THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

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

5. The Great Book (5. Mahāvaggo)

2. The Chapter on the Shaking of the Mansion
(2. Pāsādakampanavaggo)

[SN 51.11-20, PTS 5.264-5.281]



3. The Collection of the Connected Discourses

5. The Great Book

2. The Chapter on the Shaking of the Mansion

1. The Discourse on Before [the Enlightenment]

823. At Sāvatthī. "Monks, before my enlightenment, while I was still a Bodhisatta, not yet fully enlightened, it occurred to me: 'What is the cause, what is the condition for the development of the bases for spiritual power?' It occurred to me, monks: 'Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.'

'He develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving - thus my energy will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

'He develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving - thus my mind will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

'He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk wields 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.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, with the divine ear element, purified and surpassing the human, he hears both sounds - divine and human, whether far or near.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk 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'.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such an appearance, 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 an appearance, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with their aspects and particulars he recollects his manifold past lives.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, 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 - '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.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own

direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The first.

2. The Discourse on Great Fruit

824. "Monks, these four bases for spiritual power, when developed and cultivated, are of great fruit and great benefit. And how, monks, are the four bases for spiritual power developed, how are they cultivated, so that they are of great fruit and great benefit? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day. Thus with an open mind, unobstructed, he develops a mind of luminosity.

"Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity. Thus developed, monks, the four bases for spiritual power, thus cultivated, are of great fruit and great benefit.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many, etc. he exercises mastery with his body even as far as the Brahma world, etc.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The second.

3. The Discourse on Concentration Due to Desire

825. "If, monks, a monk in dependence on desire gains concentration, gains unified focus of mind - this is called concentration due to desire. He generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this desire, and this concentration due to desire, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to desire and volitional activities of striving.'

"If, monks, a monk in dependence on energy gains concentration, gains unified focus of mind - this is called 'concentration due to energy.' He for unarisen, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this energy, and this concentration due to energy, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to energy and volitional activities of striving.'

"If, monks, a monk in dependence on mind gains concentration, gains unified focus of mind - this is called 'concentration due to developed mind.' He for unarisen evil, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this mind, and this concentration due to developed mind, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to mind and volitional activities of striving.'

"If, monks, a monk in dependence on investigation gains concentration, gains unified focus of mind - this is called 'concentration due to investigation.' He generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this investigation, and this concentration due to investigation, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving.'" The third.

4. The Discourse on Moggallāna

826. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in Migāramātā's mansion. Now at that time many monks were dwelling below Migāramātā's mansion, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties.

Then the Blessed One addressed the venerable Mahāmoggallāna: "These fellows in the holy life, Moggallāna, are dwelling below Migāramātā's mansion, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties. Go, Moggallāna, stir those monks."

"Yes, venerable sir!" the venerable Mahāmoggallāna, having replied to the Blessed One, performed such a feat of supernormal power that he shook, made tremble, and made quake Migāramātā's mansion with his big toe. Then those monks, agitated, with their hair standing on end, stood to one side: "Wonderful indeed, friend, marvellous indeed, friend! Although there is no wind, and this Migāramātā's mansion has deep foundations, is well planted, immovable, unshakeable, yet it has been shaken, made to tremble, made to quake!"

Then the Blessed One approached those monks; having approached, the Blessed One said this to those monks: "Why are you, monks, agitated, with your hair standing on end, standing to one side?" "Wonderful, venerable sir, marvellous, venerable sir! Although there is no wind, and this Migāramātā's mansion has deep foundations, is well planted, immovable, unshakeable, yet it has been shaken, made to tremble, made to quake!" "It was for you indeed, monks, that the monk Moggallāna, wishing to stir you, shook, made tremble, and made quake Migāramātā's mansion with his big toe. What do you think, monks, because of having developed and cultivated which qualities is the monk Moggallāna of such great supernormal power, of such great majesty?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"Well then, monks, listen. Because of having developed and cultivated the four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty. Which four? Here, monks, the monk Moggallāna develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'Thus my investigation will not be too slack, nor too tense; nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - as before so after, as after so before; as below so above, as above so below; as by day so by night, as by night so by day. Thus with an open mind, unobstructed, he develops a mind of luminosity. Because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty. And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna experiences the various kinds of supernormal power, etc. he exercises mastery with his body even as far as the Brahma world, etc. And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The fourth.

5. The Brahmin Uṇṇābha Discourse

827. Thus have I heard. On one occasion the venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then the brahmin Uṇṇābha approached the venerable Ānanda; having approached, he exchanged friendly greetings with the venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Uṇṇābha said this to the venerable Ānanda -"For what purpose indeed, dear Ānanda, is the holy life lived under the ascetic Gotama?" "For the purpose of abandoning desire, brahmin, the holy life is lived under the Blessed One."

