

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

03. The Book of the Threes (03. Tikanipātapāḷi)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 3.51-102, PTS 1.155-1.258]



PaliVerse

4. The Collection of the Numerical Discourses

03. The Book of the Threes

2. The Second Fifty

1. The Chapter on Brahmins

1. The First Discourse on Two Brahmins

52. Then two brahmins, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth, approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those brahmins said this to the Blessed One - "We are, Master Gotama, brahmins, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth; and we have not done what is good, have not done what is wholesome, have not made a shelter for the fearful. Let Master Gotama exhort us, let Master Gotama instruct us for what would be for our welfare and happiness for a long time."

"Truly you, brahmins, are old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth; and you have not done what is good, have not done what is wholesome, have not made a shelter for the fearful. This world, brahmins, is being swept along by ageing, by illness, by death. When the world is thus being swept along, brahmins, by ageing, by illness, by death, whoever here has self-control by body, self-control by speech, self-control by mind, that is for one who has departed a shelter and a rock cell and an island and a refuge and an ultimate goal."

"Life is swept along, short is the lifespan,
For one swept along by ageing, there are no shelters.
Seeing this danger in death,
One should do meritorious deeds that bring happiness.

"Whoever here has self-control by body, by speech, or by mind;
That is for one who has departed for happiness,
Whatever merit one does while living." The first.

2. The Second Discourse on Two Brahmins

53. Then two brahmins, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth, approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those brahmins said this to the Blessed One - "We are, Master Gotama, brahmins, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth; and we have not done what is good, have not done

what is wholesome, have not made a shelter for the fearful. Let Master Gotama exhort us, let Master Gotama instruct us for what would be for our welfare and happiness for a long time."

"Truly you, brahmins, are old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, one hundred and twenty years old by birth; and you have not done what is good, have not done what is wholesome, have not made a shelter for the fearful. This world, brahmins, is burning with ageing, with illness, with death. When the world is thus burning, brahmins, with ageing, with illness, with death, whoever here has self-control by body, self-control by speech, self-control by mind, that is for one who has departed a shelter and a rock cell and an island and a refuge and an ultimate goal."

"When a house is burning, whatever vessel one takes out;
That is for one's benefit, not what is burnt there.

"Thus the world is burning with ageing and death;
One should take out by giving, what is given is well removed.

"Whoever here has self-control by body, by speech, or by mind;
That is for one who has departed for happiness,
Whatever merit one does while living." The second.

3. The Discourse about a Certain Brahmin

54. Then a certain brahmin approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Etc. Seated to one side, that brahmin said this to the Blessed One - "'The Teaching is visible here and now, the Teaching is visible here and now', Master Gotama, is said. In what way, Master Gotama, is the Teaching visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"One who is lustful, brahmin, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When lust has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. In this way too, brahmin, the Teaching is visible here and now. Etc.

"One who is hateful, brahmin, overcome by hate, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When hate has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. In this way too, brahmin, the Teaching is visible here and now. Etc.

"One who is deluded, brahmin, overcome by delusion, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When delusion has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience

mental suffering and displeasure. Thus, brahmin, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise."

"Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The third.

4. The Discourse with a Wandering Ascetic

55. Then a certain brahmin wandering ascetic approached the Blessed One; having approached, etc. Seated to one side, that brahmin wandering ascetic said this to the Blessed One - "'The Teaching is visible here and now, the Teaching is visible here and now', Master Gotama, is said. In what way, Master Gotama, is the Teaching visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"One who is lustful, brahmin, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When lust has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure.

"One who is lustful, brahmin, overcome by lust, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. When lust has been abandoned, one does not practise misconduct by body, does not practise misconduct by speech, does not practise misconduct by mind.

"One who is lustful, brahmin, overcome by lust, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is. When lust has been abandoned, one understands one's own welfare as it really is, understands the welfare of others as it really is, understands the welfare of both as it really is. In this way too, brahmin, the Teaching is visible here and now. Etc.

"One who is hateful, brahmin, by hate, etc. One who is deluded, brahmin, overcome by delusion, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When delusion has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure.

"One who is deluded, brahmin, overcome by delusion, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. When delusion has been abandoned, one does not practise misconduct by body, does not practise misconduct by speech, does not practise misconduct by mind.

"One who is deluded, brahmin, overcome by delusion, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is. When delusion has been abandoned, one understands one's own welfare as it really is, understands the welfare of others as it really is, understands the welfare of both as it really is. Thus, brahmin, the Teaching is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The fourth.

5. The Discourse on the Quenched

56. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One - "'Nibbāna visible here and now, Nibbāna visible here and now', Master Gotama, is said. In what way, Master Gotama, is Nibbāna visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise?"

"One who is lustful, brahmin, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When lust has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. In this way too, brahmin, Nibbāna is visible here and now.

"One who is hateful, brahmin, etc. One who is deluded, brahmin, overcome by delusion, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure. When delusion has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. In this way too, brahmin, Nibbāna is visible here and now.

"When, brahmin, one experiences the complete elimination of lust, experiences the complete elimination of hate, experiences the complete elimination of delusion; thus, brahmin, Nibbāna is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the wise." "Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The Discourse on Disintegration

57. Then a certain wealthy brahmin approached the Blessed One, etc. Seated to one side, that wealthy brahmin said this to the Blessed One - "I have heard this, Master Gotama, from brahmins of former times, senior, elderly, teachers and teachers' teachers, when they speak - 'Formerly, methinks, this world was as filled with human beings as Avīci, with villages, market towns, and royal cities so close that a cock could fly from one to another.' What now, Master Gotama, is the cause, what is the

condition, by which now there is destruction of human beings, diminution is evident, villages become non-villages, market towns become non-market towns, cities become non-cities, countryside becomes non-countryside?"

"Now, brahmin, human beings are infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct. They, infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct, having taken sharp knives, deprive one another of life; because of that many human beings die. This too, brahmin, is the cause, this is the condition, by which now there is destruction of human beings, diminution is evident, villages become non-villages, market towns become non-market towns, cities become non-cities, countryside becomes non-countryside.

"Furthermore, brahmin, now human beings are infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct. For them who are infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct, the rain god does not send down proper showers. Because of that there is famine, poor crops, mildew, and subsistence by food tickets. Because of that many human beings die. This too, brahmin, is the cause, this is the condition, by which now there is destruction of human beings, diminution is evident, villages become non-villages, market towns become non-market towns, cities become non-cities, countryside becomes non-countryside.

"Furthermore, brahmin, now human beings are infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct. For them who are infatuated with unrighteous lust, overpowered by unrighteous greed, overcome by wrong conduct, the demons release fierce non-human spirits; because of that many human beings die. This too, brahmin, is the cause, this is the condition, by which now there is destruction of human beings, diminution is evident, villages become non-villages, market towns become non-market towns, cities become non-cities, countryside becomes non-countryside."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The sixth.

7. The Discourse to Vacchagotta

58. Then the wandering ascetic Vacchagotta approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Vacchagotta said this to the Blessed One - "I have heard this, Master Gotama, the ascetic Gotama says thus - 'Gifts should be given only to me, gifts should not be given to others; gifts should be given only to my disciples, gifts should not be given to the disciples of others; only what is given to me is of great fruit, what is given to others is not of great fruit; only what is given to my disciples is of great fruit, what is given to the disciples of others is not of great fruit.' Those who, Master Gotama, say thus 'The ascetic Gotama says thus - gifts should be given only to me, gifts should not be given to others. Gifts should be given only to my disciples, gifts should not be given to the disciples of others. Only what is given to me is of great fruit, what is given to others is not of great fruit. Only what is given to my disciples is of great fruit, what is given to the disciples of others is not of great fruit.'

Are they speaking what has been said by Master Gotama, and do they not misrepresent Master Gotama with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position? For we do not wish to misrepresent Master Gotama."

"Those who, Vaccha, say thus - 'The ascetic Gotama says thus - gifts should be given only to me, etc. what is given to the disciples of others is not of great fruit' - they are not speaking what has been said by me. And they misrepresent me with what is non-existent and untrue. Whoever, Vaccha, prevents another who is giving a gift, he creates an obstacle for three, he is a danger to three. Which three? He creates an obstacle to merit for the donor, he creates an obstacle to gain for the recipients, and already his self is injured and harmed. Whoever, Vaccha, prevents another who is giving a gift, he creates an obstacle for these three, he is a danger to three.

"But I, Vaccha, say thus - whatever living beings there are in a cesspool or in a sewer, whoever throws there the washings of a pot or the washings of a bowl - 'May the living beings there sustain themselves by that' - on that account, Vaccha, I say there is a coming of merit. What then to say of a human being! And further, Vaccha, I say what is given to one who is moral is of great fruit, not so to one who is immoral, and he has abandoned five factors and is endowed with five factors.

"What five factors have been abandoned? Sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned. These five factors have been abandoned.

"With which five factors is he endowed? He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training; he is endowed with these five factors. Thus what is given to one who has abandoned five factors and is endowed with five factors is of great fruit, I say."

"Thus among black, white, red, or tawny cows;
Among spotted, of uniform colour, or pigeon-coloured cows.

"In whichever of these a tamed bull is born;
A beast of burden, endowed with strength, of good and swift gait;
Him alone they yoke to the burden, they do not consider his colour.

"Just so among human beings, in whatever birth;
Warriors, brahmins, merchants, workers, outcasts, and refuse-collectors.

"In whichever of these a tamed one of good conduct is born;
Righteous, accomplished in morality, a speaker of truth, with a sense of shame.

"Having abandoned birth and death, complete in the holy life;
With burden laid down, unbound, with obligations fulfilled, without mental corruptions.

"Gone beyond all phenomena, quenched by non-clinging;
In that very stainless field, the offering is abundant.

"But fools not knowing, imprudent, without learning;
They give gifts outside, for they do not attend upon the peaceful ones.

"But those who attend upon the peaceful ones, the wise, esteemed by the
discerning;
Their faith in the Fortunate One is rooted and established.

"They go to the world of the gods, or here they are born in good families;
Gradually the wise attain Nibbāna." The seventh.

8. The Discourse with Tikaṇṇa

59. Then the brahmin Tikaṇṇa approached the Blessed One; having approached, together with the Blessed One... etc. Seated to one side, the brahmin Tikaṇṇa, in the presence of the Blessed One, praised the brahmins who possess the threefold true knowledge - "Thus are the brahmins who possess the threefold true knowledge, such are the brahmins who possess the threefold true knowledge."

"In what way, brahmin, do brahmins declare a brahmin to be one who possesses the threefold true knowledge?" "Here, Master Gotama, a brahmin is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth; he is a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. Thus indeed, Master Gotama, brahmins declare one to possess the threefold true knowledge."

"In one way, brahmin, brahmins declare a brahmin to possess the threefold true knowledge, but in another way one possesses the threefold true knowledge in the Noble One's discipline." "In what way, Master Gotama, does one possess the threefold true knowledge in the Noble One's discipline? It would be good if Master Gotama would expound to me the Teaching in such a way that one possesses the threefold true knowledge in the Noble One's discipline." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Tikaṇṇa assented to the Blessed One. The Blessed One said this -

"Here, brahmin, 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. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he 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.

With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He 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. This is his first true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. 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, etc. 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 is his second true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands

as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is his third true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute."

"For one whose morality is not fluctuating, who is prudent, a meditator;
Whose mind has become mastered, fully focused, well concentrated.

Him indeed, the dispeller of darkness, the wise one, possessor of the threefold true knowledge, who has abandoned death;
The welfare of gods and humans, they call him one who has abandoned all.

One accomplished in the three true knowledges, dwelling unconfused;
The Buddha, bearing his final body, to him, Gotama, they pay homage.

"He who knows past lives, and sees heaven and the realms of misery;
And also has attained the elimination of birth, the sage accomplished through direct knowledge.

"By these three true knowledges, one becomes a possessor of the threefold true knowledge, a brahmin;
Him I call one with the threefold true knowledge, not another who merely talks and prattles."

"Thus, brahmin, in the Noble One's discipline one becomes a possessor of the threefold true knowledge." "In one way, Master Gotama, is the possessor of the threefold knowledge of the brahmins, and in another way is the possessor of the threefold true knowledge in the Noble One's discipline. And moreover, Master Gotama, the possessor of the threefold knowledge of the brahmins is not worth a sixteenth fraction of the possessor of the threefold true knowledge in the Noble One's discipline."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The eighth.

9. The Discourse to Jāṇussoṇi

60. Then the brahmin Jāṇussoṇi approached the Blessed One; having approached, together with the Blessed One... etc. Seated to one side, the brahmin Jāṇussoṇi said this to the Blessed One - "For whoever, Master Gotama, has a sacrifice or a memorial offering or a pot of boiled rice or a gift, one should give a gift to brahmins who possess the threefold true knowledge." "In what way, brahmin, do brahmins declare one to possess the threefold true knowledge?" "Here, Master Gotama, a brahmin is well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation of ancestors, unassailed and irreproachable with respect

to birth; he is a reciter, a bearer of the sacred texts, who has mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. Thus indeed, Master Gotama, brahmins declare one to possess the threefold true knowledge."

