 'This person is so practising and so conducting himself and has entered upon such a path that with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he will dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' I see him at a later time, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwelling in the liberation of mind and liberation by wisdom that are without mental corruptions, experiencing exclusively pleasant feelings. These, Sāriputta, are the five destinations.

"Whoever, Sāriputta, would say thus to me, knowing thus, seeing thus - 'There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones; the ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity' - without abandoning that speech, Sāriputta, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there. Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life, thus I say this

accomplishment is, Sāriputta: 'Without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there.'

155. "I directly know, Sāriputta, that I have practised the holy life endowed with four factors - I was an austere ascetic, a supreme austere ascetic, I was rough, supremely rough, I was one who detests, supremely one who detests, I was secluded, supremely secluded. Therein, Sāriputta, this was for me by way of my austere asceticism - I was a naked ascetic, of loose habits, licking my hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir'; I did not accept food brought to me, nor food specifically prepared for me, nor an invitation. I did not accept food from the mouth of a pot, I did not accept food from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming; I did not drink fish, nor meat, nor liquor, nor fermented drink, nor rice-water; I was a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; I sustained myself with one small dish of food, I sustained myself with two small dishes of food, etc. I sustained myself with seven small dishes of food; I took food once a day, I took food once every two days, etc. I took food once every seven days; thus I dwelt devoted to the practice of eating food in rotation even up to half a month.

"I was one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung; I sustained myself on forest roots and fruits, feeding on fallen fruits.

"I wore hempen garments, I wore mixed garments, I wore shroud-cloth, I wore rag-robes, I wore bark-cloth, I wore cheetah hide, I wore a cloak of cheetah hide, I wore kusa-grass garments, I wore bark garments, I wore wood-shaving garments, I wore a blanket of human hair, I wore a blanket of horse-tail hair, I wore owl-feather garments; I was one who plucks out hair and beard, being devoted to the practice of plucking out hair and beard; I was one who stands upright, having rejected seats; I was one who squats, being devoted to the striving of squatting; I was one who lies on thorns, making my sleeping place on a bed of thorns; I dwelt devoted to the practice of going down into the water three times including the evening - thus I dwelt devoted to the practice of mortifying and tormenting the body in manifold ways. This, Sāriputta, was for me by way of my austere asceticism.

156. "Therein, Sāriputta, this was for me in my roughness - muddy dirt accumulated on my body over many years had become encrusted. Just as, Sāriputta, a tinduka tree stump accumulated over many years becomes encrusted, just so, Sāriputta, muddy dirt accumulated on my body over many years had become encrusted. It did not occur to me, Sāriputta, thus - 'Oh, may I wipe off this muddy dirt with my hand, or may others wipe off this muddy dirt with their hands.' Thus indeed it did not occur to me, Sāriputta. This, Sāriputta, was for me in my roughness.

"Therein, Sāriputta, this was for me in my scrupulousness -I, Sāriputta, went forward mindfully, went back mindfully, even towards a drop of water my compassion was present - 'Let me not bring destruction to small creatures gone to uneven places.' This, Sāriputta, was for me in my scrupulousness.

"Therein, Sāriputta, this was for me in my seclusion -I, Sāriputta, having plunged into a certain forest haunt, dwelt there. Whenever I saw a cowherd or a cattle herder or a grass carrier or a wood carrier or a forest worker, I would flee from forest to forest, from thicket to thicket, from low ground to low ground, from high ground to high ground. What is the reason for this? 'Let them not see me, and let me not see them.' Just as, Sāriputta, a forest deer, having seen humans, flees from forest to forest, from thicket to thicket, from low ground to low ground, from high ground to high ground, just so I, Sāriputta, whenever I saw a cowherd or a cattle herder or a grass carrier or a wood carrier or a forest worker, would flee from forest to forest, from thicket to thicket, from low ground to low ground, from high ground to high ground. What is the reason for this? 'Let them not see me, and let me not see them.' This, Sāriputta, was for me in my seclusion.

"I, Sāriputta, going on all fours, having approached those cow-sheds from which the cattle had departed and the cowherds had gone away, would eat the dung of young calves, of suckling calves, of milk-drinking calves. And as long as, Sāriputta, my own urine and faeces was not exhausted, I would eat my own urine and faeces. This, Sāriputta, was for me in my eating of great filth.

157. "I, Sāriputta, having plunged into a certain frightful jungle thicket, dwelt there. There, Sāriputta, regarding the frightfulness of that frightful jungle thicket, this is what happens - whoever not free from lust enters that jungle thicket, for the most part his hairs stand on end. I, Sāriputta, on those nights that are cold, wintry, during the eight days between the months, at the time of snowfall, on such nights I dwelt at night in the open air, by day in the jungle thicket; in the last month of summer I dwelt by day in the open air, at night in the jungle thicket. So much so, Sāriputta, that this simple verse, never heard before, came to my mind -

"Scorched and soaked, alone in the frightful forest;
Naked, not sitting by a fire, the sage devoted to the search."

"I, Sāriputta, make my sleeping place in a cemetery, using charnel bones as a cushion. So much so, Sāriputta, that village louts, having approached, would spit on me, urinate on me, scatter dust on me, and insert sticks into my ear-holes. But I do not directly know that I aroused an evil mind towards them. This, Sāriputta, was my abiding in equanimity.

158. "There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through food.' They said thus: 'We sustain ourselves on jujube fruits.' They eat jujube fruits, they eat jujube powder, they drink jujube water - they consume various kinds of jujube preparations. I directly know, Sāriputta, that I took only a single jujube fruit as food. Now, Sāriputta, you might think thus - 'Surely the jujube fruit was large at that time.' But this, Sāriputta, should not be seen thus. Even then the jujube fruit was at most just as it is now. When I, Sāriputta, was taking only a single jujube fruit as food, my body reached a state of

extreme emaciation. Just as the joints of eighty-year-old reeds or dark-coloured reeds, just so were my limbs and minor limbs because of that very little food. Just as a camel's hoof, just so were my buttocks because of that very little food. Just as a string of beads, just so was my backbone with its vertebrae protruding and sunken because of that very little food. Just as the rafters of an old hall become broken and collapsed, just so my ribs became broken and collapsed because of that very little food. Just as in a deep well the water-stars are seen sunk deep and shimmering, just so in my eye-sockets the pupils of my eyes were seen sunk deep and shimmering because of that very little food. Just as a bitter gourd cut unripe becomes shrivelled and withered by wind and heat, just so the skin of my head became shrivelled and withered because of that very little food. So I, Sāriputta, thinking 'I will touch the skin of my belly,' would grasp just the backbone, thinking 'I will touch the backbone,' would grasp just the skin of my belly, so much, Sāriputta, had the skin of my belly clung to my backbone because of that very little food. So I, Sāriputta, thinking 'I will defecate or urinate,' would fall down headlong right there because of that very little food. So I, Sāriputta, soothing that very body, would rub my limbs with my hand. As I, Sāriputta, rubbed my limbs with my hand, the hairs, rotten at the roots, fell from my body because of that very little food.

159. "There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through food.' They said thus: 'We sustain ourselves on mung beans' etc. 'We sustain ourselves on sesame seeds' etc. 'We sustain ourselves on rice grains.' They eat rice grains, they eat rice powder, they drink rice water - they consume various kinds of rice preparations. I directly know, Sāriputta, that I took only a single rice grain as food. Now, Sāriputta, you might think thus - 'Surely the rice grain was large at that time.' But this, Sāriputta, should not be seen thus. Even then the rice grain was at most just as it is now. When I, Sāriputta, was taking only a single rice grain as food, my body reached a state of extreme emaciation. Just as the joints of eighty-year-old reeds or dark-coloured reeds, just so were my limbs and minor limbs because of that very little food. Just as a camel's hoof, just so were my buttocks because of that very little food. Just as a string of beads, just so was my backbone with its vertebrae protruding and sunken because of that very little food. Just as the rafters of an old hall become broken and collapsed, just so my ribs became broken and collapsed because of that very little food. Just as in a deep well the water-stars are seen sunk deep and shimmering, just so in my eye-sockets the pupils of my eyes were seen sunk deep and shimmering because of that very little food. Just as a bitter gourd cut unripe becomes shrivelled and withered by wind and heat, just so the skin of my head became shrivelled and withered because of that very little food. So I, Sāriputta, thinking 'I will touch the skin of my belly,' would grasp just the backbone, thinking 'I will touch the backbone,' would grasp just the skin of my belly. So much, Sāriputta, had the skin of my belly clung to my backbone because of that very little food. So I, Sāriputta, thinking 'I will defecate or urinate,' would fall down headlong right there because of that very little food. So I, Sāriputta, soothing that very body, would rub my limbs with my hand. As I, Sāriputta, rubbed my limbs with my hand, the hairs, rotten at the roots, fell from my body because of that very little food.

"Yet even by that conduct, by that practice, by that performance of austerities, I did not attain any super-human achievement, any distinction of knowledge and vision

worthy of the noble ones. What is the reason for this? Because of not attaining this very noble wisdom, which noble wisdom when attained is noble and leading to liberation, leads one who practises it to the complete elimination of suffering.

160. "There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through wandering in the round of rebirths.' But there is no wandering in the round of rebirths easy to obtain, Sāriputta, that has not been wandered through by me during this long period of time, except for the gods of the Pure Abodes. If I were to wander among the gods of the Pure Abodes, Sāriputta, I would not come back again to this world.

"There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through rebirth.' But there is no rebirth easy to obtain, Sāriputta, that has not been attained by me during this long period of time, except for the gods of the Pure Abodes. If I were to be reborn among the gods of the Pure Abodes, Sāriputta, I would not come back again to this world.

"There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through residence.' But there is no residence easy to obtain, Sāriputta, that has not been dwelt in by me during this long period of time, except for the gods of the Pure Abodes. If I were to dwell among the gods of the Pure Abodes, Sāriputta, I would not come back again to this world.