"But is there, dear Ānanda, a path, is there a practice for the abandoning of this desire?" "There is indeed, brahmin, a path, there is a practice for the abandoning of this desire."

"But what, dear Ānanda, is the path, what is the practice for the abandoning of this desire?" "Here, brahmin, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this, brahmin, is the path, this is the practice for the abandoning of this desire."

"This being so, dear Ānanda, it is limited, not unlimited. That one will abandon desire by means of desire - this is impossible." "Well then, brahmin, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, brahmin, was there formerly in you the desire 'I will go to the park'? When you had gone to the park, was that corresponding desire calmed?" "Yes, sir." "Was there formerly in you the energy 'I will go to the park'? When you had gone to the park, was that corresponding energy calmed?" "Yes, sir." "Was there formerly in you the thought 'I will go to the park'? When you had gone to the park, was that corresponding thought calmed?" "Yes, sir." "Was there formerly in you the investigation 'I will go to the park'? When you had gone to the park, was that corresponding investigation calmed?" "Yes, sir."

"So too, brahmin, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - whatever desire he formerly had for the attainment of arahantship, upon attaining arahantship, whatever desire arising from that has been subsided; whatever energy he formerly had for the attainment of arahantship, upon attaining arahantship, whatever energy arising from that has been subsided; whatever mind he formerly had for the attainment of arahantship, upon attaining arahantship, whatever mind arising from that has been subsided; whatever investigation he formerly had for the attainment of arahantship, upon attaining arahantship, whatever investigation arising from that has been subsided. What do you think, brahmin, this being so, is it limited or unlimited?"

"Surely, dear Ānanda, this being so, it is limited, not unlimited. Excellent, dear Ānanda, excellent, dear Ānanda! Just as, dear Ānanda, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with good eyesight might see visible forms; so too, the Teaching has been made clear by the venerable Ānanda in many ways. I, dear Ānanda, go for refuge to that Master Gotama, to the Teaching, and to the Community of monks. May the venerable Ānanda remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The First Discourse on Ascetics and Brahmins

828. "Whatever ascetics or brahmins, monks, in the past were of great supernormal power and great majesty, all of them were so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will be of great supernormal power and great majesty, all of them will be

so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present are of great supernormal power and great majesty, all of them are so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past were of great supernormal power and great majesty, all of them were so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will be of great supernormal power and great majesty, all of them will be so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present are of great supernormal power and great majesty, all of them are so because of having developed and cultivated these same four bases for spiritual power." The sixth.

7. The Second Discourse on Ascetics and Brahmins

829. "Whatever ascetics or brahmins, monks, in the past experienced the various kinds of supernormal power - having been one, they became many; having been many, they became one; appearing and vanishing; they went unhindered through walls, through ramparts, through mountains, just as through space; they dived in and out of the earth just as in water; they went on water without breaking it just as on earth; they travelled cross-legged through space just as a winged bird;they fondled and stroked with their hands even the moon and sun, so mighty and powerful; they exercised mastery with their bodies even as far as the Brahma world - all of them did so because of having developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins, monks, in the future will wield the various kinds of supernormal power: having been one, they will become many; having been many, they will become one; appearing and vanishing; they will go unhindered through walls, through ramparts, through mountains, just as through space; they will dive in and out of the earth just as in water; they will go on water without breaking it just as on earth; they will travel cross-legged through space just as a winged bird;they will fondle and stroke with their hands even the moon and sun, so mighty and powerful; they will exercise mastery with their bodies even as far as the Brahma world - all of them will do so because of having developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins, monks, at present wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; appearing and vanishing; they go unhindered through walls, through ramparts, through mountains, just as through space; they dive in and out of the earth just as in water; they go on water without breaking it just as on earth;they travel cross-legged through space just as a winged bird; they fondle and stroke with their

hands even the moon and sun, so mighty and powerful; they exercise mastery with their bodies even as far as the Brahma world - all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past experienced the various kinds of supernormal power - having been one, they became many, etc. they exercised mastery with their bodies even as far as the Brahma world - all of them did so because of having developed and cultivated these same four bases for spiritual power.

"Whatever ascetics or brahmins, monks, in the future will wield the various kinds of supernormal power: having been one, they will become many, etc.they will exercise mastery with their bodies even as far as the Brahma world, all of them will do so because of having developed and cultivated these same four bases for spiritual power.

"Whatever ascetics or brahmins, monks, at present wield the various kinds of supernormal power: having been one, they become many, etc.they exercise mastery with their bodies even as far as the Brahma world, all of them do so because of having developed and cultivated these same four bases for spiritual power." The seventh.