"In one way, brahmin, brahmins declare a brahmin to possess the threefold true knowledge, but in another way one possesses the threefold true knowledge in the Noble One's discipline." "In what way, Master Gotama, does one possess the threefold true knowledge in the Noble One's discipline? It would be good if Master Gotama would expound to me the Teaching in such a way that one possesses the threefold true knowledge in the Noble One's discipline." "Well then, brahmin, listen, pay close attention; I will speak." "Yes, sir," the brahmin Jāṇussoṇi assented to the Blessed One. The Blessed One said this -

"Here again, brahmin, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the fourth meditative absorption.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of recollecting past lives. He recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives. This is his first true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he inclines the mind towards the knowledge of the passing away and rebirth of beings. With the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions. This is his second true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'... etc. 'This is the practice leading to the cessation of suffering' - he understands as it really is; 'These are the mental corruptions' - he understands as it really is... etc. He understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is his third true knowledge attained; ignorance was destroyed, true knowledge arose; darkness was destroyed, light arose, as happens for one dwelling diligent, ardent, and resolute."

"He who is accomplished in moral rules and austerities, resolute, concentrated;

Whose mind has become mastered, fully focused, well concentrated.

"He who knows past lives, and sees heaven and the realms of misery;
And also has attained the elimination of birth, the sage accomplished through
direct knowledge.

"By these three true knowledges, one becomes a possessor of the threefold
true knowledge, a brahmin;
Him I call one with the threefold true knowledge, not another who merely talks
and prattles."

"Thus, brahmin, in the Noble One's discipline one becomes a possessor of the
threefold true knowledge." "In one way, Master Gotama, is the possessor of the
threefold knowledge of the brahmins, and in another way is the possessor of the
threefold true knowledge in the Noble One's discipline. And moreover, Master
Gotama, the possessor of the threefold knowledge of the brahmins is not worth a
sixteenth fraction of the possessor of the threefold true knowledge in the Noble One's
discipline."

"Excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower
who has gone for refuge from this day forth for life." The ninth.

10. The Discourse to Saṅgārava

61. Then the brahmin Saṅgārava approached the Blessed One; having approached,
he exchanged friendly greetings with the Blessed One. Having concluded the pleasant
and memorable talk, he sat down to one side. Seated to one side, the brahmin
Saṅgārava said this to the Blessed One - "We are, Master Gotama, brahmins by name.
We perform sacrifices and we cause others to perform sacrifices. Therein, Master
Gotama, whoever performs a sacrifice and whoever causes others to perform a
sacrifice, all of them have entered upon a meritorious practice connected with many
bodies, that is to say, on account of the sacrifice. But whoever, Master Gotama,
having gone forth from home into homelessness from whatever family, tames only
himself, calms only himself, brings only himself to final quenching, thus this one has
entered upon a meritorious practice connected with one body only, that is to say, on
account of the going forth."

"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, here a Truth-finder arises
in the world, a Worthy One, a 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. He speaks thus: 'Come, this is the path, this is the practice, practising
accordingly, I have realised for myself with direct knowledge the unsurpassed
culmination of the holy life and I make it known to others. Come, you too, practise
thus, so that, practising accordingly, you too will realise for yourselves with direct
knowledge the unsurpassed culmination of the holy life and, having entered upon it,
will dwell in it.' Thus the Teacher expounds this Teaching, and others practice
accordingly. They are many hundreds, many thousands, many hundreds of thousands
who do so.

"What do you think, brahmin, this being so, is this a meritorious practice connected with one body or connected with many bodies, that is to say, on account of the going forth?" "This too, Master Gotama, this being so, is a meritorious practice connected with many bodies, that is to say, on account of the going forth."

When this was said, the Venerable Ānanda said this to the brahmin Saṅgārava - "Of these two practices, brahmin, which practice do you prefer as requiring less effort, requiring less exertion, of greater fruit, and of greater benefit?" When this was said, the brahmin Saṅgārava said this to the Venerable Ānanda - "Just as Master Gotama and Master Ānanda. These are honourable to me, these are praiseworthy to me."

For the second time the Venerable Ānanda said this to the brahmin Saṅgārava - "I am not asking you thus, brahmin - 'Who are honourable to you, who are praiseworthy to you?' I am asking you thus, brahmin - 'Of these two practices, brahmin, which practice do you prefer as requiring less effort, requiring less exertion, of greater fruit, and of greater benefit?'" For the second time the brahmin Saṅgārava said this to the Venerable Ānanda - "Just as Master Gotama and Master Ānanda. These are honourable to me, these are praiseworthy to me."

For the third time the Venerable Ānanda said this to the brahmin Saṅgārava - "I am not asking you thus, brahmin - 'Who are honourable to you, who are praiseworthy to you?' I am asking you thus, brahmin - 'Of these two practices, brahmin, which practice do you prefer as requiring less effort, requiring less exertion, of greater fruit, and of greater benefit?'" For the third time the brahmin Saṅgārava said this to the Venerable Ānanda - "Just as Master Gotama and Master Ānanda. These are honourable to me, these are praiseworthy to me."

Then this occurred to the Blessed One: "Up to the third time the brahmin Saṅgārava, when asked a reasonable question by Ānanda, evades and does not answer. What if I were to set him free?" Then the Blessed One said this to the brahmin Saṅgārava - "What discussion arose today, brahmin, among the king's men seated together assembled in the royal inner palace?" "This discussion arose today, Master Gotama, among the king's men seated together assembled in the royal inner palace - 'Formerly there were fewer monks and more displayed the wonder of supernormal power through super-human achievement; but now there are more monks and fewer display the wonder of supernormal power through super-human achievement.' This discussion arose today, Master Gotama, among the king's men seated together assembled in the royal inner palace."

"There are these three wonders, brahmin. What three? The wonder of supernormal power, the wonder of mind-reading, the wonder of instruction. And what, brahmin, is the wonder of supernormal power? Here, brahmin, a certain 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.' This is called, brahmin, the wonder of supernormal power."

"And what, brahmin, is the wonder of mind-reading? Here, brahmin, a certain one announces by means of a sign - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise.

"Here again, brahmin, a certain one does not indeed announce by means of a sign, but having heard the sound of human beings or spirits or deities, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise.

"Here again, brahmin, a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities, but having heard the sound of the diffusion of applied thought of one who is applying thought and examining, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise.

"Here again, brahmin, a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities, nor does he announce having heard the sound of the diffusion of applied thought of one who is applying thought and examining, but having encompassed with his own mind the mind of one who has attained concentration without applied thought and without sustained thought, he understands - 'According to how this venerable one's mental activities are directed, immediately after this consciousness he will think this particular applied thought.' Even if he announces much, it is just so, not otherwise. This is called, brahmin, the wonder of mind-reading.

"And what, brahmin, is the wonder of instruction? Here, brahmin, a certain one instructs thus - 'Think in this way, do not think in that way; attend to the mind in this way, do not attend to the mind in that way; abandon this, enter upon and dwell in this.' This is called, brahmin, the wonder of instruction. These, brahmin, are the three wonders. Of these three wonders, brahmin, which wonder do you prefer as more brilliant and more sublime?"

"Therein, Master Gotama, as to this wonder where a certain one experiences the various kinds of supernormal power, etc. he exercises mastery with his body even as far as the Brahma world - this wonder, Master Gotama, whoever performs it, he alone experiences it, whoever performs it, it belongs to him alone. This wonder, Master Gotama, appears to me to be like magic.

"As to this wonder, Master Gotama, where a certain one announces by means of a sign - 'Thus is your mind, in this way is your mind, such is your thought' - even if he announces much, it is just so, not otherwise. Here again, Master Gotama, a certain one does not indeed announce by means of a sign, but having heard the sound of human beings or spirits or deities, he announces, etc. nor does he announce having heard the sound of human beings or spirits or deities, but having heard the sound of the diffusion of applied thought of one who is applying thought and examining, he announces, etc. nor does he announce having heard the sound of the diffusion of applied thought of one who is applying thought and examining, but having encompassed with his own mind the mind of one who has attained concentration without applied thought and without sustained thought, he understands - 'According to how this venerable one's mental activities are directed, immediately after this consciousness he will think this particular applied thought' - even if he announces

much, it is just so, not otherwise. This wonder too, Master Gotama, whoever performs it, he alone experiences it, whoever performs it, it belongs to him alone. This wonder too, Master Gotama, appears to me to be like magic.

"But this wonder, Master Gotama, where someone instructs thus - 'Think in this way, do not think in that way; attend to the mind in this way, do not attend to the mind in that way; abandon this, enter upon and dwell in this.' This wonder alone, Master Gotama, I prefer of these three wonders as more brilliant and more sublime.

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! How well spoken is this by Master Gotama, and we remember Master Gotama as endowed with these three wonders. For Master Gotama experiences the various kinds of supernormal power, etc. he exercises mastery with his body even as far as the Brahma world; for Master Gotama, having encompassed with his own mind the mind of one who has attained concentration without applied thought and without sustained thought, understands - 'According to how this venerable one's mental activities are directed, immediately after this consciousness he will think this particular applied thought.' For Master Gotama instructs thus - 'Think in this way, do not think in that way; attend to the mind in this way, do not attend to the mind in that way; abandon this, enter upon and dwell in this.'"

"Certainly indeed, brahmin, this speech has been spoken by you having approached and accused; But I will explain to you. For I, brahmin, experience the various kinds of supernormal power, etc. I exercise mastery with my body even as far as the Brahma world. For I, brahmin, having encompassed with my own mind the mind of one who has attained concentration without applied thought and without sustained thought, understand - 'According to how this venerable one's mental activities are directed, immediately after this consciousness he will think this particular applied thought.' For I, brahmin, instruct thus - 'Think in this way, do not think in that way; attend to the mind in this way, do not attend to the mind in that way; abandon this, enter upon and dwell in this.'"

"But is there, Master Gotama, even one other monk who is endowed with these three wonders, apart from Master Gotama?" "Not just one hundred, brahmin, nor two hundred, nor three hundred, nor four hundred, nor five hundred, but far more are the monks who are endowed with these three wonders." "But where, Master Gotama, are those monks dwelling now?" "In this very community of monks, brahmin."

"Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The tenth.

The Chapter on Brahmins is first.

Its summary:

Two brahmins and a certain one, quenched with the wandering ascetic;

2. The Great Chapter

1. The Discourse on the Sectarians and So Forth

62. "There are, monks, these three spheres of sectarian doctrines which, when questioned by the wise, when cross-examined, when admonished, even going to the furthest extent, remain established in non-action. What three? There are, monks, some ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past.' There are, monks, some ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by the creation of a lord.' There are, monks, some ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is without cause and without condition.'

"Therein, monks, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past' - having approached them, I speak thus - 'Is it true that you venerable ones hold such a doctrine and view: whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by what was done in the past?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'Then, venerable ones, you will be killers of living beings because of what was done in the past, you will be takers of what is not given because of what was done in the past, you will be non-practitioners of the holy life because of what was done in the past, you will be liars because of what was done in the past, you will be speakers of divisive speech because of what was done in the past, you will be speakers of harsh speech because of what was done in the past, you will be idle chatterers because of what was done in the past, you will be covetous because of what was done in the past, you will have minds of ill-will because of what was done in the past, you will hold wrong views because of what was done in the past.'

"But, monks, for those who return to what was done in the past as having substance, there is no desire or effort, or 'this is to be done' or 'this is not to be done.' Thus, when what is to be done and what is not to be done is not found as true and reliable, for those who dwell unmindful and unguarded, there is no individually valid claim to be ascetics. This, monks, is my first reasonable refutation of those ascetics and brahmins who hold such a doctrine and view.

"Therein, monks, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by the creation of a lord' - having approached them, I speak thus - 'Is it true that you venerable ones hold such a doctrine and view: whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is caused by the creation of a

lord?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'Then, venerable ones, you will be killers of living beings because of the creation of a lord, you will be takers of what is not given because of the creation of a lord, you will be non-practitioners of the holy life because of the creation of a lord, you will be liars because of the creation of a lord, you will be speakers of divisive speech because of the creation of a lord, you will be speakers of harsh speech because of the creation of a lord, you will be idle chatterers because of the creation of a lord, you will be covetous because of the creation of a lord, you will have minds of ill-will because of the creation of a lord, you will hold wrong views because of the creation of a lord.'

"But, monks, for those who return to the creation of a lord as having substance, there is no desire or effort, or 'this is to be done' or 'this is not to be done.' Thus, when what is to be done and what is not to be done is not found as true and reliable, for those who dwell unmindful and unguarded, there is no individually valid claim to be ascetics. This, monks, is my second reasonable refutation of those ascetics and brahmins who hold such a doctrine and view.

"Therein, monks, as to those ascetics and brahmins who hold such a doctrine and view as this: 'Whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is without cause and without condition' - having approached them, I speak thus - 'Is it true that you venerable ones hold such a doctrine and view: whatever this person experiences - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - all that is without cause and without condition?' And when thus questioned by me, they acknowledge 'yes.' Then I speak thus - 'Then, venerable ones, you will be killers of living beings without cause and without condition, etc. you will hold wrong views without cause and without condition.'

"But, monks, for those who return to causelessness and conditionlessness as having substance, there is no desire or effort or 'this is to be done' or 'this is not to be done'. Thus, when what is to be done and what is not to be done is not found as true and reliable, for those who dwell unmindful and unguarded, there is no individually valid claim to be ascetics. This, monks, is my third reasonable refutation of those ascetics and brahmins who speak thus and hold such views.

"These, monks, are the three spheres of sectarian doctrines which, when questioned by the wise, when pressed, when admonished, even going to the extreme, remain in non-doing.

"But this, monks, is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. And what, monks, is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise? 'These six elements' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. 'These six sense bases of contact' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. 'These eighteen mental explorations' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. 'These four noble truths' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise.