"There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through sacrifice.' But there is no sacrifice easy to obtain, Sāriputta, that has not been offered by me during this long period of time, and that as a king or as a properly anointed noble of the warrior caste or as a wealthy brahmin.

"There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'Purification is through tending the fire.' But there is no fire easy to obtain, Sāriputta, that has not been tended by me during this long period of time, and that as a king or as a properly anointed noble of the warrior caste or as a wealthy brahmin.

161. "There are indeed, Sāriputta, some ascetics and brahmins who hold such a doctrine and view as this: 'As long as this good man is young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life, just so long is he endowed with the supreme lucidity of wisdom. But when this good man becomes old, aged, elderly, one who has traversed the span of life, advanced in years, eighty or ninety or a hundred years old by birth, then he declines from that lucidity of wisdom.' But this, Sāriputta, should not be seen thus. I am now, Sāriputta, old, aged, elderly, one who has traversed the span of life, advanced in years. My age is now eighty years. Suppose I had here, Sāriputta, four disciples with a life span of a hundred years, living for a hundred years, endowed with the supreme mindfulness and understanding and resolution and with the supreme lucidity of wisdom. Just as, Sāriputta, a skilled archer, trained, practised, experienced, with a light arrow could with little difficulty shoot across the shadow of a palm tree, so endowed with supreme mindfulness, so endowed with supreme understanding, so endowed with supreme resolution, so endowed with the supreme lucidity of wisdom. They might ask me questions again and again concerning the four establishments of mindfulness, and

being asked I would answer them, and they would remember my answer as answered, and they would not ask me a second time further. Except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, the Truth-finder's proclamation of the Teaching would not be brought to an end, Sāriputta, the Truth-finder's terms and phrases of the Teaching would not be brought to an end, the Truth-finder's discernment in answering questions would not be brought to an end. Then those four disciples of mine with a life span of a hundred years, living for a hundred years, would die by the elapse of a hundred years. Even if you were to carry me about on a small bed, Sāriputta, there would be no alteration in the Truth-finder's lucidity of wisdom. Whatever, Sāriputta, one speaking rightly would say - 'A being having the nature of non-confusion has arisen in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans', this indeed one speaking rightly would say of me - 'A being having the nature of non-confusion has arisen in the world for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.'"

162. Now at that time the Venerable Nāgasamāla was standing behind the Blessed One, fanning the Blessed One. Then the Venerable Nāgasamāla said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! For indeed, Venerable Sir, having heard this exposition of the Teaching, my hairs stood on end. What, Venerable Sir, is the name of this exposition of the Teaching?" "Therefore, Nāgasamāla, remember this exposition of the Teaching as 'The Hair-raising Exposition'."

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

The Greater Discourse on the Lion's Roar is concluded as second.

3. The Greater Discourse on the Mass of Suffering

163. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood. Then those monks had this thought: "It is still very early to walk for almsfood in Sāvattthī. What if we were to approach the park of the heterodox wandering ascetics?" Then those monks approached the park of the heterodox wandering ascetics; having approached, they exchanged friendly greetings with those heterodox wandering ascetics; having concluded the pleasant and memorable talk, they sat down to one side. When those monks were seated to one side, those heterodox wandering ascetics said this to them: "The ascetic Gotama, friends, declares the full understanding of sensual pleasures, we too declare the full understanding of sensual pleasures; the ascetic Gotama, friends, declares the full understanding of material forms, we too declare the full understanding of material forms; the ascetic Gotama, friends, declares the full understanding of feelings, we too declare the full understanding of feelings; here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us - that is to say, regarding expounding the Teaching or regarding instruction?" Then those monks neither

delighted in nor protested against what those heterodox wandering ascetics had said; without delighting in and without protesting against, they rose from their seats and departed - "We shall understand the meaning of this statement in the presence of the Blessed One."

164. Then those monks, having walked for almsfood in Sāvattthī, after the meal, having returned from their alms round, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here we, venerable sir, having dressed in the earlier period of the day, taking our bowls and robes, entered Sāvattthī for almsfood. Then this occurred to us, venerable sir - 'It is still very early to walk for almsfood in Sāvattthī. What if we were to approach the park of the heterodox wandering ascetics?' Then we, venerable sir, approached the park of the heterodox wandering ascetics; having approached, we exchanged friendly greetings with those heterodox wandering ascetics; having concluded the pleasant and memorable talk, we sat down to one side. When we were seated to one side, venerable sir, those heterodox wandering ascetics said this to us - 'The ascetic Gotama, friends, declares the full understanding of sensual pleasures, we too declare the full understanding of sensual pleasures. The ascetic Gotama, friends, declares the full understanding of material forms, we too declare the full understanding of material forms. The ascetic Gotama, friends, declares the full understanding of feelings, we too declare the full understanding of feelings. Here, friends, what is the distinction, what is the disparity, what is the difference between the ascetic Gotama and us, that is to say, regarding expounding the Teaching or regarding instruction?' Then we, venerable sir, neither delighted in nor protested against what those heterodox wandering ascetics had said; without delighting in and without protesting against, we rose from our seats and departed - 'We shall understand the meaning of this statement in the presence of the Blessed One.'"

165. "Monks, heterodox wandering ascetics who speak thus should be told thus - 'But what, friend, is the gratification of sensual pleasures, what is the danger, what is the escape? What is the gratification of material forms, what is the danger, what is the escape? What is the gratification of feelings, what is the danger, what is the escape?' Thus asked, monks, heterodox wandering ascetics will not be able to explain, and furthermore they will fall into vexation. What is the reason for this? Because, monks, it is not within their domain. I do not see anyone, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could satisfy the mind with an explanation of these questions, except for the Truth-finder or a disciple of the Truth-finder, or else having heard it from here.

166. "And what, monks, is the gratification of sensual pleasures? These are the five types of sensual pleasure, monks. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, monks, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure - this is the gratification of sensual pleasures.

167. "And what, monks, is the danger of sensual pleasures? Here, monks, a son of good family earns his living by whatever craft - whether by accounting, whether by calculation, whether by reckoning, whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - facing cold, facing heat, being afflicted by contact with gadflies, mosquitoes, wind, sun, and creeping creatures, dying of hunger and thirst; this too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, monks, for that son of good family thus exerting, striving, and endeavouring, those riches are not achieved. He grieves, is wearied, laments, beats his breast and wails, falls into confusion - 'Surely my effort was in vain, surely my endeavour was fruitless.' This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, monks, for that son of good family thus exerting, striving, and endeavouring, those riches are achieved. He experiences suffering and displeasure on account of protecting those riches - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them.' For him thus guarding and protecting, those riches are taken by kings, or taken by thieves, or burnt by fire, or carried away by water, or taken by disagreeable heirs. He grieves, is wearied, laments, beats his breast and wails, falls into confusion - 'What I had, that too is no longer mine.' This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

168. "Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his brother, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend. They, having engaged in dispute, strife and contention there, attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they plunge into battle massed on both sides, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, have their heads cut off by swords. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here

and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they charge at slippery bastions plastered with mud, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, are drenched with boiling cow dung, are crushed by the portcullis, have their heads cut off by swords. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

169. "Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they break into houses, they carry off plunder, they commit robbery, they stand in ambush on the highway, they go to another's wife. Kings, having seized him, inflict various bodily punishments - they flog him with whips, they flog him with canes, they flog him with half-clubs; they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose; they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword. They there undergo death and suffering like death. This too, monks, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, monks, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. They, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This too, monks, is a danger of sensual pleasures pertaining to the future life, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

170. "And what, monks, is the escape from sensual pleasures? Whatever, monks, is the removal of desire and lust, the abandoning of desire and lust regarding sensual pleasures - this is the escape from sensual pleasures.

"Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification of sensual pleasures as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand sensual pleasures by themselves, or will instigate another towards the truth so that one practising thus will fully understand sensual pleasures - this is impossible. But whatever ascetics or brahmins, monks, who understand as it really is the gratification of sensual pleasures as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand sensual pleasures by themselves, or will instigate another towards the truth so that one practising thus will fully understand sensual pleasures - this is possible.

171. "And what, monks, is the gratification of material forms? Just as, monks, a maiden of the warrior caste or a maiden of the brahmin caste or a maiden of the householder caste, fifteen or sixteen years of age, not too tall, not too short, not too thin, not too stout, not too dark, not too fair - is she at that time, monks, at the height of her beauty and radiance?" "Yes, venerable sir." Whatever happiness and pleasure arises dependent on that beauty and radiance - this is the gratification of material forms.

"And what, monks, is the danger of material forms? Here, monks, one might see that same lady at a later time, eighty or ninety or a hundred years old by birth, aged, bent like a roof beam, broken, leaning on a stick, trembling as she walks, afflicted, past her youth, with broken teeth, grey hair, scanty hair, bald-headed, wrinkled, with limbs blotched with spots. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

"Furthermore, monks, one might see that same lady sick, suffering, severely ill, fallen into her own urine and excrement, lying down, being lifted up by some, being laid down by others. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

172. "Furthermore, monks, one might see that same lady's body abandoned in a charnel ground - dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

"Furthermore, monks, one might see that same lady's 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. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

"Furthermore, monks, one might see that same lady's body abandoned in a charnel ground - a skeleton with flesh and blood, held together by sinews; a skeleton without flesh, smeared with blood, held together by sinews; a skeleton without flesh and blood, held together by sinews; 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. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

"Furthermore, monks, one might see that same lady's body abandoned in a charnel ground - bones white, the colour of shells; bones heaped up, more than a year old; bones rotten, reduced to powder. What do you think, monks, has not that former beauty and radiance disappeared, and the danger become manifest?" "Yes, venerable sir." This too, monks, is a danger of material forms.