8. The Discourse on the Monk

830. "Because of having developed and cultivated the four bases for spiritual power, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Because of having developed and cultivated these four bases for spiritual power, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The eighth.

9. The Discourse on the Teaching of Supernormal Power and So On

831. "I will teach you, monks, supernormal power and the basis for spiritual power and the development of the basis for spiritual power and the practice leading to the development of the basis for spiritual power. Listen to that.

"And what, monks, is supernormal power? Here, monks, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. he exercises mastery with his body even as far as the Brahma world - this is called, monks, supernormal power.

"And what, monks, is the basis for spiritual power? Whatever path, monks, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this is called, monks, the basis for spiritual power.

"And what, monks, is the development of the basis for spiritual power? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this is called, monks, the development of the basis for spiritual power.

"And what, monks, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - this is called, monks, the practice leading to the development of the basis for spiritual power." The ninth.

10. The Discourse on Analysis

832. "Monks, these four bases for spiritual power, when developed and cultivated, are of great fruit and great benefit."

"And how, monks, are the four bases for spiritual power developed, how are they cultivated, so that they are of great fruit and great benefit? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - 'as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.'Thus with an open mind, unobstructed, he develops a mind of luminosity. Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -'as before so after, as after so before; as below so above, as above so below;as by day so by night, as by night so by day.' Thus with an open mind, unobstructed, he develops a mind of luminosity.

"And what, monks, is desire that is too slack? Whatever desire, monks, is accompanied by idleness, associated with idleness - this is called, monks, desire that is too slack.

"And what, monks, is desire that is too tense? Whatever desire, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, desire that is too tense.

"And what, monks, is desire that is contracted internally? Whatever desire, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, desire that is contracted internally.

"And what, monks, is desire that is distracted externally? Whatever desire, monks, concerning the five types of sensual pleasure externally, is scattered about, spread about - this is called, monks, desire that is distracted externally.

"And how, monks, does a monk dwell perceiving after and before -as before so after, as after so before? Here, monks, for a monk the perception of after and before is rightly taken, well attended to, well retained, well penetrated by wisdom. Thus, monks, a monk dwells perceiving after and before - as before so after, as after so before.

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

"And how, monks, does a monk dwell as by day so by night, as by night so by day? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by whatever characteristics, by whatever signs, by whatever marks by day, he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by those characteristics, by those signs, by those marks by night; or else by whatever characteristics, by whatever signs, by whatever marks he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by night, he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by those characteristics, by those signs, by those marks by day. Thus, monks, a monk dwells as by day so by night, as by night so by day.

"And how, monks, does a monk with an open mind, unobstructed, develop a mind of luminosity? Here, monks, for a monk the perception of light is rightly taken, the perception of day is well determined. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is too slack energy? Whatever energy, monks, is accompanied by idleness, associated with idleness - this is called, monks, too slack energy.

"And what, monks, is too tense energy? Whatever energy, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, too tense energy.

"And what, monks, is internally contracted energy? Whatever energy, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, internally contracted energy.

"And what, monks, is externally distracted energy? Whatever energy, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, externally distracted energy. Etc.

"And how, monks, does a monk with an open mind, unobstructed, develop a mind of luminosity? Here, monks, for a monk the perception of light is rightly taken, the perception of day is well determined. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is a mind that is too slack? Whatever mind, monks, is accompanied by idleness, associated with idleness - this is called, monks, a mind that is too slack.

"And what, monks, is a mind that is too tense? Whatever mind, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, a mind that is too tense.

"And what, monks, is a mind contracted internally? Whatever mind, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, a mind contracted internally.

"And what, monks, is a mind distracted externally? Whatever mind, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, a mind distracted externally. Etc. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is investigation that is too slack? Whatever investigation, monks, is accompanied by idleness, associated with idleness - this is called, monks, investigation that is too slack.

"And what, monks, is investigation that is too tense? Whatever investigation, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, investigation that is too tense.

"And what, monks, is investigation contracted internally? Whatever investigation, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, investigation contracted internally.

"And what, monks, is investigation distracted externally? Whatever investigation, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, investigation distracted externally. Etc. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity. Thus developed, monks, the four bases for spiritual power, thus cultivated, are of great fruit and great benefit.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. He exercises mastery with his body even as far as the Brahma world. Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk, through the

elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The tenth.

The Mansion-Shaking Chapter is the second.

Its summary:

> Before, Great Fruit, Desire, Moggallāna, and Spider;
> Two Ascetics and Brahmins, Monk, the Teaching, and with Analysis.

ABOUT THIS TRANSLATION

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

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