"These six elements' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus indeed this was said. Dependent on what was this said? There are these six elements, monks - the solid element, the liquid element, the heat element, the air element, the space element, the consciousness element. 'These six elements' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus what was said, this was said dependent on that.

"These six sense bases of contact' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus indeed this was said. Dependent on what was this said? There are these six sense bases of contact, monks - the eye as a sense base of contact, the ear as a sense base of contact, the nose as a sense base of contact, the tongue as a sense base of contact, the body as a sense base of contact, the mind as a sense base of contact. 'These six sense bases of contact' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus what was said, this was said dependent on that.

"These eighteen mental explorations' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus indeed this was said. Dependent on what was this said? Having seen a form with the eye, one explores a form that is a basis for pleasure, one explores a form that is a basis for displeasure, one explores a form that is a basis for equanimity; having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body...having cognised a mental object with the mind, one explores a mental object that is a basis for pleasure, one explores a mental object that is a basis for displeasure, one explores a mental object that is a basis for equanimity. 'These eighteen mental explorations' - monks, this is the Teaching taught by me that is unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus what was said, this was said dependent on that.

"These are the four noble truths' - monks, this Teaching has been expounded by me, unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus indeed this was said. Dependent on what was this said? Dependent on the six elements, monks, there is conception in a womb; when there is conception, there is mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling. For one who is experiencing, monks, I declare: 'This is suffering'; I declare: 'This is the origin of suffering'; I declare: 'This is the cessation of suffering'; I declare: 'This is the practice leading to the cessation of suffering'.

"And what, monks, is the noble truth of suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, displeasure, and anguish are suffering, not getting what one wishes for is also suffering. In brief, the five aggregates of clinging are suffering. This is called, monks, the noble truth of suffering.

"And what, monks, is the noble truth of the origin of suffering? With ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be. Thus is the origin of this whole mass of suffering. This is called, monks, the noble truth of the origin of suffering.

"And what, monks, is the noble truth of the cessation of suffering? But from the complete fading away and cessation of ignorance comes the cessation of activities; from the cessation of activities comes the cessation of consciousness; from the cessation of consciousness comes the cessation of mentality-materiality; from the cessation of mentality-materiality comes the cessation of the six sense bases; from the cessation of the six sense bases comes the cessation of contact; from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving; from the cessation of craving comes the cessation of clinging; from the cessation of clinging comes the cessation of existence; from the cessation of existence comes the cessation of birth; from the cessation of birth, ageing and death, sorrow, lamentation, pain, displeasure, and anguish cease. Thus is the cessation of this whole mass of suffering. This is called, monks, the noble truth of the cessation of suffering.

"And what, monks, is the noble truth of the practice leading to the cessation of suffering? 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 noble truth of the practice leading to the cessation of suffering. 'These are the four noble truths' - monks, this Teaching has been expounded by me, unrefuted, undefiled, blameless, not rejected by ascetics, brahmins, and the wise. Thus what was said, this was said dependent on that." The first.

63. "There are, monks, these three dangers where mother and son cannot help each other," the ignorant worldling speaks. What three? There comes a time, monks, when a great conflagration emerges. Now, monks, when a great conflagration has emerged, by that villages are burnt, market towns are burnt, cities are burnt. When villages are burning, when market towns are burning, when cities are burning, there a mother does not obtain her son, and a son does not obtain his mother. This, monks, is the first danger where mother and son cannot help each other, the ignorant worldling speaks.

"Furthermore, monks, there comes a time when a great rain cloud emerges. Now, monks, when a great rain cloud has emerged, a great flood arises. Now, monks, when a great flood has arisen, by that villages are swept away, market towns are swept away, cities are swept away. When villages are being swept away, when market towns are being swept away, when cities are being swept away, there a mother does not obtain her son, and a son does not obtain his mother. This, monks, is the second danger where mother and son cannot help each other, the ignorant worldling speaks.

"Furthermore, monks, there comes a time when there is danger, a forest uprising, and the country-folk, having mounted their vehicles, wander about. Now, monks, when there is danger, a forest uprising, when the country-folk, having mounted their vehicles, are wandering about, there a mother does not obtain her son, and a son does not obtain his mother. This, monks, is the third danger where mother and son cannot help each other, the ignorant worldling speaks. These, monks, are the three dangers where mother and son cannot help each other, the ignorant worldling speaks.

"But these three, monks, are indeed dangers where mother and son can help each other, yet the ignorant worldling speaks of them as dangers where mother and son cannot help each other. What three? There comes a time, monks, when a great conflagration emerges. Now, monks, when a great conflagration has emerged, by that villages are burnt, market towns are burnt, cities are burnt. When villages are burning, when market towns are burning, when cities are burning, there comes a time when at some time a mother obtains her son, and a son obtains his mother. This, monks, is the first danger where mother and son can indeed help each other, yet the ignorant worldling speaks of it as a danger where mother and son cannot help each other.

"Furthermore, monks, there comes a time when a great rain cloud emerges. Now, monks, when a great rain cloud has emerged, a great flood arises. Now, monks, when a great flood has arisen, by that villages are swept away, market towns are swept away, cities are swept away. When villages are being swept away, when market towns are being swept away, when cities are being swept away, there comes a time when at some time a mother obtains her son, and a son obtains his mother. This, monks, is the second danger where mother and son can indeed help each other, yet the ignorant worldling speaks of it as a danger where mother and son cannot help each other.

"Furthermore, monks, there comes a time when there is danger, a forest uprising, and the country-folk, having mounted their vehicles, wander about. Now, monks, when there is danger, a forest uprising, when the country-folk, having mounted their vehicles, are wandering about, there comes a time when at some time a mother obtains her son, and a son obtains his mother. This, monks, is the third danger where mother and son can indeed help each other, yet the ignorant worldling speaks of it as a danger where mother and son cannot help each other. "These, monks, are the three dangers where mother and son can indeed help each other, yet the ignorant worldling speaks of them as dangers where mother and son cannot help each other."

"There are, monks, these three fears where mother and son cannot help each other. What three? The fear of ageing, the fear of illness, the fear of death. Monks, a mother cannot obtain this for her son who is ageing - 'I am ageing, may my son not age'; or else a son cannot obtain this for his mother who is ageing - 'I am ageing, may my mother not age.'

Monks, a mother cannot obtain this for her son who is falling ill - 'I am falling ill, may my son not fall ill'; or else a son cannot obtain this for his mother who is falling ill - 'I am falling ill, may my mother not fall ill.'

Monks, a mother cannot obtain this for her son who is dying - 'I am dying, may my

son not die'; or else a son cannot obtain this for his mother who is dying -'I am dying, may my mother not die.' These, monks, are the three fears where mother and son cannot help each other.

There is, monks, a path, there is a practice that leads to the abandoning and transcendence of these three fears where mother and son can help each other and these three fears where mother and son cannot help each other. And what, monks, is the path, what is the practice that leads to the abandoning and transcendence of these three fears where mother and son can help each other and these three fears where mother and son cannot help each other? 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, monks, is the path, this is the practice that leads to the abandoning and transcendence of these three fears where mother and son can help each other and these three fears where mother and son cannot help each other. The second.

3. The Discourse at Venāgapura

64. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Venāgapura. The brahmin householders of Venāgapura heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Venāgapura. And concerning that Master Gotama, such a good reputation has arisen - '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.' He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones."

Then the brahmin householders of Venāgapura approached the Blessed One; having approached, some paid respect to the Blessed One and sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan, sat down to one side; some, remaining silent, sat down to one side. Seated to one side, the brahmin Vacchagotta of Venāgapura said this to the Blessed One -

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! How very clear are Master Gotama's faculties, how pure and bright is his complexion. Just as, Master Gotama, an autumn jujube fruit is pure and bright; just so are Master Gotama's faculties very clear, his complexion pure and bright. Just as, Master Gotama, a ripe palm fruit just released from its stalk is pure and bright; just so are Master Gotama's faculties very clear, his complexion pure and bright. Just as, Master Gotama, a gold coin of Jambu river gold, well-worked by a skilled goldsmith's son, skilfully refined in the furnace, placed on a pale-yellow blanket, shines and burns and is brilliant; just so

are Master Gotama's faculties very clear, his complexion pure and bright. Those high and luxurious beds, Master Gotama, as follows - large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends - surely Master Gotama is one who obtains at will, obtains without difficulty, obtains without trouble such high and luxurious beds."

"Those high and luxurious beds, brahmin, as follows -large couches, divans, woollen covers with long fleece, multicoloured spreads, white spreads, embroidered coverlets, quilts stuffed with cotton wool, spreads decorated with animal figures, rugs with fur on both sides, rugs with fur on one side, gem-studded coverlets, silk coverlets, grand carpets, elephant rugs, horse rugs, chariot rugs, spreads of antelope skins, spreads of kadali-deer hide, couches with awnings, couches with red cushions at both ends. Those are difficult to obtain for those who have gone forth, and even if obtained, they are not allowable.

"There are, brahmin, these three high and luxurious beds, of which I am now one who obtains at will, obtains without difficulty, obtains without trouble. What three? The divine high and luxurious bed, the brahmā high and luxurious bed, the noble high and luxurious bed. These, brahmin, are the three high and luxurious beds, of which I am now one who obtains at will, obtains without difficulty, obtains without trouble."

"But what, Master Gotama, is that divine high and luxurious bed, of which Master Gotama is now one who obtains at will, obtains without difficulty, obtains without trouble?" "Here, brahmin, when I dwell in dependence on a village or a market town, in the earlier period of the day, having dressed, taking my bowl and robe, I enter that very village or market town for almsfood. After the meal, having returned from the alms round, I enter the forest. Whatever grasses or leaves there are there, having gathered them together in one place, I sit down, folding my legs crosswise, directing my body upright, having established mindfulness in front of me. Quite secluded from sensual pleasures, secluded from unwholesome mental states, I enter and dwell 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 enter and dwell 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 dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I enter and dwell 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 enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. If, brahmin, being thus, I walk up and down, at that time my walking path is divine. If, brahmin, being thus, I stand, at that time my standing is divine. If, brahmin, being thus, I sit, at that time my seat is divine. If,

brahmin, being thus, I lie down, at that time my high and luxurious bed is divine. This, brahmin, is the divine high and luxurious bed, of which I am now one who obtains at will, obtains without difficulty, obtains without trouble."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! Who else could be one who obtains at will, obtains without difficulty, obtains without trouble, such a divine high and luxurious bed, apart from Master Gotama!

"But what, Master Gotama, is that supreme high and luxurious bed, of which Master Gotama is now one who obtains at will, obtains without difficulty, obtains without trouble?" "Here, brahmin, when I dwell in dependence on a village or a market town, in the earlier period of the day, having dressed, taking my bowl and robe, I enter that very village or market town for almsfood. After the meal, having returned from the alms round, I enter the forest. Whatever grasses or leaves there are there, having gathered them together in one place, I sit down, folding my legs crosswise, directing my body upright, having established mindfulness in front of me. I dwell having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, I dwell having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. I dwell having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, I dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. If I, brahmin, being thus, walk up and down, this is my supreme walking path at that time. If I, brahmin, being thus, stand... etc. sit down... etc. make my sleeping place, this is my supreme high and luxurious bed at that time. This, brahmin, is the supreme high and luxurious bed, of which I am now one who obtains at will, obtains without difficulty, obtains without trouble."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! Who else could be one who obtains at will, obtains without difficulty, obtains without trouble, such a supreme high and luxurious bed, apart from Master Gotama!

"But what, Master Gotama, is that noble high and luxurious bed, of which Master Gotama is now one who obtains at will, obtains without difficulty, obtains without trouble?" "Here, brahmin, when I dwell in dependence on a village or a market town, in the earlier period of the day, having dressed, taking my bowl and robe, I enter that very village or market town for almsfood. After the meal, having returned from the alms round, I enter the forest. Whatever grasses or leaves there are there, having gathered them together in one place, I sit down, folding my legs crosswise, directing my body upright, having established mindfulness in front of me. I know thus - 'Lust in me has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; hate in me has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; delusion in me has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.' If I, brahmin, being thus, walk up and down, this is my noble walking path at that time. If I, brahmin, being thus, stand... etc. sit down... etc. make my sleeping place, this is my

noble high and luxurious bed at that time. This, brahmin, is the noble high and luxurious bed, of which I am now one who obtains at will, obtains without difficulty, obtains without trouble."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! Who else could be one who obtains at will, obtains without difficulty, obtains without trouble, such a noble high and great bed, apart from Master Gotama!

"Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by Master Gotama in many ways. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life." The third.

4. The Discourse about Sarabha

65. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time a wandering ascetic named Sarabha had recently departed from this Teaching and discipline. He spoke thus in the assembly at Rājagaha - "The Teaching of the ascetics who are sons of the Sakyans has been understood by me. And having understood the Teaching of the ascetics who are sons of the Sakyans, I have departed from that Teaching and discipline." Then several monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Rājagaha for almsfood. Those monks heard the wandering ascetic Sarabha speaking thus in the assembly at Rājagaha - "The Teaching of the ascetics who are sons of the Sakyans has been understood by me. And having understood the Teaching of the ascetics who are sons of the Sakyans, I have departed from that Teaching and discipline."