"And what, monks, is the escape from material forms? Whatever, monks, is the removal of desire and lust, the abandoning of desire and lust regarding material forms - this is the escape from material forms.

"Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification of material forms as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand material forms by themselves, or will instigate another towards the truth so that one practising thus will fully understand material forms - this is impossible. But whatever ascetics or brahmins, monks, who understand as it really is the gratification of material forms as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand material forms by themselves, or will instigate another towards the truth so that one practising thus will fully understand material forms - this is possible.

173. "And what, monks, is the gratification of feelings? Here, monks, 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. At the time, monks, when 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, at that time he does not intend for his own affliction, nor does he intend for the affliction of others, nor does he intend for the affliction of both; at that time he feels only a feeling free from affliction. I say, monks, that freedom from affliction is the highest gratification of feelings.

"Furthermore, monks, 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. At the time, monks, when a monk, 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. Etc. At the time, monks, when a monk, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative

absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity, at that time he does not intend for his own affliction, nor does he intend for the affliction of others, nor does he intend for the affliction of both; at that time he feels only a feeling free from affliction. I say, monks, that freedom from affliction is the highest gratification of feelings.

174. "And what, monks, is the danger of feelings? That, monks, feelings are impermanent, suffering, subject to change - this is the danger of feelings.

"And what, monks, is the escape from feelings? Whatever, monks, is the removal of desire and lust, the abandoning of desire and lust regarding feelings - this is the escape from feelings.

"Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification of feelings as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand feelings by themselves, or will instigate another towards the truth so that one practising thus will fully understand feelings - this is impossible. But whatever ascetics or brahmins, monks, who understand as it really is the gratification of feelings as gratification, the danger as danger, and the escape as escape, that they indeed will either fully understand feelings by themselves, or will instigate another towards the truth so that one practising thus will fully understand feelings - this is possible."

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

The Discourse on the Greater Mass of Suffering is concluded as third.

4. The Shorter Discourse on the Mass of Suffering

175. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. 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 - "For a long time, venerable sir, I have understood the Teaching expounded thus by the Blessed One - 'Greed is an impurity of the mind, hate is an impurity of the mind, delusion is an impurity of the mind.' And thus I understand the Teaching expounded by the Blessed One, venerable sir - 'Greed is an impurity of the mind, hate is an impurity of the mind, delusion is an impurity of the mind.' And yet at times states of greed remain obsessing my mind, states of hate remain obsessing my mind, states of delusion remain obsessing my mind. It occurs to me, venerable sir, thus - 'What mental state indeed has not been abandoned internally by me, because of which at times states of greed remain obsessing my mind, states of hate remain obsessing my mind, states of delusion remain obsessing my mind?'"

176. "That very mental state, Mahānāma, has not been abandoned internally by you, because of which at times states of greed remain obsessing your mind, states of hate remain obsessing your mind, states of delusion remain obsessing your mind. If, Mahānāma, that mental state had been abandoned internally by you, you would not

dwelt in a house, you would not consume sensual pleasures. But because, Mahānāma, that very mental state has not been abandoned internally by you, therefore you dwell in a house, you consume sensual pleasures.

177. "Sensual pleasures have little enjoyment, much suffering, much anguish, the danger here is greater' - even if, Mahānāma, this has been well seen as it really is with right wisdom by a noble disciple, yet if he does not attain rapture and happiness apart from sensual pleasures, apart from unwholesome mental states, or something more peaceful than that; then he is not yet one who does not return to sensual pleasures. But when, Mahānāma, for a noble disciple 'sensual pleasures have little enjoyment, much suffering, much anguish, the danger here is greater' - this has been well seen as it really is with right wisdom, and he attains rapture and happiness apart from sensual pleasures, apart from unwholesome mental states, or something more peaceful than that; then he is one who does not return to sensual pleasures.

"For me too, Mahānāma, before the enlightenment, while still unenlightened, being just a Bodhisatta, 'sensual pleasures have little enjoyment, much suffering, much anguish, the danger here is greater' - this had been well seen as it really is with right wisdom, yet I did not attain rapture and happiness apart from sensual pleasures, apart from unwholesome mental states, or something more peaceful than that; then I did not acknowledge myself as one who does not return to sensual pleasures. But when for me, Mahānāma, 'sensual pleasures have little enjoyment, much suffering, much anguish, the danger here is greater' - this had been well seen as it really is with right wisdom, and I attained rapture and happiness apart from sensual pleasures, apart from unwholesome mental states, or something more peaceful than that; then I acknowledged myself as one who does not return to sensual pleasures.

178. "And what, Mahānāma, is the gratification of sensual pleasures? There are these five types of sensual pleasure, Mahānāma. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc... odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing - these, Mahānāma, are the five types of sensual pleasure. Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, Mahānāma - this is the gratification of sensual pleasures.

"And what, Mahānāma, is the danger of sensual pleasures? Here, Mahānāma, a son of good family earns his living by whatever craft - whether by accounting, whether by calculation, whether by reckoning, whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - facing cold, facing heat, being afflicted by contact with gadflies, mosquitoes, wind, sun, and creeping creatures, dying of hunger and thirst; this too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, Mahānāma, for that son of good family thus exerting, striving, and endeavouring, those riches are not achieved, he grieves, is wearied, laments, beats his breast and wails, falls into confusion - 'Surely my effort was in vain, surely my endeavour was

fruitless.' This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"If, Mahānāma, for that son of good family thus exerting, striving, and endeavouring, those riches are achieved. He experiences suffering and displeasure on account of protecting those riches - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them.' For him thus guarding and protecting, those riches are taken by kings, or taken by thieves, or burnt by fire, or carried away by water, or taken by disagreeable heirs. He grieves, is wearied, laments, beats his breast and wails, falls into confusion - 'What I had, that too is no longer mine.' This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, Mahānāma, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, kings quarrel with kings, those of the warrior caste quarrel with those of the warrior caste, brahmins quarrel with brahmins, householders quarrel with householders, a mother quarrels with her son, a son quarrels with his mother, a father quarrels with his son, a son quarrels with his father, a brother quarrels with his brother, a brother quarrels with his sister, a sister quarrels with her brother, a friend quarrels with his friend. They, having engaged in dispute, strife and contention there, attack one another with fists, attack with clods, attack with sticks, attack with knives. They there undergo death and suffering like death. This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, Mahānāma, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they plunge into battle massed on both sides, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, have their heads cut off by swords. They there undergo death and suffering like death. This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, Mahānāma, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, having taken up sword and shield, having fastened bow and quiver, they charge at slippery bastions plastered with mud, while arrows are being shot, while spears are being hurled, while swords are flashing. They there are pierced by arrows, are pierced by spears, are drenched with boiling cow dung, are crushed by the portcullis, have their heads cut off by swords. They there undergo death and suffering like death. This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as

the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, Mahānāma, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they break into houses, they carry off plunder, they commit robbery, they stand in ambush on the highway, they go to another's wife. Kings, having seized him, inflict various bodily punishments - they flog him with whips, they flog him with canes, they flog him with half-clubs; they cut off his hand, they cut off his foot, they cut off his hand and foot, they cut off his ear, they cut off his nose, they cut off his ear and nose; they inflict the "gruel pot" torture, they inflict the "shell-tonsure" torture, they inflict the "Rāhu's mouth" torture, they inflict the "fire garland" torture, they inflict the "hand torch" torture, they inflict the "grass-strip" torture, they inflict the "bark-dress" torture, they inflict the "antelope" torture, they inflict the "flesh-hook" torture, they inflict the "coin-cutting" torture, they inflict the "lye-pickling" torture, they inflict the "pivot-turning" torture, they inflict the "straw-chair" torture, they pour boiling oil on him, they have him eaten by dogs, they impale him alive on a stake, they cut off his head with a sword. They there undergo death and suffering like death. This too, Mahānāma, is a danger of sensual pleasures visible here and now, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

"Furthermore, Mahānāma, because of sensual pleasures, with sensual pleasures as the source, with sensual pleasures as the reason, the cause being simply sensual pleasures, they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. They, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This too, Mahānāma, is a danger of sensual pleasures pertaining to the future life, a mass of suffering with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the reason, the cause being simply sensual pleasures.

179. "On one occasion, Mahānāma, I was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time several Jains at the Black Rock on the slope of Isigili were standing upright, having rejected sitting, experiencing painful, sharp, severe, bitter feelings caused by their own exertion. Then, Mahānāma, in the evening, having emerged from seclusion, I approached the Black Rock on the slope of Isigili where those Jains were; having approached, I said this to those Jains - 'Why are you, friends, Jains, standing upright, having rejected sitting, experiencing painful, sharp, severe, bitter feelings caused by your own exertion?' When this was said, Mahānāma, those Jains said this to me - 'Friend, Nigaṇṭha Nāṭaputta is omniscient, all-seeing, and acknowledges complete knowledge and vision - "Whether I am walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present." He speaks thus: "There is indeed, Jains, evil action done by you in the past; wear that away by this bitter performance of austerities; and that which here and now you are restrained in body, restrained in speech, restrained in mind - that is the non-performance of evil action in the future; thus, through the destruction of past actions by austerity, through the non-performance of new actions, there is no flowing in the

future; through no flowing in the future there is the elimination of action, through the elimination of action there is the elimination of suffering, through the elimination of suffering there is the elimination of feeling, through the elimination of feeling all suffering will be worn away." And that pleases us and is agreeable to us, and by that we are delighted.'

180. "When this was said, I, Mahānāma, said this to those Jains - 'But do you, friends Jains, know - we indeed existed in the past, not that we did not exist?' 'No indeed, friend.' 'But do you, friends Jains, know - we indeed did evil deeds in the past, not that we did not do them?' 'No indeed, friend.' 'But do you, friends Jains, know - we did such and such evil deeds?' 'No indeed, friend.' 'But do you, friends Jains, know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away?' 'No indeed, friend.' 'But do you, friends Jains, know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life?' 'No indeed, friend.'

"So then, friends Jains, you do not know - we indeed existed in the past, not that we did not exist; you do not know - we indeed did evil deeds in the past, not that we did not do them; you do not know - we did such and such evil deeds; you do not know - so much suffering has been worn away, or so much suffering is to be worn away, or when so much suffering has been worn away, all suffering will be worn away. You do not know - the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life. This being so, friends Jains, those in the world who are cruel, bloody-handed, engaged in brutal activities, reborn among humans - do they go forth among the Jains?' 'No indeed, friend Gotama, happiness is not to be attained by means of happiness; happiness is to be attained by means of suffering. And if, friend Gotama, happiness were to be attained by means of happiness, King Seniya Bimbisāra of Magadha would attain happiness; King Seniya Bimbisāra of Magadha would dwell more happily than the venerable Gotama.'

"Certainly this speech was spoken hastily and without reflection by the venerable Jains - "No indeed, friend Gotama, happiness is not to be attained by means of happiness; happiness is to be attained by means of suffering; and if, friend Gotama, happiness were to be attained by means of happiness, King Seniya Bimbisāra of Magadha would attain happiness; King Seniya Bimbisāra of Magadha would dwell more happily than the venerable Gotama." But rather I myself should be asked about this matter - who indeed of the venerable ones dwells more happily, King Seniya Bimbisāra of Magadha or the venerable Gotama?' 'Certainly, friend Gotama, this speech was spoken hastily and without reflection by us - "No indeed, friend Gotama, happiness is not to be attained by means of happiness; happiness is to be attained by means of suffering; and if, friend Gotama, happiness were to be attained by means of happiness, King Seniya Bimbisāra of Magadha would attain happiness; King Seniya Bimbisāra of Magadha would dwell more happily than the venerable Gotama." But let that be; now we ask the venerable Gotama - who indeed of the venerable ones dwells more happily, King Seniya Bimbisāra of Magadha or the venerable Gotama?'

"Well then, friends Jains, I will ask you a question about this very matter; as it pleases you, so you should answer it. What do you think, friends Jains, is King Seniya Bimbisāra of Magadha able, without moving his body, without uttering speech, to

dwell experiencing exclusively happiness for seven nights and days?' 'No indeed, friend.'

"'What do you think, friends Jains, is King Seniya Bimbisāra of Magadha able, without moving his body, without uttering speech, for six nights and days... etc. five nights and days... four nights and days... three nights and days... two nights and days... one night and day to dwell experiencing exclusively happiness?' 'No indeed, friend.'

"'I, friends Jains, am able, without moving my body, without uttering speech, to dwell experiencing exclusive happiness for one night and day. I, friends Jains, am able, without moving my body, without uttering speech, for two nights and days... three nights and days... four nights and days... five nights and days... six nights and days... seven nights and days to dwell experiencing exclusive happiness. What do you think, friends Jains, this being so, who dwells more happily - King Seniya Bimbisāra of Magadha or I?' 'This being so, the Venerable Gotama dwells more happily than King Seniya Bimbisāra of Magadha.'"

This is what the Blessed One said. Delighted, Mahānāma the Sakyan rejoiced in what the Blessed One had said.

The Discourse on the Shorter Mass of Suffering is concluded as fourth.

5. The Discourse on Inference

181. Thus have I heard - On one occasion the Venerable Mahāmoggallāna was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. There the Venerable Mahāmoggallāna addressed the monks: "Friends, monks." "Friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this:

"If, friends, a monk invites to admonish - 'Let the venerable ones speak to me, I am to be spoken to by the venerable ones,' yet he is difficult to admonish, endowed with qualities that make him difficult to admonish, impatient, not receiving instruction respectfully, then his fellow monks in the holy life do not think he should be spoken to, do not think he should be instructed, and do not think trust should be placed in that person.

"And what, friends, are the qualities that make one difficult to admonish? Here, friends, a monk has evil desires and has come under the control of evil desires. That, friends, a monk has evil desires and has come under the control of evil desires - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk exalts himself and disparages others. That, friends, a monk exalts himself and disparages others - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is prone to wrath and is overcome by wrath. That, friends, a monk is prone to wrath and is overcome by wrath - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is prone to wrath and because of wrath bears grudges. That, friends, a monk is prone to wrath and because of wrath bears grudges - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is prone to wrath and because of wrath is resentful. That, friends, a monk is prone to wrath and because of wrath is resentful -this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is prone to wrath and utters speech bordering on wrath. That, friends, a monk is prone to wrath and utters speech bordering on wrath - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk when accused by an accuser, opposes the accuser. That, friends, a monk when accused by an accuser, opposes the accuser -this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk when accused by an accuser, disparages the accuser. That, friends, a monk when accused by an accuser, disparages the accuser -this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk when accused by an accuser, makes a counter-accusation against the accuser. That, friends, a monk when accused by an accuser, makes a counter-accusation against the accuser - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk when accused by an accuser, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure. That, friends, a monk when accused by an accuser, evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk, when accused by an accuser, does not give a proper account of his conduct. That, friends, a monk, when accused by an accuser, does not give a proper account of his conduct - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is one who depreciates another's worth and is spiteful. That, friends, a monk is one who depreciates another's worth and is spiteful -this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is envious and stingy. That, friends, a monk is envious and stingy - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is fraudulent and deceitful. That, friends, a monk is fraudulent and deceitful - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is obstinate and arrogant. That, friends, a monk is obstinate and arrogant - this too is a quality that makes one difficult to admonish.

"Furthermore, friends, a monk is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty. That, friends, a monk is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty - this too is a quality that makes one difficult to admonish. These, friends, are called the qualities that make one difficult to admonish.

182. "Even if, friends, a monk does not invite to admonish -'Let the venerable ones speak to me, I am to be spoken to by the venerable ones,' yet he is easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully, then his fellow monks in the holy life think he should be spoken to, think he should be instructed, and think trust should be placed in that person.

"And what, friends, are the qualities that make for being easy to admonish? Here, friends, a monk does not have evil desires and has not come under the control of evil desires. That, friends, a monk does not have evil desires and has not come under the control of evil desires - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk does not exalt himself and does not disparage others. That, friends, a monk does not exalt himself and does not disparage others - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not prone to wrath and is not overcome by wrath. That, friends, a monk is not prone to wrath and is not overcome by wrath - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not prone to wrath and does not bear grudges because of wrath. That, friends, a monk is not prone to wrath and does not bear grudges because of wrath - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not prone to wrath and is not resentful because of wrath. That, friends, a monk is not prone to wrath and is not resentful because of wrath - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not prone to wrath and does not utter speech bordering on wrath. That, friends, a monk is not prone to wrath and does not utter speech bordering on wrath - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk when accused by an accuser, does not oppose the accuser. That, friends, a monk when accused by an accuser, does not oppose the accuser - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk when accused by an accuser, does not disparage the accuser. That, friends, a monk when accused by an accuser, does not disparage the accuser - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk when accused by an accuser, does not make a counter-accusation against the accuser. That, friends, a monk when accused by an accuser, does not make a counter-accusation against the accuser - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk when accused by an accuser, does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure. That, friends, a monk when accused by an accuser,

does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk when accused by an accuser, gives a proper account of his conduct. That, friends, a monk when accused by an accuser, gives a proper account of his conduct - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is without depreciation and without spite. That, friends, a monk is without depreciation and without spite - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is without envy and without stinginess. That, friends, a monk is without envy and without stinginess - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not fraudulent and not deceitful. That, friends, a monk is not fraudulent and not deceitful - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not obstinate and not arrogant. That, friends, a monk is not obstinate and not arrogant - this too is a quality that makes for being easy to admonish.

"Furthermore, friends, a monk is not adhering to his own views, not holding on to them tenaciously, relinquishing them easily. That, friends, a monk is not adhering to his own views, not holding on to them tenaciously, relinquishing them easily - this too is a quality that makes for being easy to admonish. These, friends, are called the qualities that make one easy to admonish.

183. "There, friends, a monk should infer about himself by himself thus: 'Whatever person has evil desires and has come under the control of evil desires, that person is unpleasant and disagreeable to me; and if I were to have evil desires and come under the control of evil desires, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not have evil desires, I will not come under the control of evil desires.'

'Whatever person exalts himself and disparages others, that person is unpleasant and disagreeable to me; and if I were to exalt myself and disparage others, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not exalt myself and will not disparage others.'

'Whatever person is prone to wrath and is overcome by wrath, that person is unpleasant and disagreeable to me. And if I were to be prone to wrath and overcome by wrath, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not be prone to wrath and will not be overcome by wrath.'

'Whatever person is prone to wrath and because of wrath bears grudges, that person is unpleasant and disagreeable to me; and if I were to be prone to wrath and because of wrath bear grudges, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not be prone to wrath and will not bear grudges because of wrath.'

'Whatever person is prone to wrath and because of wrath is resentful, that person is unpleasant and disagreeable to me; and if I were to be prone to wrath and because of wrath be resentful, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not be prone to wrath and will not be resentful because of wrath.'

'Whatever person is prone to wrath and utters speech bordering on wrath, that person is unpleasant and disagreeable to me; and if I were to be prone to wrath and utter speech bordering on wrath, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will not be prone to wrath and will not utter speech bordering on wrath.'

'Whatever person when accused by an accuser opposes the accuser, that person is unpleasant and disagreeable to me; and if I when accused by an accuser were to oppose the accuser, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'When accused by an accuser I will not oppose the accuser.'

'Whatever person when accused by an accuser disparages the accuser, that person is unpleasant and disagreeable to me; and if I when accused by an accuser were to disparage the accuser, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'When accused by an accuser I will not disparage the accuser.'