Then those monks, having walked for almsfood in Rājagaha, 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 - "Venerable sir, a wandering ascetic named Sarabha has recently departed from this Teaching and discipline. He spoke thus in the assembly at Rājagaha - 'The Teaching of the ascetics who are sons of the Sakyans has been understood by me. And having understood the Teaching of the ascetics who are sons of the Sakyans, I have departed from that Teaching and discipline.' It would be good, venerable sir, if the Blessed One would approach the wandering ascetics' park on the bank of the Sappinī, where the wandering ascetic Sarabha is, out of compassion." The Blessed One consented by silence.

Then the Blessed One, in the afternoon, having emerged from seclusion, approached the wandering ascetics' park on the bank of the Sappinī, where the wandering ascetic Sarabha was; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the wandering ascetic Sarabha - "Is it true, Sarabha, that you speak thus - 'The Teaching of the ascetics who are sons of the Sakyans has been understood by me. And having understood the Teaching of the ascetics who are sons of the Sakyans, I have departed from that Teaching and discipline'?" When this was said, the wandering ascetic Sarabha remained silent.

For the second time the Blessed One said this to the wandering ascetic Sarabha - "Speak, Sarabha, how has the Teaching of the ascetics who are sons of the Sakyans been understood by you? If it is incomplete for you, I shall complete it. But if it is complete for you, I shall give thanks." For the second time the wandering ascetic Sarabha remained silent.

For the third time the Blessed One said this to the wandering ascetic Sarabha - "Speak, Sarabha, how has the Teaching of the ascetics who are sons of the Sakyans been understood by you? If it is incomplete for you, I shall complete it. But if it is complete for you, I shall give thanks." For the third time the wandering ascetic Sarabha remained silent.

Then those wandering ascetics said this to the wandering ascetic Sarabha - "Whatever indeed you, friend Sarabha, would request of the ascetic Gotama, that very thing the ascetic Gotama invites you to admonish. Speak, friend Sarabha, what have you understood of the teaching of the ascetics who are sons of the Sakyans? If it is incomplete for you, the ascetic Gotama will complete it. But if it is complete for you, the ascetic Gotama will give thanks." When this was said, the wandering ascetic Sarabha sat silent, downcast, with drooping shoulders, face cast down, brooding, without response.

Then the Blessed One, having understood that the wandering ascetic Sarabha had become silent, downcast, with drooping shoulders, with face cast down, pondering, bewildered, said this to those wandering ascetics -

"Whoever, wandering ascetics, should say to me thus - 'For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to' - him I would there thoroughly cross-question, ask for reasons, and admonish. He indeed, being thoroughly cross-questioned by me, asked for reasons, and admonished, this is impossible, there is no chance, that he would not come to one of three states: he will evade the question with another, he will divert the discussion outside, and he will manifest irritation, hate, and displeasure, he will sit silent, downcast, with drooping shoulders, face cast down, brooding, without response, just as the wandering ascetic Sarabha.

"Whoever, wandering ascetics, should say to me thus - 'For you who acknowledge yourself as one who has eliminated the mental corruptions, these mental corruptions have not been eliminated' - him I would there thoroughly cross-question, ask for reasons, and admonish. He indeed, being thoroughly cross-questioned by me, asked for reasons, and admonished, this is impossible, there is no chance, that he would not come to one of three states: he will evade the question with another, he will divert the discussion outside, and he will manifest irritation, hate, and displeasure, he will sit silent, downcast, with drooping shoulders, face cast down, brooding, without response, just as the wandering ascetic Sarabha.

"Whoever, wandering ascetics, should say to me thus - 'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete elimination of suffering' - him I would there thoroughly cross-question, ask for reasons, and admonish. He indeed, being thoroughly cross-questioned by me, asked for reasons, and admonished, this is impossible, there is no chance, that he would not

come to one of three states: he will evade the question with another, he will divert the discussion outside, and he will manifest irritation, hate, and displeasure, he will sit silent, downcast, with drooping shoulders, face cast down, brooding, without response, just as the wandering ascetic Sarabha." Then the Blessed One, having roared the lion's roar three times at the wandering ascetics' park on the bank of the Sappinī, departed through the sky.

Then those wandering ascetics, not long after the Blessed One had departed, assailed the wandering ascetic Sarabha from all sides with verbal goading - "Just as, friend Sarabha, an old jackal in a great forest, thinking 'I will roar the lion's roar,' howls only a jackal's howl, howls only a wretched howl; just so indeed you, friend Sarabha, except in the presence of the ascetic Gotama, thinking 'I will roar the lion's roar,' howl only a jackal's howl, howl only a wretched howl. Just as, friend Sarabha, a small hen, thinking 'I will crow a rooster's crow,' crows only a small hen's crow; just so indeed you, friend Sarabha, except in the presence of the ascetic Gotama, thinking 'I will crow a rooster's crow,' crow only a small hen's crow. Just as, friend Sarabha, a bull in an empty cow-shed imagines he should bellow deeply; just so indeed you, friend Sarabha, except in the presence of the ascetic Gotama, imagine you should bellow deeply." Then those wandering ascetics assailed the wandering ascetic Sarabha from all sides with verbal goading. The fourth.

5. The Discourse to the Kesamuttis

66. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a market town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Kesamutta. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One, etc. Good indeed is the seeing of such Worthy Ones.'"

Then the Kālāmas of Kesamutta approached the Blessed One; having approached, some paid respect to the Blessed One and sat down to one side; some exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, sat down to one side; some, having extended joined palms in salutation towards the Blessed One, sat down to one side; some, having announced their name and clan, sat down to one side; some, remaining silent, sat down to one side. Seated to one side, those Kālāmas of Kesamutta said this to the Blessed One -

"There are, venerable sir, some ascetics and brahmins who come to Kesamutta. They explain and illuminate their own doctrine only, but they jeer at, scoff at, treat with contempt, and disparage the doctrines of others. Then again, venerable sir, other ascetics and brahmins come to Kesamutta. They too explain and illuminate their own doctrine only, but they jeer at, scoff at, treat with contempt, and disparage the doctrines of others. For us, venerable sir, there is indeed uncertainty, there is sceptical doubt - 'Which indeed of these venerable ascetics and brahmins speaks truth, which speaks falsely?'" "Indeed it is enough for you to be uncertain, Kālāmas, enough to have sceptical doubt. Sceptical doubt has arisen in you in a matter that should be doubted."

"Come, Kālāmas, do not go by oral tradition, do not go by lineage of teaching, do not

go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Kālāmas, would know for yourselves - 'These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, when complete and taken upon oneself, lead to harm and suffering' - then, Kālāmas, you should abandon them.

"What do you think, Kālāmas, does greed arising internally in a person arise for his welfare or for his harm?"

"For his harm, venerable sir."

"But this greedy person, Kālāmas, overcome by greed, with mind consumed, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Kālāmas, does hate arising internally in a person arise for his welfare or for his harm?"

"For his harm, venerable sir."

"But this hateful person, Kālāmas, overcome by hate, with mind consumed, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Kālāmas, when delusion arises internally in a person, does it arise for his welfare or for his harm?"

"For his harm, venerable sir."

"Now this deluded person, Kālāmas, overcome by delusion, with mind consumed, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Kālāmas, are these mental states wholesome or unwholesome?"

"Unwholesome, venerable sir."

"Blameworthy or blameless?"

"Blameworthy, venerable sir."

"Censured by the wise or praised by the wise?"

"Censured by the wise, venerable sir."

"Complete and taken upon oneself, do they lead to harm and suffering, or not? Or how is it here?"

"Complete, venerable sir, and taken upon oneself, they lead to harm and suffering. Thus it is for us here."

"Thus indeed, Kālāmas, what we said - 'Come, you Kālāmas! Do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it, by the seeming competence of a speaker, or by thinking "The ascetic is our teacher." When you, Kālāmas, would know for yourselves - "These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, complete and taken upon oneself, lead to harm and suffering," then, Kālāmas, you should abandon them' - thus what was said, this was said dependent on that.

"Come, Kālāmas, do not go by oral tradition, do not go by lineage of teaching, do not go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Kālāmas, would know for yourselves - "These mental states are wholesome, these mental states are blameless, these mental states are praised by the wise, these mental states, complete and taken upon oneself, lead to welfare and happiness," then, Kālāmas, having attained them, you should dwell in them.

"What do you think, Kālāmas, when non-greed arises internally in a person, does it arise for his welfare or for his harm?"

"For his welfare, venerable sir."

"Now this non-greedy person, Kālāmas, not overcome by greed, with mind not consumed, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time."

"Yes, venerable sir."

"What do you think, Kālāmas, when non-hate arises internally in a person, does it arise etc. when non-delusion arises internally in a person, does it arise etc. for his welfare and happiness."

"Yes, venerable sir."

"What do you think, Kālāmas, are these mental states wholesome or unwholesome?"

"Wholesome, venerable sir."

"Blameworthy or blameless?"

"Blameless, venerable sir."

"Censured by the wise or praised by the wise?"

"Praised by the wise, venerable sir."

"Complete and taken upon oneself, do they lead to welfare and happiness, or not? Or how is it here?"

"Complete, venerable sir, and taken upon oneself, they lead to welfare and happiness. Thus it is for us here."

"Thus indeed, Kālāmas, what we said - 'Come, you Kālāmas! Do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it, by the seeming competence of a speaker, or by thinking "The ascetic is our teacher." When you, Kālāmas, would know for yourselves - these mental states are wholesome, these mental states are blameless, these mental states are praised by the wise, these mental states complete and taken upon oneself lead to welfare and happiness - then, Kālāmas, having attained, you should dwell therein' - thus what was said, this was said dependent on that.

"That noble disciple, Kālāmas, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. he dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

"That noble disciple, Kālāmas, thus with a mind without enmity, thus with a mind without ill-will, thus with an undefiled mind, thus with a pure mind. For him, in this very life, four consolations are attained. 'If there is another world, if there is result and consequence of good and bad actions, then upon the body's collapse at death I will be reborn in a fortunate realm, in a heavenly world' - this is his first consolation attained.

'If there is no other world, if there is no result and consequence of good and bad actions, then in this very life I maintain myself without enmity, without ill-will, without trouble, happy' - this is his second consolation attained.

'If evil befalls one who does evil, but I do not intend evil towards anyone. Since I am not doing an evil deed, from where will suffering touch me?' - this is his third consolation attained.

'If evil does not befall one who does evil, then I regard myself as pure in both respects' - this is his fourth consolation attained.

"That noble disciple, Kālāmas, thus with a mind without enmity, thus with a mind without ill-will, thus with an undefiled mind, thus with a pure mind. For him, in this very life, these four consolations are attained."

"So it is, Blessed One, so it is, Fortunate One! That noble disciple, venerable sir, thus with a mind without enmity, thus with a mind without ill-will, thus with an undefiled mind, thus with a pure mind. For him, in this very life, four consolations are attained.

'If there is another world, if there is result and consequence of good and bad actions, then upon the body's collapse at death I will be reborn in a fortunate realm, in a heavenly world' - this is his first consolation attained.

'If there is no other world, if there is no result and consequence of good and bad actions, then in this very life I maintain myself without enmity, without ill-will, without trouble, happy' - this is his second consolation attained.

""But if for one who acts, evil is done, I however - do not intend evil towards anyone. Since I am not doing evil deeds, from where will suffering touch me?' - this is his third comfort attained.

'If evil does not befall one who does evil, then I regard myself as pure in both respects' - this is his fourth consolation attained.

"That noble disciple, venerable sir, with such a mind free from enmity, with such a mind free from affliction, with such an undefiled mind, with such a pure mind. For him in this very life these four comforts are attained.

"Excellent, venerable sir, etc. We, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One, venerable sir, remember us as lay followers who have gone for refuge from this day forth for life." The fifth.

6. The Discourse to Sāḷha

67. Thus have I heard - On one occasion the Venerable Nandaka was dwelling at Sāvattṥi in the Eastern Park, in Migāramāṭā's mansion. Then Sāḷha, the grandson of Migāra, and Sāṇa, the grandson of Sekhuniya, approached the Venerable Nandaka; having approached, they paid respect to the Venerable Nandaka and sat down to one side. To Sāḷha, the grandson of Migāra, seated to one side, the Venerable Nandaka said this -

"Come, you Sāḷhas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it, by the seeming competence of a speaker, or by thinking 'The ascetic is our teacher.' When you, Sāḷhas, would know for yourselves 'These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, when complete and taken upon oneself, lead to harm and suffering' - then, Sāḷhas, you should abandon them.

"What do you think, Sāḷhas, is there greed?"

"Yes, venerable sir."

"Covetousness is what I call this meaning, Sāḷhas. This greedy one, Sāḷhas, being covetous, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Sāḷhas, is there hate?"

"Yes, venerable sir."

"Anger is what I call this meaning, Sāḷhas. This hateful one, Sāḷhas, with a mind of ill-will, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Sāḷhas, is there delusion?"

"Yes, venerable sir."

"Ignorance is what I call this meaning, Sāḷhas. This deluded one, Sāḷhas, gone to ignorance, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time."

"Yes, venerable sir."

"What do you think, Sāḷhas, are these mental states wholesome or unwholesome?"

"Unwholesome, venerable sir."

"Blameworthy or blameless?"

"Blameworthy, venerable sir."

"Censured by the wise or praised by the wise?"

"Censured by the wise, venerable sir."

"Complete and taken upon oneself, do they lead to harm and suffering, or not? Or how is it here?"

"Complete, venerable sir, and taken upon oneself, they lead to harm and suffering. Thus it is for us here."