'Whatever person when accused by an accuser makes a counter-accusation against the accuser, that person is unpleasant and disagreeable to me; and if I when accused by an accuser were to make a counter-accusation against the accuser, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'When accused by an accuser I will not make a counter-accusation against the accuser.'

'Whatever person when accused by an accuser evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure, that person is unpleasant and disagreeable to me; and if I when accused by an accuser were to evade the issue with another issue, divert the discussion outside, and manifest irritation, hate, and displeasure, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'When accused by an accuser I will not evade the issue with another issue, I will not divert the discussion outside, I will not manifest irritation, hate, and displeasure.'

'Whatever person when accused by an accuser does not give a proper account of his conduct, that person is unpleasant and disagreeable to me; and if I when accused by an accuser were not to give a proper account of my conduct, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'When accused by an accuser I will give a proper account of my conduct.'

'Whatever person depreciates another's worth and is spiteful, that person is unpleasant and disagreeable to me; and if I were to depreciate another's worth and be spiteful, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will be without depreciation and without spite.'

'Whatever person is envious and stingy, that person is unpleasant and disagreeable to me; and if I were to be envious and stingy, I would be unpleasant and disagreeable to others.' Knowing thus, friends, a monk should arouse the mind: 'I will be without envy and without stinginess.'

"Whoever this person is fraudulent and deceitful, this person is disagreeable and unpleasant to me; and if I were fraudulent and deceitful, I would be disagreeable and unpleasant to others.' Thus knowing, friends, a monk should arouse the mind: 'I will be not fraudulent and not deceitful.'

"Whoever this person is obstinate and arrogant, this person is disagreeable and unpleasant to me; and if I were obstinate and arrogant, I would be disagreeable and unpleasant to others.' Thus knowing, friends, a monk should arouse the mind: 'I will be not obstinate and not arrogant.'

"Whoever this person is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty, this person is disagreeable and unpleasant to me; and if I were adhering to my own views, holding on to them tenaciously, relinquishing them with difficulty, I would be disagreeable and unpleasant to others.' Thus knowing, friends, a monk should arouse the mind: 'I will be not adhering to my own views, not holding on to them tenaciously, relinquishing them easily.'

184. "There, friends, a monk should review himself by himself thus: 'Am I indeed one with evil desires, come under the control of evil desires?' If, friends, a monk reviewing thus knows: 'I indeed have evil desires, I have come under the control of evil desires,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed do not have evil desires, I have not come under the control of evil desires,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed one who exalts himself and disparages others?' If, friends, a monk reviewing thus knows: 'I indeed exalt myself and disparage others,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed do not exalt myself and do not disparage others,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed prone to wrath and overcome by wrath?' If, friends, a monk reviewing thus knows: 'I indeed am prone to wrath and overcome by wrath,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed am not prone to wrath and not overcome by wrath,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed prone to wrath and because of wrath bear grudges?' If, friends, a monk reviewing thus knows: 'I indeed am prone to wrath and because of wrath bear grudges,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental

states. But if, friends, a monk reviewing thus knows: 'I indeed am not prone to wrath and do not bear grudges because of wrath,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed prone to wrath and because of wrath resentful?' If, friends, a monk reviewing thus knows: 'I indeed am prone to wrath and because of wrath resentful,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed am not prone to wrath and not resentful because of wrath,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed prone to wrath and one who utters speech bordering on wrath?' If, friends, a monk reviewing thus knows: 'I indeed am prone to wrath and one who utters speech bordering on wrath,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed am not prone to wrath and not one who utters speech bordering on wrath,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed one who, when accused by an accuser, opposes the accuser?' If, friends, a monk reviewing thus knows: 'I indeed, when accused by an accuser, oppose the accuser,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I indeed, when accused by an accuser, do not oppose the accuser,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed, when accused by an accuser, one who disparages the accuser?' If, friends, a monk reviewing thus knows 'I am indeed, when accused by an accuser, one who disparages the accuser,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who does not disparage the accuser,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed, when accused by an accuser, one who makes a counter-accusation against the accuser?' If, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who makes a counter-accusation against the accuser,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who does not make a counter-accusation against the accuser,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed, when accused by an accuser, one who evades the issue with another issue, diverts

the discussion outside, and manifests irritation, hate, and displeasure?' If, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed, when accused by an accuser, one who does not give a proper account of my conduct?' If, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who does not give a proper account of my conduct,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed, when accused by an accuser, one who gives a proper account of my conduct,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed one who depreciates another's worth and is spiteful?' If, friends, a monk reviewing thus knows: 'I am indeed one who depreciates another's worth and is spiteful,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed one who is without depreciation and without spite,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed envious and stingy?' If, friends, a monk reviewing thus knows: 'I am indeed envious and stingy,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed without envy and without stinginess,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I indeed fraudulent and deceitful?' If, friends, a monk reviewing thus knows: 'I am indeed fraudulent and deceitful,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am indeed not fraudulent and not deceitful,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I obstinate and arrogant?' If, friends, a monk reviewing thus knows: 'I am obstinate and arrogant,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am not obstinate and not arrogant,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Furthermore, friends, a monk should review himself by himself thus: 'Am I adhering

to my own views, holding on to them tenaciously, relinquishing them with difficulty?' If, friends, a monk reviewing thus knows: 'I am adhering to my own views, holding on to them tenaciously, relinquishing them with difficulty,' then, friends, that monk should strive for the abandoning of those very evil unwholesome mental states. But if, friends, a monk reviewing thus knows: 'I am not adhering to my own views, not holding on to them tenaciously, relinquishing them easily,' then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"If, friends, a monk reviewing sees all these evil unwholesome mental states not abandoned within himself, then, friends, that monk should strive for the abandoning of all these evil unwholesome mental states. But if, friends, a monk reviewing sees all these evil unwholesome mental states abandoned within himself, then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states.

"Just as, friends, a woman or a man, young, youthful, desirous of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish; if one does not see there dust or a blemish, one is delighted by that very fact: 'It is a gain for me indeed, I am indeed pure.' Just so, friends, if a monk reviewing sees all these evil unwholesome mental states not abandoned within himself, then, friends, that monk should strive for the abandoning of all these evil unwholesome mental states. But if, friends, a monk reviewing sees all these evil unwholesome mental states abandoned within himself, then, friends, that monk should dwell with that very joy and gladness, training day and night in wholesome mental states."

This the Venerable Mahāmoggallāna said. Those monks, delighted, rejoiced in what the Venerable Mahāmoggallāna had said.

The Discourse on Inference is concluded as fifth.

6. The Discourse on Mental Rigidity

185. 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 -

"For whatever monk, monks, the five mental rigidities have not been abandoned, the five bondages of mind have not been cut off, that he should attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"What are his five mental rigidities that have not been abandoned? Here, monks, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Monks, a monk who is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his first mental rigidity that has not been abandoned.

"Furthermore, monks, a monk is uncertain about the Teaching, doubts sceptically, does not resolve upon it, is not confident... etc. thus this is his second mental rigidity that has not been abandoned.

"Furthermore, monks, a monk is uncertain about the Community, doubts sceptically, does not resolve upon it, is not confident... etc. thus this is his third mental rigidity that has not been abandoned.

"Furthermore, monks, a monk is uncertain about the training, doubts sceptically, does not resolve upon it, is not confident. Monks, a monk who is uncertain about the training, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fourth mental rigidity that has not been abandoned.

"Furthermore, monks, a monk is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Monks, a monk who is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fifth mental rigidity that has not been abandoned. These are his five mental rigidities that have not been abandoned.

186. "What are his five bondages of mind that have not been cut off? Here, monks, a monk is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Monks, a monk who is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his first bondage of mind that has not been cut off.

"Furthermore, monks, a monk is not free from lust towards the body... etc. thus this is his second bondage of mind that has not been cut off.

"Furthermore, monks, a monk is not free from lust towards material form... etc. thus this is his third bondage of mind that has not been cut off.

"Furthermore, monks, a monk, having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor. Monks, a monk who, having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fourth bondage of mind that has not been cut off.

"Furthermore, monks, a monk lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' Monks, a monk who lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice

or by this austerity or by this holy life I shall become a god or an inferior deity,' his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - thus this is his fifth bondage of mind that has not been cut off. These are his five bondages of mind that have not been cut off.

"For whatever monk, monks, these five mental rigidities have not been abandoned, these five bondages of mind have not been cut off, that he should attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

187. "For whatever monk, monks, the five mental rigidities have been abandoned, the five bondages of mind have been well cut off, that he should attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"What are his five mental rigidities that have been abandoned? Here, monks, a monk is not uncertain about the Teacher, does not doubt sceptically, resolves upon it, is confident. Monks, a monk who is not uncertain about the Teacher, does not doubt sceptically, resolves upon it, is confident, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his first mental rigidity that has been abandoned.

"Furthermore, monks, a monk is not uncertain about the Teaching, does not doubt sceptically, resolves upon it, is confident... etc. thus this is his second mental rigidity that has been abandoned.

"Furthermore, monks, a monk is not uncertain about the Community, does not doubt sceptically, resolves upon it, is confident... etc. thus this is his third mental rigidity that has been abandoned.

"Furthermore, monks, a monk is not uncertain about the training, does not doubt sceptically, resolves upon it, is confident... etc. thus this is his fourth mental rigidity that has been abandoned.

"Furthermore, monks, a monk is not angry towards his fellows in the holy life, not displeased, without a struck mind, without barrenness arisen. Monks, a monk who is not angry towards his fellows in the holy life, not displeased, without a struck mind, without barrenness arisen, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his fifth mental rigidity that has been abandoned. These are his five mental rigidities that have been abandoned.

188. "What are his five bondages of mind that have been well cut off? Here, monks, a monk is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. Monks, a monk who is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his first bondage of mind that has been well cut off.

"Furthermore, monks, a monk is free from lust towards the body... etc. is free from lust towards material form... etc. does not, having eaten as much as he likes to fill his belly, dwell devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor. Monks, a monk who does not, having eaten as much as he likes to fill his belly, dwell devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor, his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his fourth bondage of mind that has been well cut off.

"Furthermore, monks, a monk does not live the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' Monks, a monk who does not live the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' his mind inclines to ardour, to pursuit, to perseverance, to striving. One whose mind inclines to ardour, to pursuit, to perseverance, to striving - thus this is his fifth bondage of mind that has been well cut off. These are his five bondages of mind that have been well cut off.

"For whatever monk, monks, these five mental rigidities have been abandoned, these five bondages of mind have been well cut off, that he should attain growth, increase, and expansion in this Teaching and discipline - this is possible.

189. "He develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving, with enthusiasm as the fifth. That monk, monks, thus possessed of fifteen factors including enthusiasm, is capable of disgust with the world, capable of highest enlightenment, capable of the achievement of the unsurpassed freedom from bondage. Just as, monks, a hen's eggs, eight or ten or twelve. If they were properly sat upon by the hen, properly warmed, properly incubated. Even though such a wish might not arise in that hen - 'Oh indeed, may these chicks, having broken through the egg shell with the tips of their claws or with their beaks, hatch out safely!' Yet those chicks are capable of breaking through the egg shell with the tips of their claws or with their beaks and hatching out safely. Just so, monks, a monk thus possessed of fifteen factors including enthusiasm is capable of disgust with the world, capable of highest enlightenment, capable of the achievement of the unsurpassed freedom from bondage."

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

The Discourse on Mental Rigidity is concluded as sixth.

7. The Discourse on the Deep Forest

190. 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 exposition on the deep forest. Listen to that, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

191. "Here, monks, a monk dwells in dependence on a certain deep forest. For him dwelling in dependence on that deep forest, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained is not attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this deep forest, and for me dwelling in dependence on this deep forest, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty.' By that monk, monks, whether by night-time or by daytime, he should depart from that deep forest, he should not stay.

192. "Here again, monks, a monk dwells in dependence on a certain deep forest. For him dwelling in dependence on that deep forest, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained is not attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this deep forest. For me dwelling in dependence on this deep forest, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. But I have not gone forth from home into homelessness because of robes, not because of almsfood, etc. not because of lodging, etc. not because of the requisite of medicines for the sick have I gone forth from home into homelessness. And yet for me dwelling in dependence on this deep forest, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain.' By that monk, monks, having considered thus, he should depart from that deep forest, he should not stay.

193. "Here again, monks, a monk dwells in dependence on a certain deep forest. For him dwelling in dependence on that deep forest, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this deep forest. For me dwelling in dependence on this deep forest, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty. But I have not gone forth from home into homelessness because of robes, not because of almsfood, etc. not because of lodging, etc. not because of the requisite of medicines for the sick have I gone forth from home into homelessness. And yet for me dwelling in dependence on this deep forest, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain.' By that monk, monks, having considered thus, he should stay in that deep forest, he should not depart.

194. "Here again, monks, a monk dwells in dependence on a certain deep forest. For him dwelling in dependence on that deep forest, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this deep forest. For me dwelling in dependence on this deep forest, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty.' By that monk, monks, even for life he should stay in that deep forest, he should not depart.

195. "Here, monks, a monk dwells in dependence on a certain village etc. dwells in dependence on a certain market town etc. dwells in dependence on a certain city etc. dwells in dependence on a certain country etc. dwells in dependence on a certain person. For him dwelling in dependence on that person, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained is not attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained

with difficulty. By that monk, monks, it should be considered thus -'I dwell in dependence on this person. For me dwelling in dependence on this person, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty.' By that monk, monks, whether by night-time or by daytime, he should depart from that person without asking permission, he should not follow him.

196. "Here again, monks, a monk dwells in dependence on a certain person. For him dwelling in dependence on that person, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained is not attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. By that monk, monks, it should be considered thus -'I dwell in dependence on this person. For me dwelling in dependence on this person, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. But I have not gone forth from home into homelessness because of robes, not because of almsfood, etc. not because of lodging, etc. not because of the requisite of medicines for the sick have I gone forth from home into homelessness. And yet for me dwelling in dependence on this person, mindfulness that was not established does not become established, the unconcentrated mind does not become concentrated, the mental corruptions that were not eliminated do not go to utter elimination, and the unsurpassed freedom from bondage that was not attained I do not attain.' By that monk, monks, having considered thus, he should depart from that person with permission, he should not follow him.

197. "Here again, monks, a monk dwells in dependence on a certain person. For him dwelling in dependence on that person, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this person. For me dwelling in dependence on this person, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with difficulty. But I have not gone forth from home into

homelessness because of robes, not because of almsfood, etc. not because of lodging, etc. not because of the requisite of medicines for the sick have I gone forth from home into homelessness. And yet for me dwelling in dependence on this person, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain.' By that monk, monks, having considered thus, he should follow that person, he should not depart.

198. "Here again, monks, a monk dwells in dependence on a certain person. For him dwelling in dependence on that person, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty. By that monk, monks, it should be considered thus - 'I dwell in dependence on this person. For me dwelling in dependence on this person, mindfulness that was not established becomes established, the unconcentrated mind becomes concentrated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained I attain. And whatever requisites for life should be obtained by one gone forth - requisites of robes, almsfood, lodging and medicine for the sick - those are obtained with little difficulty.' By that monk, monks, even for life that person should be followed, he should not depart, even if being driven away."

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

The Discourse on the Deep Forest is concluded as seventh.

8. The Discourse on the Honey Ball

199. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Kapilavatthu for almsfood. Having walked for almsfood in Kapilavatthu, after the meal, having returned from his alms round, he approached the Great Wood for the day residence. Having plunged into the Great Wood, he sat down for the day residence at the root of a young marmelos tree. Now Daṇḍapāṇi the Sakyan, walking up and down for leg exercise, wandering about, approached the Great Wood. Having plunged into the Great Wood, he approached the young marmelos tree, he approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, leaning on his staff, he stood to one side. Standing to one side, Daṇḍapāṇi the Sakyan said this to the Blessed One - "What does the ascetic assert, what does he proclaim?" "Friend, in such a way that one asserting would not be in conflict with anyone in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, and in such a way that perceptions do not

underlie that brahmin who dwells detached from sensual pleasures, free from doubt, with remorse cut off, devoid of craving for any kind of existence - thus do I assert, friend, thus do I proclaim."

When this was said, Daṇḍapāṇi the Sakyan, having shaken his head, having wagged his tongue, having raised three-lined wrinkles on his forehead, leaning on his staff, departed.

200. Then the Blessed One, in the evening, having emerged from seclusion, approached the Nigrodha park; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Here, monks, having dressed in the earlier period of the day, taking my bowl and robe, I entered Kapilavatthu for almsfood. Having walked for almsfood in Kapilavatthu, after the meal, having returned from my alms round, I approached the Great Wood for the day residence. Having plunged into the Great Wood, I sat down for the day residence at the root of a young marmelos tree. Now Daṇḍapāṇi the Sakyan too, monks, walking up and down for leg exercise, wandering about, approached the Great Wood. Having plunged into the Great Wood, he approached the young marmelos tree, he approached me; having approached, he exchanged friendly greetings with me. Having concluded the pleasant and memorable talk, leaning on his staff, he stood to one side. Standing to one side, monks, Daṇḍapāṇi the Sakyan said this to me: 'What does the ascetic assert, what does he proclaim?'

"When this was said, monks, I said this to Daṇḍapāṇi the Sakyan: 'Friend, in such a way that one asserting would not be in conflict with anyone in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, and in such a way that perceptions do not underlie that brahmin who dwells detached from sensual pleasures, free from doubt, with remorse cut off, devoid of craving for any kind of existence - thus do I assert, friend, thus do I proclaim.'" "When this was said, monks, Daṇḍapāṇi the Sakyan, having shaken his head, having wagged his tongue, having raised three-lined wrinkles on his forehead, leaning on his staff, departed."

201. When this was said, a certain monk said this to the Blessed One - "But what does the Blessed One assert, venerable sir, that he does not stand in conflict with anyone in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans? And how, venerable sir, do perceptions not underlie that brahmin who dwells detached from sensual pleasures, free from doubt, with remorse cut off, devoid of craving for any kind of existence?" "Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, this itself is the end of the underlying tendencies to aversion, this itself is the end of the underlying tendencies to wrong view, this itself is the end of the underlying tendencies to sceptical doubt, this itself is the end of the underlying tendencies to conceit, this itself is the end of the underlying tendencies to lust for existence, this itself is the end of the underlying tendencies to ignorance, this itself is the end of taking up sticks, taking up weapons, disputes, strife, contention, recrimination, divisive speech, and lying. Here these evil unwholesome mental states cease without remainder." This is what the Blessed One said. Having said this, the Fortunate One

rose from his seat and entered the dwelling.

202. Then, not long after the Blessed One had departed, this occurred to those monks - "Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, etc. Here these evil unwholesome mental states cease without remainder.' Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?" Then those monks had this thought: "This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life. The Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter."

Then those monks approached the Venerable Mahākaccāna; having approached, they exchanged friendly greetings with the Venerable Mahākaccāna. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Mahākaccāna - "Friend Kaccāna, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, etc. Here these evil unwholesome mental states cease without remainder.' Then, friend Kaccāna, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, etc. Here these evil unwholesome mental states cease without remainder.'" Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then, friend Kaccāna, this occurred to us - 'This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life; the Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter.' Let the Venerable Mahākaccāna explain."