"Thus indeed, Sāḷha, what we said - 'Come, you Sāḷha, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it, by the seeming competence of a speaker, or by thinking 'The ascetic is our teacher.' When you, Sāḷha, would know for yourselves - 'These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, complete and taken upon oneself, lead to harm and suffering,' then, Sāḷha, you should abandon them' - thus what was said, this was said dependent on that.

"Come, you Sāḷhas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after pondering it, by the seeming competence of a speaker, or by thinking 'The ascetic is our teacher.' When you, Sāḷha, would know for yourselves - 'These mental states are wholesome, these

mental states are blameless, these mental states are praised by the wise, these mental states, complete and taken upon oneself, lead to welfare and happiness," then, Sāḷha, having attained them, you should dwell in them.

"What do you think, Sāḷha, is there non-greed?"

"Yes, venerable sir."

"Non-covetousness, Sāḷha, I say is the meaning of this. This non-greedy person, Sāḷha, being non-covetous, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time."

"Yes, venerable sir."

"What do you think, Sāḷha, is there non-hate?"

"Yes, venerable sir."

"Non-anger, Sāḷha, I say is the meaning of this. This non-hateful person, Sāḷha, with a mind without ill-will, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time."

"Yes, venerable sir."

"What do you think, Sāḷha, is there non-delusion?"

"Yes, venerable sir."

"True knowledge, Sāḷha, I say is the meaning of this. This unconfused person, Sāḷha, gone to true knowledge, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time."

"Yes, venerable sir."

"What do you think, Sāḷhas, are these mental states wholesome or unwholesome?"

"Wholesome, venerable sir."

"Blameworthy or blameless?"

"Blameless, venerable sir."

"Censured by the wise or praised by the wise?"

"Praised by the wise, venerable sir."

"Complete and taken upon oneself, do they lead to welfare and happiness, or not? Or how is it here?"

"Complete, venerable sir, and taken upon oneself, they lead to welfare and happiness. Thus it is for us here."

"Thus indeed, Sāḷha, what we said - 'Come, you Sāḷha, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on appearances, by acceptance of a view after

pondering it, by the seeming competence of a speaker, or by thinking "The ascetic is our teacher." When you, Sāḷha, would know for yourselves - "These mental states are wholesome, these mental states are blameless, these mental states are praised by the wise, these mental states, complete and taken upon oneself, lead to welfare and happiness for a long time" - then, Sāḷha, having attained them, you should dwell in them' - thus what was said, this was said dependent on that.

"That noble disciple, Sāḷha, thus free from covetousness, free from ill-will, undeluded, fully aware, and mindful, with a mind accompanied by friendliness, etc. compassion, etc. altruistic joy, etc. he dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. He thus understands: 'There is this, there is the inferior, there is the superior, there is a further escape from this attainment of perception.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.'

"He thus understands: 'Formerly there was greed, that was unwholesome, that now does not exist, thus this is wholesome; formerly there was hate, etc. formerly there was delusion, that was unwholesome, that now does not exist, thus this is wholesome.' He, in this very life, dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine." The sixth.

7. The Discourse on Points of Controversy

68. "There are, monks, these three topics of discussion. What three? One might discuss referring to the past period of time - 'Thus it was in the past period of time.' Or one might discuss referring to the future period of time - 'Thus it will be in the future period of time.' Or one might discuss referring to the present period of time now - 'Thus it is in the present period of time now.'"

"By association with discussion, monks, a person should be known as to whether he is fit for discussion or not fit for discussion. If, monks, this person when asked a question does not answer definitively a question requiring a definitive answer, does not answer analytically a question requiring an analytical answer, does not answer with a counter-question a question requiring a counter-question, does not set aside a question requiring to be set aside, this being so, monks, this person is not fit for discussion. But if, monks, this person when asked a question answers definitively a question requiring a definitive answer, answers analytically a question requiring an analytical answer, answers with a counter-question a question requiring a counter-question, sets aside a question requiring to be set aside, this being so, monks, this person is fit for discussion.

"By association with discussion, monks, a person should be known as to whether he is fit for discussion or not fit for discussion. If, monks, this person when asked a question does not stand firm on the possible and impossible, does not stand firm on the

supposition, does not stand firm on the acknowledged doctrine, does not stand firm on the practice, this being so, monks, this person is not fit for discussion. But if, monks, this person when asked a question stands firm on the possible and impossible, stands firm on the supposition, stands firm on the acknowledged doctrine, stands firm on the practice, this being so, monks, this person is fit for discussion.

"By association with discussion, monks, a person should be known as to whether he is fit for discussion or not fit for discussion. If, monks, this person when asked a question evades the issue with another issue, diverts the discussion outside, and manifests irritation, hate, and displeasure, this being so, monks, this person is not fit for discussion. But if, monks, this person when asked a question does not evade the issue with another issue, does not divert the discussion outside, and does not manifest irritation, hate, and displeasure, this being so, monks, this person is fit for discussion.

"By association with discussion, monks, a person should be known as to whether he is fit for discussion or not fit for discussion. If, monks, this person when asked a question overwhelms, crushes, laughs derisively, and seizes upon slips, this being so, monks, this person is not fit for discussion. But if, monks, this person when asked a question does not overwhelm, does not crush, does not laugh derisively, and does not seize upon slips, this being so, monks, this person is fit for discussion.

"By association with discussion, monks, a person should be known as to whether he has the proximate cause or is without the proximate cause. One who does not incline the ear, monks, is without the proximate cause; one who inclines the ear has the proximate cause. He, having the proximate cause, directly knows one thing, fully understands one thing, abandons one thing, realises one thing. He, directly knowing one thing, fully understanding one thing, abandoning one thing, realising one thing, touches right liberation. For this purpose, monks, is discussion; for this purpose is consultation; for this purpose is the proximate cause; for this purpose is the giving ear, that is to say, the deliverance of the mind through non-clinging."

"Those who converse in opposition, obstinately attached, arrogant;
Having resorted to ignoble qualities, seeking each other's faults.

"Insulting speech, stumbling, confusion and defeat;
They delight in each other's, that a noble one would not practise in discussion.

"But if one has a desire for talk, the wise one, having understood the proper time;
Talk that is connected with what is established in the Teaching, which is practised by noble ones.

"That talk the wise one should speak, unopposed, not puffed up;
With an unrelated mind, without insolence, without violence.

"Not being envious, he speaks having perfectly understood;
He should appreciate what is well spoken, he should not disparage what is badly spoken.

"He should not train in censure, and should not seize upon stumbling;

He should not overpower, he should not crush, he should not speak contentious speech.

"For the purpose of knowing, for the purpose of confidence, indeed is the discussion of the good;

Thus indeed noble ones discuss, this is the discussion of noble ones;

Knowing this, the wise one should not discuss puffed up."The seventh.

8. The Discourse on Those of Other Sects

69. "If, monks, heterodox wandering ascetics were to ask thus - 'There are these three mental states, friend. Which three? Lust, hate, delusion - these, friend, are the three mental states. Of these three mental states, friend, what is the distinction, what is the disparity, what is the difference?' Thus asked, you, monks, how would you answer those heterodox wandering ascetics?" "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, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"If, monks, heterodox wandering ascetics were to ask thus - 'There are these three mental states, friend. Which three? Lust, hate, delusion - these, friend, are the three mental states; of these three mental states, friend, what is the distinction, what is the disparity, what is the difference?' Thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'Lust, friend, is of little fault but slow to fade away, hate is of great fault but quick to fade away, delusion is of great fault but slow to fade away.'

'But what, friend, is the cause, what is the condition, by which unarisen lust arises, or arisen lust leads to increase and expansion?' 'The sign of the beautiful should be said to him. For one unwisely attending to the sign of the beautiful, unarisen lust arises, or arisen lust leads to increase and expansion. This, friend, is the cause, this is the condition, by which unarisen lust arises, or arisen lust leads to increase and expansion.'

'But what, friend, is the cause, what is the condition, by which unarisen hate arises, or arisen hate leads to increase and expansion?' 'The sign of aversion should be said to him. For one unwisely attending to the sign of aversion, unarisen hate arises, or arisen hate leads to increase and expansion. This, friend, is the cause, this is the condition, by which unarisen hate arises, or arisen hate leads to increase and expansion.'

'But what, friend, is the cause, what is the condition, by which unarisen delusion arises, or arisen delusion leads to increase and expansion?' 'Unwise attention should be said to him. For one unwisely attending, unarisen delusion arises, or arisen delusion leads to increase and expansion. This, friend, is the cause, this is the condition, by which unarisen delusion arises, or arisen delusion leads to increase and expansion.'"

"But what, friend, is the cause, what is the condition, by which unarisen lust does not arise, and arisen lust is abandoned?' 'The sign of foulness should be said to him. For one wisely attending to the sign of foulness, unarisen lust does not arise, and arisen lust is abandoned. This, friend, is the cause, this is the condition, by which unarisen lust does not arise, and arisen lust is abandoned.'"

"But what, friend, is the cause, what is the condition, by which unarisen hate does not arise, and arisen hate is abandoned?' 'The liberation of mind through friendliness should be said to him. For one wisely attending to the liberation of mind through friendliness, unarisen hate does not arise, and arisen hate is abandoned. This, friend, is the cause, this is the condition, by which unarisen hate does not arise, and arisen hate is abandoned.'"

"But what, friend, is the cause, what is the condition, by which unarisen delusion does not arise, and arisen delusion is abandoned?' 'Wise attention should be said to him. For one wisely attending, unarisen delusion does not arise, and arisen delusion is abandoned. This, friend, is the cause, this is the condition, by which unarisen delusion does not arise, and arisen delusion is abandoned.'"

The eighth.

9. The Discourse on Unwholesome Roots

70. "There are, monks, these three unwholesome roots. What three? Greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root.

"Whatever, monks, is greed, that too is an unwholesome root; whatever a greedy one generates by body, speech, and mind, that too is unwholesome; whatever a greedy one, overcome by greed, with mind consumed, produces suffering for another through what is non-existent, by murder or imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power' - that too is unwholesome. Thus for him many evil unwholesome mental states come to be, born of greed, having greed as source, having greed as origin, having greed as condition.

"Whatever, monks, is hate, that too is an unwholesome root; whatever a hateful one generates by body, speech, and mind, that too is unwholesome; whatever a hateful one, overcome by hate, with mind consumed, produces suffering for another through what is non-existent, by murder or imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power' - that too is unwholesome. Thus for him many evil unwholesome mental states come to be, born of hate, having hate as source, having hate as origin, having hate as condition.

"Whatever, monks, is delusion, that too is an unwholesome root; whatever a deluded one generates by body, speech, and mind, that too is unwholesome; whatever a deluded one, overcome by delusion, with mind consumed, produces suffering for another through what is non-existent, by murder or imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power' - that too is unwholesome. Thus for him many evil unwholesome mental states come to be, born of delusion, having delusion as source, having delusion as origin, having delusion as condition. And such a person, monks, is called one who speaks at the wrong time, one who speaks what is untrue, one who speaks what is unbeneficial, one who speaks what is not according to the Teaching, one who speaks what is not monastic discipline.

"And why, monks, is such a person called one who speaks at the wrong time, one who speaks what is untrue, one who speaks what is unbeneficial, one who speaks what is not according to the Teaching, one who speaks what is not monastic discipline? Because indeed, monks, this person produces suffering for another through what is non-existent, by murder or imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power.' But when spoken to with what is factual, he denies it, he does not acknowledge it; when spoken to with what is untrue, he does not make ardour for its disentanglement, thinking 'For this reason this is incorrect, for this reason this is untrue.' Therefore such a person is called one who speaks at the wrong time, one who speaks what is untrue, one who speaks what is unbeneficial, one who speaks what is not according to the Teaching, one who speaks what is not monastic discipline.

"Such a person, monks, overcome by evil unwholesome mental states born of greed, with mind consumed, dwells in suffering in this very life, with vexation, with anguish, with fever. And upon the body's collapse at death, an unfortunate realm is to be expected.

"Born of hate... etc. overcome by evil unwholesome mental states born of delusion, with mind consumed, dwells in suffering in this very life, with vexation, with anguish, with fever. And upon the body's collapse at death, an unfortunate realm is to be expected. Just as, monks, a sal tree or a dhava tree or a trembling tree, overgrown and enveloped by three mālūva creepers, comes to calamity, comes to disaster, comes to calamity and disaster; just so, monks, such a person, overcome by evil unwholesome mental states born of greed, with mind consumed, dwells in suffering in this very life, with vexation, with anguish, with fever. And upon the body's collapse at death, an unfortunate realm is to be expected.

"Born of hate... etc. overcome by evil unwholesome mental states born of delusion, with mind consumed, he dwells in suffering in this very life, with vexation, with anguish, with fever. And upon the body's collapse at death, an unfortunate realm is to be expected. These, monks, are the three unwholesome roots.

"There are, monks, these three wholesome roots. What three? Non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root.

"Whatever, monks, is non-greed, that too is a wholesome root; whatever a non-greedy person generates by body, speech and mind, that too is wholesome; whatever a non-greedy person, not overcome by greed, with mind not consumed, does not produce suffering for another through what is non-existent, by murder or imprisonment or confiscation or blame or banishment, thinking 'I am powerful, I have need of power' - that too is wholesome. Thus these many wholesome mental states come to be, born of non-greed, having non-greed as source, having non-greed as origin, having non-greed as condition.