203. "Just as, friends, a man desiring the substance, seeking the substance, wandering about in search of the substance, of a great tree standing with substance, having passed over the root, having passed over the trunk, might think the substance should be sought in the branches and leaves; thus it is with the venerable ones, when the Teacher is present before you, having passed over that Blessed One, you think this matter should be asked of us. For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become

knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when you should have asked the Blessed One himself about this matter. As the Blessed One would have answered you, so you should have remembered it." "Certainly, friend Kaccāna, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder. And that was the time when we should have asked the Blessed One himself about this matter. As the Blessed One would have answered us, so we should have remembered it. But the Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life; the Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. Let the Venerable Mahākaccāna explain, without finding it troublesome." "Well then, friends, listen and pay close attention, I will speak." "Yes, friend," those monks assented to the Venerable Mahākaccāna. The Venerable Mahākaccāna said this -

204. "Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to, this itself is the end of the underlying tendencies to lust... etc. Here these evil unwholesome mental states cease without remainder' - I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus -

"Friends, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; what one feels, that one perceives; what one perceives, that one thinks about; what one thinks about, that one obsesses about; what one obsesses about, on that account the terms of obsessive perceptions occur to a person regarding forms cognisable by the eye in the past, future, and present. Friends, dependent on the ear and sounds, ear-consciousness arises... etc. Friends, dependent on the nose and odours, nose-consciousness arises... etc. Friends, dependent on the tongue and flavours, tongue-consciousness arises... etc. Friends, dependent on the body and tangible objects, body-consciousness arises... etc. Friends, dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; what one feels, that one perceives; what one perceives, that one thinks about; what one thinks about, that one obsesses about; what one obsesses about, on that account the terms of obsessive perceptions occur to a person regarding mental phenomena cognisable by the mind in the past, future, and present.

"Friends, that indeed when there is the eye, when there is form, when there is eye-consciousness, one will describe the description of contact - this is possible. When there is the description of contact, one will describe the description of feeling - this is possible. When there is the description of feeling, one will describe the description of perception - this is possible. When there is the description of perception, one will describe the description of applied thought - this is possible. When there is the

description of applied thought, one will describe the description of the occurrence of the terms of obsessive perceptions - this is possible. Friends, that indeed when there is the ear, when there is sound... etc. when there is the nose, when there is odour... etc. when there is the tongue, when there is flavour... etc. when there is the body, when there is tangible object... etc. when there is the mind, when there is mental phenomenon, when there is mind-consciousness, one will describe the description of contact - this is possible. When there is the description of contact, one will describe the description of feeling - this is possible. When there is the description of feeling, one will describe the description of perception - this is possible. When there is the description of perception, one will describe the description of applied thought - this is possible. When there is the description of applied thought, one will describe the description of the occurrence of the terms of obsessive perceptions - this is possible.

"Friends, that indeed when there is no eye, when there is no form, when there is no eye-consciousness, one will describe the description of contact - this is impossible. When there is no description of contact, one will describe the description of feeling - this is impossible. When there is no description of feeling, one will describe the description of perception - this is impossible. When there is no description of perception, one will describe the description of applied thought - this is impossible. When there is no description of applied thought, one will describe the description of the occurrence of the terms of obsessive perceptions - this is impossible. Friends, that indeed when there is no ear, when there is no sound... etc. when there is no nose, when there is no odour... etc. when there is no tongue, when there is no flavour... etc. when there is no body, when there is no tangible object... etc. when there is no mind, when there is no mental phenomenon, when there is no mind-consciousness, one will describe the description of contact - this is impossible. When there is no description of contact, one will describe the description of feeling - this is impossible. When there is no description of feeling, one will describe the description of perception - this is impossible. When there is no description of perception, one will describe the description of applied thought - this is impossible. When there is no description of applied thought, one will describe the description of the occurrence of the terms of obsessive perceptions - this is impossible.

"Friends, that which the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person, if here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to, this itself is the end of the underlying tendencies to lust... etc. Here these evil unwholesome mental states cease without remainder' - I, friends, understand in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail, thus. But if you wish, venerable ones, you may approach the Blessed One himself and ask about this matter. As the Blessed One answers us, so you should remember it."

205. Then those monks, having delighted in and given thanks for the Venerable Mahākaccāna's saying, rose from their seats and 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 - "Venerable sir, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose

from his seat and entered the dwelling - 'Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, etc. Here these evil unwholesome mental states cease without remainder.' Then, venerable sir, not long after the Blessed One had departed, this occurred to us - 'Friends, the Blessed One, having recited a synopsis in brief, without explaining the meaning in detail, rose from his seat and entered the dwelling - "Monk, from whatever source the terms of obsessive perceptions occur to a person. If here there is nothing to be delighted in, nothing to be asserted, nothing to be clung to. This itself is the end of the underlying tendencies to lust, this itself is the end of the underlying tendencies to aversion, this itself is the end of the underlying tendencies to wrong view, this itself is the end of the underlying tendencies to sceptical doubt, this itself is the end of the underlying tendencies to conceit, this itself is the end of the underlying tendencies to lust for existence, this itself is the end of the underlying tendencies to ignorance, this itself is the end of taking up sticks, taking up weapons, disputes, strife, contention, recrimination, divisive speech, and lying. Here these evil unwholesome mental states cease without remainder." Who now could explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail?' Then this occurred to us, venerable sir - 'This Venerable Mahākaccāna is praised by the Teacher and esteemed by the wise fellow monks in the holy life; the Venerable Mahākaccāna is able to explain in detail the meaning of this synopsis recited in brief by the Blessed One, the meaning not explained in detail. What if we were to approach the Venerable Mahākaccāna; having approached, we should ask the Venerable Mahākaccāna about this matter.' Then we, venerable sir, approached the Venerable Mahākaccāna; having approached, we asked the Venerable Mahākaccāna about this matter. For us, venerable sir, the Venerable Mahākaccāna explained the meaning with these characteristics, with these terms, with these phrases." "Monks, Mahākaccāna is wise; monks, Mahākaccāna is of great wisdom. Monks, if you had asked me about this matter, I too would have answered it in exactly the same way as it was answered by Mahākaccāna. This indeed is its meaning. And thus you should remember it."

When this was said, the Venerable Ānanda said this to the Blessed One - "Just as, venerable sir, a man overcome by hunger and weakness might come upon a honey-ball, and from wherever he might taste it, he would obtain a sweet, delicious flavour. Just so, venerable sir, a monk of intelligent nature, from wherever he might investigate the meaning of this exposition of the Teaching with wisdom, he would obtain satisfaction, he would obtain confidence of mind. What, venerable sir, is the name of this exposition of the Teaching?" "Therefore, Ānanda, remember this exposition of the Teaching as 'The Honey-ball Exposition'."

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

The Discourse on the Honey Ball is concluded as eighth.

9. The Discourse on Two Kinds of Thought

206. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi 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 -

"Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta, this occurred to me - 'What if I were to dwell having divided my thoughts into two parts.' So I, monks, whatever sensual thought, whatever thought of anger, whatever thought of violence - this I made one part; whatever thought of renunciation, whatever thought of non-anger, whatever thought of non-violence - this I made the second part.

207. "For me, monks, dwelling thus diligent, ardent, and resolute, a sensual thought arises. I understand thus - 'This sensual thought has arisen in me. And it leads to affliction of oneself, leads to affliction of others, leads to affliction of both, obstructing wisdom, connected with vexation, not leading to Nibbāna.' When I considered, monks, 'It leads to affliction of oneself,' it passed away; when I considered, monks, 'It leads to affliction of others,' it passed away; when I considered, monks, 'It leads to affliction of both,' it passed away; when I considered, monks, 'It obstructs wisdom, is connected with vexation, does not lead to Nibbāna,' it passed away. So I, monks, abandoned, dispelled, and put an end to each sensual thought as it arose.

208. "For me, monks, dwelling thus diligent, ardent, and resolute, a thought of anger arises... etc. a thought of violence arises. I understand thus - 'This thought of violence has arisen in me. And it leads to affliction of oneself, leads to affliction of others, leads to affliction of both, obstructing wisdom, connected with vexation, not leading to Nibbāna.' When I considered, monks, 'It leads to affliction of oneself,' it passed away; when I considered, monks, 'It leads to affliction of others,' it passed away; when I considered, monks, 'It leads to affliction of both,' it passed away; when I considered, monks, 'It obstructs wisdom, is connected with vexation, does not lead to Nibbāna,' it passed away. So I, monks, abandoned, dispelled, and put an end to each thought of violence as it arose.

"Whatever, monks, a monk frequently reflects upon and examines, in that way the inclination of the mind becomes. If, monks, a monk frequently reflects upon and examines sensual thought, he has abandoned the thought of renunciation, he has made sensual thought abundant, his mind inclines to sensual thought. If, monks, a thought of anger... etc. If, monks, a monk frequently reflects upon and examines thought of violence, he has abandoned the thought of non-violence, he has made thought of violence abundant, his mind inclines to thought of violence. Just as, monks, in the last month of the rains, in the autumn season, when the corn is thick, a cowherd would guard the cattle. He would strike those cattle here and there with a stick, beat them back, restrain them, and keep them in check. What is the reason for this? For that cowherd, monks, sees on that account killing or imprisonment or loss or blame. Just so indeed, monks, I saw the danger, degradation, and defilement of unwholesome mental states, and the benefit and cleansing aspect of renunciation in wholesome mental states.

209. "For me, monks, dwelling thus diligent, ardent, and resolute, a thought of renunciation arises. I understand thus - 'This thought of renunciation has arisen in me. And it does not lead to affliction of oneself, does not lead to affliction of others, does not lead to affliction of both, increasing wisdom, not connected with vexation, leading to Nibbāna.' Even if I were to think about and ponder upon it for a night, monks, I do not see any fear on that account. Even if I were to think about and ponder upon it for a day, monks, I do not see any fear on that account. Even if I were to think about and ponder upon it for a night and day, monks, I do not see any fear on that account. And yet, if I were to think about and ponder upon it for too long, my body would become weary. When the body is weary, the mind would become disturbed. When the mind is disturbed, the mind is far from concentration. So I, monks, internally steady the mind, settle it, make it one-pointed, and concentrate it. What is the reason for this? 'Let not my mind become disturbed.'