"Whatever, monks, is non-hate, that too is a wholesome root; whatever a non-hateful person generates by body, speech and mind, that too is wholesome; whatever a non-hateful person, not overcome by hate, with mind not consumed, does not produce suffering for another through what is non-existent, by murder or imprisonment or confiscation or blame or banishment, thinking 'I am powerful, I have need of power' - that too is wholesome. Thus these many wholesome mental states come to be, born

of non-hate, having non-hate as source, having non-hate as origin, having non-hate as condition.

"Whatever, monks, is non-delusion, that too is a wholesome root; whatever an unconfused person generates by body, speech and mind, that too is wholesome; whatever an unconfused person, not overcome by delusion, with mind not consumed, does not produce suffering for another through what is non-existent, by murder or imprisonment or confiscation or blame or banishment, thinking 'I am powerful, I have need of power' - that too is wholesome. Thus these many wholesome mental states come to be, born of non-delusion, having non-delusion as source, having non-delusion as origin, having non-delusion as condition. Such a person, monks, is called one who speaks at the proper time, one who speaks what is factual, one who speaks what is beneficial, one who speaks what is the Teaching, one who speaks what is the discipline.

"And why, monks, is such a person called one who speaks at the proper time, one who speaks what is factual, one who speaks what is beneficial, one who speaks what is the Teaching, one who speaks what is the discipline? Because indeed this person, monks, does not produce suffering for another through what is non-existent, by murder or imprisonment or confiscation or blame or banishment, thinking 'I am powerful, I have need of power'. When spoken to with what is factual, he acknowledges, he does not deny; when spoken to with what is not factual, he makes ardour for its disentanglement - 'For this reason this is incorrect, for this reason this is not factual.' Therefore such a person is called one who speaks at the proper time, one who speaks what is beneficial, one who speaks what is the Teaching, one who speaks what is the discipline.

"For such a person, monks, evil unwholesome mental states born of greed have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. He dwells happily in this very life, without vexation, without anguish, without fever. He attains final nibbāna in this very life.

"Born of hate... etc. attains final nibbāna. Born of delusion... etc. attains final nibbāna. Just as, monks, a sal tree or a dhava tree or a phandana tree, overgrown and enveloped by three māluvā creepers. Then a man might come along, having taken a spade and basket. He might cut that māluvā creeper at the root, having cut the root he might dig around it, having dug around it he might pull out the roots, even those as small as a usīra grass stalk. He might cut that māluvā creeper into fragments, having cut it into fragments he might split it, having split it he might make it into splinters, having made it into splinters he might dry it in wind and heat, having dried it in wind and heat he might burn it with fire, having burnt it with fire he might make it into ashes, having made it into ashes he might winnow it in a strong wind or let it be carried away by a swift-flowing river. Thus, monks, those māluvā creepers would have their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just so, monks, for such a person, evil unwholesome mental states born of greed have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. He dwells happily in this very life, without vexation, without anguish, without fever. He attains final nibbāna in this very life.

"Born of hate... etc. Evil unwholesome mental states born of delusion have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. He dwells happily in this very life, without vexation, without anguish, without fever. He attains final nibbāna in this very life. These, monks, are the three wholesome roots."The ninth.

10. The Discourse on the Observance

71. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Then Visākhā, Migāra's mother, on that Observance day, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Visākhā, Migāra's mother, seated to one side, the Blessed One said this - "Well now, from where are you coming, Visākhā, in the middle of the day?" "I am observing the Observance today, venerable sir."

"There are, Visākhā, three kinds of Observance. Which three? The cowherd's Observance, the Jain's Observance, and the noble one's Observance. And how, Visākhā, is there the cowherd's Observance? Just as, Visākhā, a cowherd in the evening time, having handed over the cattle to the owners, considers thus - 'Today the cattle grazed in such and such a place, they drank water in such and such a place; tomorrow the cattle will graze in such and such a place, they will drink water in such and such a place'; just so, Visākhā, here a certain one observing the Observance considers thus - 'Today I ate such and such solid food, I consumed such and such soft food; tomorrow I will eat such and such solid food, I will consume such and such soft food.' He passes the day with a mind accompanied by covetousness. Thus, Visākhā, is the cowherd's Observance. The cowherd's Observance observed thus, Visākhā, is not of great fruit, not of great benefit, not of great brightness, not of great pervasion.

"And how, Visākhā, is there the Jain's Observance? There are, Visākhā, ascetics called Jains. They exhort their disciple thus - 'Come, my good man, whatever living beings there are in the eastern direction beyond a hundred yojanas, towards them lay down the rod; whatever living beings there are in the western direction beyond a hundred yojanas, towards them lay down the rod; whatever living beings there are in the northern direction beyond a hundred yojanas, towards them lay down the rod; whatever living beings there are in the southern direction beyond a hundred yojanas, towards them lay down the rod.' Thus they exhort for sympathy and compassion towards some living beings, but they do not exhort for sympathy and compassion towards other living beings. On that Observance day they exhort their disciple thus - 'Come, my good man, having laid aside all clothes, speak thus - I am not anywhere a possession of anyone, nor is there anywhere in anything a possession of mine.' But his mother and father know - 'This is our son'; and he too knows - 'These are my mother and father.' And his children and wife know - 'This is my husband'; and he too knows - 'This is my children and wife.' And his slaves, workmen and servants know - 'This is our master'; and he too knows - 'These are my slaves, workmen and servants.' Thus at a time when they should be exhorted in truth, at that time they exhort in lying. This I call his lying. After that night has passed, he uses possessions not given. This I call his taking what is not given. Thus, Visākhā, is the Jain's Observance. The Jain's Observance observed thus, Visākhā, is not of great fruit, not of great benefit, not of great brightness, not of great pervasion.

"And how, Visākhā, is the noble Observance? There is, Visākhā, purification of the impure mind by means of effort. And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' For him recollecting the Truth-finder, the mind becomes clear, gladness arises. Whatever impurities of the mind there are, they are abandoned, just as, Visākhā, there is purification of the impure head by means of effort.

"And how, Visākhā, is there purification of the impure head by means of effort? Dependent on paste and dependent on clay and dependent on water and dependent on the appropriate effort of a person, thus, Visākhā, there is purification of the impure head by means of effort. Just so, Visākhā, there is purification of the impure mind by means of effort.

"And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' For him recollecting the Truth-finder, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned. This is called, Visākhā - 'A noble disciple observes the Brahmā Observance, dwells together with Brahmā, and referring to Brahmā, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned.' Thus, Visākhā, there is purification of the impure mind by means of effort.

"There is, Visākhā, purification of the impure mind by means of effort. And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' For him recollecting the Teaching, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned, just as, Visākhā, there is purification of the impure body by means of effort.

"And how, Visākhā, is there purification of the impure body by means of effort? Dependent on a scrubbing stone and dependent on bath powder and dependent on water and dependent on the appropriate effort of a person. Thus, Visākhā, there is purification of the impure body by means of effort. Just so, Visākhā, there is purification of the impure mind by means of effort.

"And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Teaching - 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' For him recollecting the Teaching, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned. This is called, Visākhā, 'A noble

disciple observes the Teaching Observance, dwells together with the Teaching, and referring to the Teaching, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned.' Thus, Visākhā, there is purification of the impure mind by means of effort.

"There is, Visākhā, purification of the impure mind by means of effort. And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Community - 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' For one recollecting the Community, the mind becomes clear, gladness arises, whatever impurities of the mind there are, those are abandoned, just as, Visākhā, there is purification of an impure cloth by means of effort.

"And how, Visākhā, is there purification of an impure cloth by means of effort? Dependent on heat, and dependent on lye, and dependent on cow-dung, and dependent on water, and dependent on the appropriate effort of a person. Thus, Visākhā, there is purification of an impure cloth by means of effort. Just so, Visākhā, there is purification of the impure mind by means of effort.

"And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the Community - 'The Community of the Blessed One's disciples is practicing well, etc. an unsurpassed field of merit for the world.' For one recollecting the Community, the mind becomes clear, gladness arises, whatever impurities of the mind there are, those are abandoned. This is called, Visākhā, 'a noble disciple observes the Community Observance, lives together with the Community, and referring to the Community, the mind becomes clear, gladness arises, whatever impurities of the mind there are, those are abandoned.' Thus, Visākhā, there is purification of the impure mind by means of effort.

"There is, Visākhā, purification of the impure mind by means of effort. And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects one's own moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. For one recollecting morality, the mind becomes clear, gladness arises, whatever impurities of the mind there are, those are abandoned, just as, Visākhā, there is purification of an impure mirror by means of effort.

"And how, Visākhā, is there purification of an impure mirror by means of effort? Dependent on oil, and dependent on ashes, and dependent on a hair-brush, and dependent on the appropriate effort of a person. Thus, Visākhā, there is purification of an impure mirror by means of effort. Just so, Visākhā, there is purification of the impure mind by means of effort.

"And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects one's own moral practices that are unbroken, etc. conducive to concentration. For one recollecting morality, the mind becomes clear,

gladness arises, whatever impurities of the mind there are, those are abandoned. This is called, Visākhā, 'a noble disciple observes the Morality Observance, lives together with morality, and referring to morality, the mind becomes clear, gladness arises, whatever impurities of the mind there are, those are abandoned.' Thus, Visākhā, there is purification of the impure mind by means of effort.

"There is, Visākhā, purification of the impure mind by means of effort. And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the deities - 'There are the gods ruled by the four great kings, there are the gods of the Thirty-three, there are the Yāma gods, there are the Tusita gods, there are the gods who delight in creation, there are the gods who wield power over others' creations, there are the gods of Brahmā's retinue, there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality as those deities were endowed with, having passed away from here, they were reborn there; such morality is also found in me. Endowed with such learning as those deities were endowed with, having passed away from here, they were reborn there; such learning is also found in me. Endowed with such generosity as those deities were endowed with, having passed away from here, they were reborn there; such generosity is also found in me. Endowed with such wisdom as those deities were endowed with, having passed away from here, they were reborn there; such wisdom is also found in me.' For one recollecting the faith and morality and learning and generosity and wisdom of oneself and of those deities, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned, just as, Visākhā, there is purification of impure gold by means of effort.

"And how, Visākhā, is there purification of impure gold by means of effort? Dependent on a furnace, dependent on salt, dependent on red chalk, dependent on a tube and tongs, and dependent on the appropriate effort of a person. Thus, Visākhā, there is purification of impure gold by means of effort. Just so, Visākhā, there is purification of the impure mind by means of effort.

"And how, Visākhā, is there purification of the impure mind by means of effort? Here, Visākhā, a noble disciple recollects the deities - 'There are the gods ruled by the four great kings, there are the gods of the Thirty-three, etc. there are gods beyond that. Endowed with such faith as those deities were endowed with, having passed away from here, they were reborn there; such faith is also found in me. Endowed with such morality, etc. learning, etc. generosity, etc. Endowed with such wisdom as those deities were endowed with, having passed away from here, they were reborn there; such wisdom is also found in me.' For one recollecting the faith and morality and learning and generosity and wisdom of oneself and of those deities, the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned. This is called, Visākhā, 'a noble disciple observes the deity Observance, dwells together with the deities, and with reference to the deities the mind becomes clear, gladness arises, whatever impurities of the mind there are, they are abandoned.' Thus, Visākhā, there is purification of the impure mind by means of effort.

"That noble disciple, Visākhā, considers thus - 'For as long as life lasts, the Worthy Ones, having abandoned the killing of living beings, abstain from killing living beings;

with rod laid down, with knife laid down, having shame, compassionate, they dwell concerned for the welfare of all living beings; I too today, for this night and this day, having abandoned the killing of living beings, abstain from killing living beings; with rod laid down, with knife laid down, having shame, compassionate, I dwell concerned for the welfare of all living beings. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones, having abandoned taking what is not given, abstain from taking what is not given; taking only what is given, expecting only what is given, they dwell in purity through non-stealing; today I too, for this night and this day, having abandoned taking what is not given, abstain from taking what is not given; taking only what is given, expecting only what is given, I dwell in purity through non-stealing. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones, having abandoned unchaste conduct, live the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice; today I too, for this night and this day, having abandoned unchaste conduct, live the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones, having abandoned false speech, abstain from false speech; they speak the truth, are devoted to truth, reliable, trustworthy, not deceivers of the world; today I too, for this night and this day, having abandoned false speech, abstain from false speech; I speak the truth, am devoted to truth, reliable, trustworthy, not a deceiver of the world. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones, having abandoned spirits, liquor and intoxicants that cause negligence, abstain from spirits, liquor and intoxicants that cause negligence; today I too, for this night and this day, having abandoned spirits, liquor and intoxicants that cause negligence, abstain from spirits, liquor and intoxicants that cause negligence. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones eat only one meal a day, abstaining from eating at night, abstaining from eating at the improper time; today I too, for this night and this day, eat only one meal a day, abstaining from eating at night, abstaining from eating at the improper time. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones abstain from dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying themselves; today I too, for this night and this day, abstain from dancing, singing, music, seeing shows, wearing garlands, using perfumes and cosmetics, adorning and beautifying myself. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me.

"For the length of one's life the Worthy Ones, having abandoned high and luxurious beds, abstain from high and luxurious beds; they use a low sleeping place, either a small bed or a grass mat; today I too, for this night and this day, having abandoned high and luxurious beds, abstain from high and luxurious beds; I use a low sleeping place, either a small bed or a grass mat. By this factor too I imitate the Worthy Ones, and the Observance will have been observed by me."

"Thus, Visākhā, is the Noble Observance. Thus observed, Visākhā, the Noble Observance is rich in result, of great benefit, of great brightness, of great pervasion."

"How rich in result is it, how great in benefit, how great in brightness, how great in pervasion?" "Just as, Visākhā, if one were to exercise sovereign lordship over these sixteen great countries abounding in the seven treasures, as follows - the Aṅgas, the Magadhans, the Kāsis, the Kosalans, the Vajjis, the Mallas, the Cetis, the Vaṅgas, the Kurus, the Pañcālas, the Macchas, the Sūrasenas, the Assakas, the Avantis, the Gandhāras, the Kambojas - this is not worth a sixteenth fraction of the Observance endowed with eight factors. What is the reason for this? Insignificant, Visākhā, is human kingship compared with divine happiness."

"Fifty human years, Visākhā, are one day and night for the gods ruled by the four great kings. By that night, thirty nights make a month. By that month, twelve months make a year. By that year, five hundred divine years is the life-span of the gods ruled by the four great kings. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, a human hundred years is one day and night for the Thirty-three gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year a divine thousand years is the life-span of the Thirty-three gods. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Thirty-three gods. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, two hundred human years is one day and night for the Yāma gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year two divine thousand years is the life-span of the Yāma gods. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Yāma gods. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, four hundred human years is one day and night for the Tusita gods. By that night, thirty nights make a month. By that month, twelve months make a year. By that year four divine thousand years is the life-span of the Tusita gods. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the Tusita gods. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, eight hundred human years is one day and night for the gods who delight in creation. By that night, thirty nights make a month. By that month, twelve months make a year. By that year eight divine thousand years is the life-span of the gods who delight in creation. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who delight in creation. It was with reference to this, Visākhā, that it was said - 'Insignificant is human kingship compared with divine happiness.'"

"Visākhā, sixteen hundred human years is one day and night for the gods who control what is created by others. By that night, thirty nights make a month. By that month, twelve months make a year. By that year sixteen divine thousand years is the life-span of the gods who control what is created by others. There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, would be reborn in the company of the gods who control what is created by others. It was with reference to this, Visākhā, that it was said - 'Human kingship is insignificant compared with divine happiness.'"

"One should not kill a living being, nor take what is not given,
One should not speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
One should not eat at night, eating at the improper time.

"One should not wear garlands, nor should one use perfumes,
One should sleep on a bed or on the ground on a rug;
This indeed they call the Observance with eight factors,
Made known by the Buddha, who has reached the end of suffering.

"Both the moon and the sun, beautiful to see,
Go around illuminating as far as they reach;
Those dispellers of darkness, moving through the sky,
Shine in the heavens, illuminating the directions.

"Whatever wealth is found in between here,
Pearls, gems, and excellent lapis lazuli;
Horn-gold and also gold,
What is called native gold and refined gold.

"Of the Observance endowed with eight factors,
They are not worth even a sixteenth fraction;
The radiance of the moon and all the hosts of stars.

"Therefore a woman and a man who are moral,
Should observe the Observance endowed with eight factors;
Having made merits that yield happiness,
Blameless, they go to the heavenly state." The tenth.

The Great Chapter is seventh.

Its summary:

Ford and Fear and Venāga, Sarabha and Kesamutta;
Sāḷha and also Points of Controversy, Sectarian-Root and Observance.

3. The Chapter on Ānanda

1. The Discourse on Channa

72. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Then the wandering ascetic Channa 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 wandering ascetic Channa said this to the Venerable Ānanda - "Do you too, friend Ānanda, declare the abandoning of lust, declare the abandoning of hate, declare the abandoning of delusion?" "We indeed, friend, declare the abandoning of lust, declare the abandoning of hate, declare the abandoning of delusion."

"But having seen what danger in lust do you declare the abandoning of lust, having seen what danger in hate do you declare the abandoning of hate, having seen what danger in delusion do you declare the abandoning of delusion?"

"One who is lustful, friend, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure; when lust has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. One who is lustful, friend, overcome by lust, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind; when lust has been abandoned, one does not practise misconduct by body, does not practise misconduct by speech, does not practise misconduct by mind. One who is lustful, friend, overcome by lust, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is; when lust has been abandoned, one understands one's own welfare as it really is, understands the welfare of others as it really is, understands the welfare of both as it really is. Lust, friend, is blinding, causes lack of vision, causes not knowing, obstructs wisdom, is connected with vexation, does not lead to Nibbāna.

"One who is hateful, friend, by hate, etc. One who is deluded, friend, overcome by delusion, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure; when delusion has been abandoned, one does not intend for his own affliction, does not intend for the affliction of others, does not intend for the affliction of both, and does not experience mental suffering and displeasure. One who is deluded, friend, overcome by delusion, with mind consumed, practises misconduct by body, practises misconduct by speech, practises misconduct by mind; when delusion has been abandoned, one does not practise misconduct by body, does not practise misconduct by speech, does not practise misconduct by mind. One who is deluded,

friend, overcome by delusion, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is; when delusion has been abandoned, one understands one's own welfare as it really is, understands the welfare of others as it really is, understands the welfare of both as it really is. Delusion, friend, is blinding, causes lack of vision, causes not knowing, obstructs wisdom, is connected with vexation, does not lead to Nibbāna. Having seen this danger in lust, friend, we declare the abandoning of lust. Having seen this danger in hate, we declare the abandoning of hate. Having seen this danger in delusion, we declare the abandoning of delusion."

"But is there, friend, a path, is there a practice for the abandoning of this lust, hate, and delusion?" "There is, friend, a path, there is a practice for the abandoning of this lust, hate, and delusion." "But what, friend, is the path, what is the practice for the abandoning of this lust, hate, and delusion?" "It is just this noble eightfold path, as follows - right view, etc. right concentration. This, friend, is the path, this is the practice for the abandoning of this lust, hate, and delusion." "Excellent, friend, is the path, excellent is the practice for the abandoning of this lust, hate, and delusion. And it is enough, friend Ānanda, for diligence." The first.

2. The Discourse on the Ājīvaka

73. On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then a certain householder, a disciple of the Ājīvakas, approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, that householder, a disciple of the Ājīvakas, said this to the Venerable Ānanda -

"For whom, venerable sir Ānanda, is the Teaching well preached? Who are practising well in the world? Who are the well-accomplished ones in the world?" "Well then, householder, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, householder, those who expound the Teaching for the abandoning of lust, who expound the Teaching for the abandoning of hate, who expound the Teaching for the abandoning of delusion, is their Teaching well preached or not? Or how is it here?" "Those, venerable sir, who expound the Teaching for the abandoning of lust, who expound the Teaching for the abandoning of hate, who expound the Teaching for the abandoning of delusion, their Teaching is well preached. Thus it is for me here."

"What do you think, householder, those who are practising for the abandoning of lust, practising for the abandoning of hate, practising for the abandoning of delusion, are they practising well in the world or not? Or how is it here?" "Those, venerable sir, who are practising for the abandoning of lust, practising for the abandoning of hate, practising for the abandoning of delusion, they are practising well in the world. Thus it is for me here."

"What do you think, householder, those for whom lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom hate has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom delusion has been abandoned, its root cut off, made like a palm stump, brought to obliteration,

subject to non-arising in the future, are they the well-accomplished ones in the world or not? Or how is it here?" "Those, venerable sir, for whom lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom hate has been abandoned, etc. for whom delusion has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, they are the well-accomplished ones in the world. Thus it is for me here."

"Thus indeed, householder, this has been answered by you - 'Those, venerable sir, who expound the Teaching for the abandoning of lust, who expound the Teaching for the abandoning of hate, who expound the Teaching for the abandoning of delusion, their Teaching is well preached.' This has been answered by you - 'Those, venerable sir, who are practising for the abandoning of lust, practising for the abandoning of hate, practising for the abandoning of delusion, they are practising well in the world.' This has been answered by you - 'Those, venerable sir, for whom lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for whom hate has been abandoned, etc. for whom delusion has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, they are the well-accomplished ones in the world.'"

"Wonderful, venerable sir, marvellous, venerable sir! There is indeed no extolling of one's own teaching, nor disparaging of others' teachings. Just the proclamation of the Teaching in its proper sphere, the meaning has been stated, and oneself has not been brought forward. You, venerable sir Ānanda, expound the Teaching for the abandoning of lust, of hate, etc. for the abandoning of delusion you expound the Teaching. Your Teaching, venerable sir Ānanda, is well preached. You, venerable sir Ānanda, are practising for the abandoning of lust, of hate, etc. practising for the abandoning of delusion. You, venerable sir, are practising well in the world. For you, venerable sir Ānanda, lust has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future, for you hate has been abandoned, etc. for you delusion has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. You are the well-accomplished ones in the world.

"Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, 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 eyes might see forms'; just so, the Teaching has been made clear by the noble Ānanda in many ways. I, venerable sir Ānanda, go for refuge to that Blessed One, to the Teaching, and to the Community of monks. May the noble Ānanda remember me as a lay follower who has gone for refuge from this day forth for life." The second.

3. The Discourse on Mahānāma the Sakyan

74. Thus have I heard - On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the Blessed One had recovered from illness, not long after recovering from sickness. 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 - 'Knowledge is for one who is concentrated, not for one who is unconcentrated.' Is concentration first, venerable sir, and knowledge afterwards; or is knowledge first and concentration afterwards?" Then this occurred to the Venerable Ānanda: "The Blessed One has recovered from illness, not long after recovering from sickness. And this Mahānāma the Sakyan is asking the Blessed One a very profound question. What if I were to lead Mahānāma the Sakyan aside and expound the Teaching to him."

Then the Venerable Ānanda, having taken Mahānāma the Sakyan by the arm and led him aside, said this to Mahānāma the Sakyan - "Mahānāma, the morality of a trainee has been spoken of by the Blessed One, and the morality of one beyond training has been spoken of by the Blessed One; the concentration of a trainee has been spoken of by the Blessed One, and the concentration of one beyond training has been spoken of by the Blessed One; the wisdom of a trainee has been spoken of by the Blessed One, and the wisdom of one beyond training has been spoken of by the Blessed One. And what, Mahānāma, is the morality of a trainee? Here, Mahānāma, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, etc. having accepted the training rules he trains in them. This is called, Mahānāma, the morality of a trainee."

"And what, Mahānāma, is the concentration of a trainee? Here, Mahānāma, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. This is called, Mahānāma, the concentration of a trainee."

"And what, Mahānāma, is the wisdom of a trainee? Here, Mahānāma, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This is called, Mahānāma, the wisdom of a trainee."

"That noble disciple, Mahānāma, thus accomplished in morality, thus accomplished in concentration, thus accomplished in wisdom, 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. Thus, Mahānāma, morality of one in training has been spoken of by the Blessed One, and morality of one beyond training has been spoken of by the Blessed One; the concentration of a trainee has been spoken of by the Blessed One, and the concentration of one beyond training has been spoken of by the Blessed One; wisdom of one in training has been spoken of by the Blessed One, and wisdom of one beyond training has been spoken of by the Blessed One." The third.

4. The Discourse on the Jain

75. On one occasion the Venerable Ānanda was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Abhaya the Licchavi and Paṇḍitakumāraka the Licchavi approached the Venerable Ānanda; having approached, they paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, Abhaya the Licchavi said this to the Venerable Ānanda - "Venerable sir, 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 declares the destruction of past actions through austerity, and the

cutting off of the bridge through the non-performance of new actions. Thus 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 - thus there is the transcendence of this wearing away purification visible here and now. What does the Blessed One say about this, venerable sir?"

"Abhaya, there are these three wearings away purifications that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna. Which three? Here, Abhaya, a monk is virtuous, etc. having accepted the training rules he trains in them. He does not perform new action, and by repeatedly touching old action he puts an end to it. This wearing away is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent.

"That monk, Abhaya, thus accomplished in morality, 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. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration. With the fading away of rapture, he 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. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. He does not perform new action, and by repeatedly touching old action he puts an end to it. This wearing away is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent.

"That monk, Abhaya, thus accomplished in concentration, 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. He does not perform new action, and by repeatedly touching old action he puts an end to it. This wearing away is visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. These, Abhaya, are the three wearings away purifications that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna."

When this was said, Paṇḍitakumāraka the Licchavi said this to Abhaya the Licchavi - "But did you not give thanks for the well-spoken words of the Venerable Ānanda as well-spoken, my dear Abhaya?" "How could I not give thanks for the well-spoken

words of the Venerable Ānanda as well-spoken, my dear Paṇḍitakumāraka! His head would split apart, whoever would not give thanks for the well-spoken words of the Venerable Ānanda as well-spoken." The fourth.

5. The Discourse on the Householder

76. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this -

"Those, Ānanda, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, Ānanda, should be encouraged, settled, and established by you in three states. In which three? They should be encouraged, settled, and established in unwavering confidence in the Buddha: '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.' They should be encouraged, settled, and established in unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' They should be encouraged, settled, and established in unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.'

"There might be, Ānanda, alteration of the four primary elements -the solid element, the liquid element, the heat element, the air element - but there would not be alteration for a noble disciple endowed with unwavering confidence in the Buddha. Herein this is the alteration: That indeed, Ānanda, a noble disciple endowed with unwavering confidence in the Buddha would be reborn in hell or the animal realm or the sphere of ghosts - this possibility does not exist.

"There might be, Ānanda, alteration of the four primary elements -the solid element, the liquid element, the heat element, the air element - but not in the Teaching, etc. but there would not be alteration for a noble disciple endowed with unwavering confidence in the Community. Herein this is the alteration: That indeed, Ānanda, a noble disciple endowed with unwavering confidence in the Community would be reborn in hell or the animal realm or the sphere of ghosts - this possibility does not exist.