210. "For me, monks, dwelling thus diligent, ardent, and resolute, a thought of non-anger arises... etc. a thought of non-violence arises. I understand thus - 'This thought of non-violence has arisen in me. And it does not lead to affliction of oneself, does not lead to affliction of others, does not lead to affliction of both, increasing wisdom, not connected with vexation, leading to Nibbāna.' Even if I were to think about and ponder upon it for a night, monks, I do not see any fear on that account. Even if I were to think about and ponder upon it for a day, monks, I do not see any fear on that account. Even if I were to think about and ponder upon it for a night and day, monks, I do not see any fear on that account. And yet, if I were to think about and ponder upon it for too long, my body would become weary. When the body is weary, the mind would become disturbed. When the mind is disturbed, the mind is far from concentration. So I, monks, internally steady the mind, settle it, make it one-pointed, and concentrate it. What is the reason for this? 'Let not my mind become disturbed.'

"Whatever, monks, a monk frequently reflects upon and examines, in that way the inclination of the mind becomes. If, monks, a monk frequently reflects upon and examines thought of renunciation, he has abandoned sensual thought, he has made thought of renunciation abundant, his mind inclines to thought of renunciation. If thought of non-anger, monks... etc. If, monks, a monk frequently reflects upon and examines thought of non-violence, he has abandoned thought of violence, he has made thought of non-violence abundant, his mind inclines to thought of non-violence. Just as, monks, in the last month of summer, when all the crops have been brought to the village outskirts, a cowherd would guard the cattle; for him, whether gone to the foot of a tree or gone to the open air, there is only the need for mindfulness - 'These are the cattle.' Just so, monks, there was only the need for mindfulness - 'These are the mental states.'

211. "My energy, monks, was aroused and unsluggish, mindfulness was established and unconfused, the body was calm and not excited, the mind was concentrated and fully focused. So I, monks, 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, I entered and dwelt 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. With the fading away of rapture, I dwelt equanimous, mindful and fully aware, and experienced happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I entered and dwelt in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, I entered and dwelt in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

212. "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 recollecting past lives. I recollect manifold past lives. As follows - one birth... etc. Thus with aspects and terms I recollect manifold past lives. This, monks, was the first true knowledge attained by me in the first watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose; as happens for one dwelling diligent, ardent, and resolute.

213. "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 passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, I see beings passing away and arising... etc. 'These beings indeed, sirs, endowed with bodily misconduct... etc. Thus with the divine eye, which is pure and surpasses the human, I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understand beings according to their actions. This, monks, was the second true knowledge attained by me in the middle watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose; as happens for one dwelling diligent, ardent, and resolute.

214. "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.' This, monks, was the third true knowledge attained by me in the last watch of the night; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose; as happens for one dwelling diligent, ardent, and resolute.

215. "Just as, monks, in a forest grove there is a great sloping lake. A great herd of

deer might dwell in dependence on it. For them some man might appear wishing for their harm, wishing for their detriment, wishing for their lack of freedom from bondage. He would close off whatever path was secure, safe, and leading to joy, and would open up a wrong path, would set up a decoy deer, would place a tethered doe. Thus indeed, monks, that great herd of deer would at a later time come to calamity and disaster. But then, monks, for that very great herd of deer some man might appear wishing for their welfare, wishing for their benefit, wishing for their freedom from bondage. He would open up whatever path was secure, safe, and leading to joy, would close off the wrong path, would remove the decoy deer, would destroy the tethered doe. Thus indeed, monks, that great herd of deer would at a later time attain growth, increase, and expansion.

"This simile, monks, has been made by me for the purpose of conveying the meaning. And here this is the meaning - 'The great sloping lake', monks, this is a designation for sensual pleasures. 'The great herd of deer', monks, this is a designation for beings. 'The man wishing for harm, wishing for detriment, wishing for lack of freedom from bondage', monks, this is a designation for Māra the Evil One. 'The wrong path', monks, this is a designation for the eightfold wrong path, as follows - wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. 'The decoy deer', monks, this is a designation for delight and lust. 'The tethered doe', monks, this is a designation for ignorance. 'The man wishing for welfare, wishing for benefit, wishing for freedom from bondage', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'The secure path, safe, leading to joy', monks, this is a designation for the noble eightfold path, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Thus indeed, monks, the secure path, safe, leading to joy has been opened by me, the wrong path has been closed, the decoy deer has been removed, the tethered doe has been destroyed. Whatever, monks, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monks, are tree-roots, these are empty houses; meditate, monks, do not be negligent; do not be remorseful afterwards. This is our instruction to you."

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

The Discourse on Two Kinds of Applied Thought is concluded as ninth.

10. The Discourse on the Stilling of Distracting Thoughts

216. 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 -

"By a monk devoted to higher consciousness, monks, five signs should be attended to from time to time. Which five? Here, monks, when for a monk, based on a certain sign, attending to a certain sign, evil unwholesome applied thoughts arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk, from that sign another sign should be attended to, connected with the

wholesome. For him, attending to another sign connected with the wholesome instead of that sign, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Just as, monks, a skilled mason or a mason's apprentice would knock out, drive out, and remove a gross peg with a subtle peg; just so, monks, when for a monk, based on a certain sign, attending to a certain sign, evil unwholesome applied thoughts arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk, from that sign another sign should be attended to, connected with the wholesome. For him, attending to another sign connected with the wholesome instead of that sign, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated.

217. "If, monks, for that monk, while attending to another sign connected with the wholesome instead of that sign, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk the danger of those applied thoughts should be examined - 'Thus these applied thoughts are unwholesome, thus these applied thoughts are blameable, thus these applied thoughts have painful results.' For him examining the danger of those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Just as, monks, a woman or a man, young, youthful, fond of adornment, would be troubled, ashamed, and disgusted by a snake carcass or a dog carcass or a human carcass hung around the neck; just so, monks, if for that monk, while attending to another sign connected with the wholesome instead of that sign, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk the danger of those applied thoughts should be examined - 'Thus these applied thoughts are unwholesome, thus these applied thoughts are blameable, thus these applied thoughts have painful results.' For him examining the danger of those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated.

218. "If, monks, for that monk, while examining the danger of those applied thoughts, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk inattention to those applied thoughts should be committed. For him committing inattention to those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Just as, monks, a man with eyes, not wishing to see material forms that have come into range; he might close his eyes or look away. Just so, monks, if for that monk, while examining the danger of those applied thoughts, evil

unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, they are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated.

219. "If, monks, for that monk, while committing inattention to those applied thoughts, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk the state of the activity of those applied thoughts should be attended to. For him attending to the state of the activity of those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Just as, monks, a man might go quickly. He would think thus - 'Why indeed am I going quickly? What if I were to go slowly.' He would go slowly. He would think thus - 'Why indeed am I going slowly? What if I were to stand.' He would stand. He would think thus - 'Why indeed am I standing? What if I were to sit down.' He would sit down. He would think thus - 'Why indeed am I seated? What if I were to lie down.' He would lie down. Thus indeed, monks, that man, having avoided each gross posture, would adopt each subtle posture. Just so, monks, if for that monk, while committing inattention to those applied thoughts, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, they are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated.

220. "If, monks, for that monk, while attending to the state of the activity of those applied thoughts, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk, with teeth clenched and tongue pressed against the palate, the mind should be restrained, crushed, and tormented by the mind. For him, with teeth clenched and tongue pressed against the palate, restraining, crushing, and tormenting the mind by the mind, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. Just as, monks, a strong man, having seized a weaker man by the head or by the throat or by the shoulders, would restrain, crush, and torment him; just so, monks, if for that monk, while attending to the state of the activity of those applied thoughts, evil unwholesome applied thoughts still arise, connected with desire, connected with hate, connected with delusion, then, monks, by that monk, with teeth clenched and tongue pressed against the palate, the mind should be restrained, crushed, and tormented by the mind. For him, with teeth clenched and tongue pressed against the palate, restraining, crushing, and tormenting the mind by the mind, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated.

221. "Monks, when for a monk, based on a certain sign, attending to a certain sign, evil unwholesome applied thoughts arise, connected with desire, connected with hate, connected with delusion, for him, attending to another sign connected with the

wholesome instead of that sign, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. For him examining the danger of those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. For him committing inattention to those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. For him attending to the state of the activity of those applied thoughts, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. For him, with teeth clenched and tongue pressed against the palate, restraining, crushing, and tormenting the mind by the mind, those evil unwholesome applied thoughts connected with desire, connected with hate, connected with delusion are abandoned, they disappear. With their abandoning, internally the mind stands still, settles, becomes unified, and becomes concentrated. This is called, monks, a monk who is a master in the paths of the courses of applied thought. Whatever applied thought he wishes, that applied thought he will think; whatever applied thought he does not wish, that applied thought he will not think. He has cut off craving, turned back the mental fetters, through the complete full realisation of conceit he has made an end of suffering."

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

The Discourse on the Removal of Applied Thought is concluded as tenth.

The Chapter on the Lion's Roar is concluded as second.

Its summary:

The Shorter Lion's Roar, the Hair-raising, the Excellent, the Greater, the Shorter Mass of Suffering, the Inference Discourse;
The Barrenness, the First, the Honey-ball, the Twofold Applied Thought, the Five Signs Discussion, again a chapter.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 2. The Collection of the Middle Length Discourses. 1. The First Fifty Discourses. 2. The Chapter on the Lion's Roar Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org