"Those, Ānanda, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, Ānanda, should be encouraged, settled, and established by you in these three states." The fifth.

6. The First Discourse on Existence

77. Then the Venerable Ānanda 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 Ānanda said this to the Blessed One - "'Existence, existence', venerable sir, is said. In what way, venerable sir, is there existence?"

"If, Ānanda, there were no action ripening in the sensual element, would sensual existence be discerned?" "No, Venerable Sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, consciousness is established in the inferior element; thus the production of rebirth occurs in the future.

"If, Ānanda, there were no action ripening in the fine-material element, would fine-material existence be discerned?" "No, Venerable Sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, consciousness is established in the middle element; thus the production of rebirth occurs in the future.

"If, Ānanda, there were no action ripening in the immaterial element, would immaterial existence be discerned?" "No, Venerable Sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, consciousness is established in the superior element; thus the production of rebirth occurs in the future. Thus indeed, Ānanda, there is existence." The sixth.

7. The Second Discourse on Existence

78. Then the Venerable Ānanda approached the Blessed One, etc. The Venerable Ānanda said this to the Blessed One - "'Existence, existence', venerable sir, is said. In what way, venerable sir, is there existence?"

"If, Ānanda, there were no action ripening in the sensual element, would sensual existence be discerned?" "No indeed, venerable sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, volition is established in the inferior element, longing is established; thus the production of rebirth occurs in the future."

"If, Ānanda, there were no action ripening in the fine-material element, would fine-material existence be discerned?" "No, Venerable Sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, volition is established in the middle element, longing is established; thus the production of rebirth occurs in the future."

"If, Ānanda, there were no action ripening in the immaterial element, would immaterial existence be discerned?" "No, Venerable Sir." "Thus indeed, Ānanda, action is the field, consciousness is the seed, craving is the moisture. For beings hindered by ignorance, fettered by craving, volition is established in the superior element, longing is established; thus the production of rebirth occurs in the future. Thus indeed, Ānanda, there is existence." The seventh.

8. The Discourse on Moral Rules and Austerities

79. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Is all moral rules and austerities, life, holy life, with attendance as its essence, fruitful, Ānanda?" "There is no categorical answer to this, venerable sir." "Well then, Ānanda, distinguish."

"For whatever moral rules and austerities, life, holy life, with attendance as its essence, venerable sir, for one practising which unwholesome mental states increase and wholesome mental states decline, such moral rules and austerities, life, holy life, with attendance as its essence, is fruitless. But whatever moral rules and austerities, life, holy life, with attendance as its essence, venerable sir, for one practising which unwholesome mental states decline and wholesome mental states increase, such moral rules and austerities, life, holy life, with attendance as its essence, is fruitful." This the Venerable Ānanda said; The Teacher was approving.

Then the Venerable Ānanda, thinking "The Teacher approves of me," rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, soon after the Venerable Ānanda had departed, addressed the monks - "Monks, Ānanda is a learner; but one equal to him in wisdom is not easy to obtain." The eighth.

9. The Discourse on Kinds of Perfumes

80. Then the Venerable Ānanda 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 Ānanda said this to the Blessed One -

"There are, venerable sir, these three kinds of perfumes, whose odour goes only with the wind, not against the wind. What three? The odour of roots, the odour of heartwood, the odour of flowers - these, venerable sir, are the three kinds of perfumes, whose odour goes only with the wind, not against the wind. Is there, venerable sir, any kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind?"

"There is, Ānanda, a kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind." "But what, venerable sir, is that kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind?"

"Here, Ānanda, in whatever village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, is moral, of good character, dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.

"Ascetics and brahmins in the directions speak praise of that person - 'In such and such a village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community, abstains from

killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, is moral, of good character, dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.'

"Deities too speak praise of that person - 'In such and such a village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community, abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence, is moral, of good character, dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing.' This, Ānanda, is that kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind."

"The odour of flowers does not go against the wind,
Nor sandalwood, nor tagara, nor jasmine;
But the odour of the good goes against the wind,
A good person pervades all directions." The ninth.

10. The Discourse on Cūḷanikā

81. Then the Venerable Ānanda 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 Ānanda said this to the Blessed One - "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Ānanda, the disciple of the Blessed One Sikhī named Abhibhū, standing in the Brahma world, informed the thousandfold world system with his voice.' But the Blessed One, venerable sir, the Worthy One, the Perfectly Enlightened One, how far is he able to inform with his voice?" "He was a disciple, Ānanda; Truth-finders are immeasurable."

For the second time the Venerable Ānanda said this to the Blessed One - "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Ānanda, the disciple of the Blessed One Sikhī named Abhibhū, standing in the Brahma world, informed the thousandfold world system with his voice.' But the Blessed One, venerable sir, the Worthy One, the Perfectly Enlightened One, how far is he able to inform with his voice?" "He was a disciple, Ānanda; Truth-finders are immeasurable."

For the third time the Venerable Ānanda said this to the Blessed One - "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'Ānanda, the disciple of the Blessed One Sikhī named Abhibhū, standing in the Brahma world, informed the thousandfold world system with his voice.' But the Blessed One, venerable sir, the Worthy One, the Perfectly Enlightened One, how far is he able to inform with his voice?" "Have you heard, Ānanda, of the thousandfold minor world system?" "This is the time, Blessed One; this is the time, Fortunate One! Whatever the Blessed One would speak. Having heard from the Blessed One, the monks will remember it." "Then, Ānanda, listen, pay close attention, I will speak." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. The Blessed One said this -

"As far as, Ānanda, the moon and sun revolve, shining and illuminating the directions, so far extends the thousandfold world. In that thousandfold world there are a thousand moons, a thousand suns, a thousand Sineru kings of mountains, a thousand Jambudīpas, a thousand Aparagoyānas, a thousand Uttarakurus, a thousand Pubbavidehas, four thousand great oceans, four thousand great kings, a thousand realms of the gods ruled by the four great kings, a thousand realms of the Thirty-three gods, a thousand realms of the Yāma gods, a thousand realms of the Tusita gods, a thousand realms of the gods who delight in creation, a thousand realms of the gods who control what is created by others, a thousand Brahma worlds - this, Ānanda, is called the thousandfold minor world system.

"As far as, Ānanda, the thousandfold minor world system extends, so far extends the thousandfold world. This, Ānanda, is called the thousand-to-the-second-power middling world system.

"As far as, Ānanda, the thousand-to-the-second-power middling world system extends, so far is the thousandfold world. This, Ānanda, is called the thousand-to-the-third-power great world system.

"If he wishes, Ānanda, the Truth-finder could inform the thousand-to-the-third-power great world system with his voice, as far as he might wish."

"But in what way, venerable sir, could the Blessed One inform the thousand-to-the-third-power great world system with his voice, as far as he might wish?" "Here, Ānanda, the Truth-finder would pervade the thousand-to-the-third-power great world system with light. When those beings would perceive that light, then the Truth-finder would make a sound, would proclaim his voice. Thus indeed, Ānanda, the Truth-finder could inform the thousand-to-the-third-power great world system with his voice, as far as he might wish."

When this was said, the Venerable Ānanda said this - "It is a gain for me indeed, it is well-gained for me indeed, that my Teacher is of such great supernormal power, of such great majesty." When this was said, the Venerable Udāyī said this to the Venerable Ānanda - "What is there in this for you, friend Ānanda, if your Teacher is of such great supernormal power, of such great majesty?" When this was said, the Blessed One said this to the Venerable Udāyī - "Do not say so, Udāyī, do not say so, Udāyī. If, Udāyī, Ānanda were to die not free from lust, by that confidence of mind he would exercise divine kingship among the gods seven times, he would exercise great kingship in this very Indian subcontinent seven times. But, Udāyī, Ānanda will attain final Nibbāna in this very life." The tenth.

The Chapter on Ānanda is third.

Its summary:

Channa, the Ājīvaka, Sakka, the Jain and the Settler;
Two on Existence, Moral Rules and Austerities, and Kinds of Perfumes, and the Minor.

4. The Chapter on Ascetics

1. The Discourse on Ascetics

82. "There are, monks, these three things belonging to an ascetic, duties to be done by an ascetic. What three? The undertaking of the training in higher morality, the undertaking of the training in higher consciousness, the undertaking of the training in higher wisdom - these, monks, are the three things belonging to an ascetic, duties to be done by an ascetic.

"Therefore, monks, you should train thus - 'Our desire will be keen in the undertaking of the training in higher morality, our desire will be keen in the undertaking of the training in higher consciousness, our desire will be keen in the undertaking of the training in higher wisdom.' Thus indeed, monks, should you train." The first.

2. The Discourse on the Donkey

83. "Just as, monks, a donkey follows closely behind a herd of cattle - 'I too am tamed, I too am tamed.' His colour is not such as that of the cattle, his voice is not such as that of the cattle, his footprint is not such as that of the cattle. He just follows closely behind the herd of cattle - 'I too am tamed, I too am tamed.'

"Just so, monks, here a certain monk follows closely behind the community of monks - 'I too am a monk, I too am a monk.' His desire is not such in the undertaking of the training in higher morality as that of other monks, his desire is not such in the undertaking of the training in higher consciousness as that of other monks, his desire is not such in the undertaking of the training in higher wisdom as that of other monks. He just follows closely behind the community of monks - 'I too am a monk, I too am a monk.'

"Therefore, monks, you should train thus - 'Our desire will be keen in the undertaking of the training in higher morality, our desire will be keen in the undertaking of the training in higher consciousness, our desire will be keen in the undertaking of the training in higher wisdom.' Thus indeed, monks, should you train." The second.

3. The Discourse on the Field

84. "There are, monks, these three things to be done beforehand by a farmer householder. What three? Here, monks, a farmer householder first ploughs the field well and makes it well levelled. Having first ploughed the field well and made it well levelled, he plants the seeds at the proper time. Having planted the seeds at the proper time, at the right moment he brings in water and takes it away. These, monks, are the three things to be done beforehand by a farmer householder.

"Just so, monks, there are these three things to be done beforehand by a monk. What three? The undertaking of the training in higher morality, the undertaking of the training in higher consciousness, the undertaking of the training in higher wisdom - these, monks, are the three things to be done beforehand by a monk.

"Therefore, monks, you should train thus - 'Our desire will be keen in the undertaking of the training in higher morality, our desire will be keen in the undertaking of the training in higher consciousness, our desire will be keen in the undertaking of the training in higher wisdom.' Thus indeed, monks, should you train." The third.

4. The Discourse on the Vajjian Son

85. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then a certain Vajjian prince who was a monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that Vajjian prince who was a monk said this to the Blessed One - "Venerable sir, this more than one hundred and fifty training rules comes up for recitation fortnightly. I am not able, venerable sir, to train in them." "But will you be able, monk, to train in the three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom?" "I am able, venerable sir, to train in the three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom." "Therefore, monk, train in the three trainings - the training in higher morality, the training in higher consciousness, the training in higher wisdom.

When, monk, you will train in higher morality, train in higher consciousness, train in higher wisdom, for you, monk, training in higher morality, training in higher consciousness, training in higher wisdom, lust will be abandoned, hate will be abandoned, delusion will be abandoned. With the abandoning of lust, with the abandoning of hate, with the abandoning of delusion, whatever is unwholesome you will not do, whatever is evil you will not practise."

Then that monk at a later time trained in higher morality, trained in higher consciousness, trained in higher wisdom. For him, training in higher morality, training in higher consciousness, training in higher wisdom, lust was abandoned, hate was abandoned, delusion was abandoned. With the abandoning of lust, with the abandoning of hate, with the abandoning of delusion, whatever was unwholesome he did not do, whatever was evil he did not practise. The fourth.

5. The Discourse on the Learner

86. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One -

"'Trainee, trainee', venerable sir, is said. In what way, venerable sir, is one a trainee?" "He trains', monk, therefore he is called a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, he trains in higher wisdom. 'He trains', monk, therefore he is called a trainee."

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after.

"Then for one liberated through final knowledge, there is indeed knowledge for such a one;

'Unshakable is my liberation' - at the elimination of the fetters of existence."
The fifth.

6. The First Discourse on Training

87. "This more than one hundred and fifty training rules comes up for recitation fortnightly, monks, in which sons of good family desiring their own welfare train. There are these three trainings, monks, in which all this is contained. Which three?

The training in higher morality, the training in higher consciousness, the training in higher wisdom - these, monks, are the three trainings in which all this is contained.

"Here, monks, a monk is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"Here again, monks, a monk is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering.

"Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who fulfils wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

"Thus indeed, monks, one who fulfils a portion attains a portion, one who fulfils the complete attains the complete. The training rules are not barren, monks, I say." The sixth.

7. The Second Discourse on Training

88. "This more than one hundred and fifty training rules comes up for recitation fortnightly, monks, in which sons of good family desiring their own welfare train. There are these three trainings, monks, in which all this is contained. Which three?

The training in higher morality, the training in higher consciousness, the training in higher wisdom - these, monks, are the three trainings in which all this is contained.

"Here, monks, a monk is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the three mental fetters, becomes one with seven rebirths at the utmost. Having transmigrated and wandered among gods and humans for seven rebirths at the utmost, he makes an end of suffering. He, with the utter elimination of the three mental fetters, becomes a family-to-family goer, having transmigrated and wandered through two or three families, he makes an end of suffering. He, with the utter elimination of the three mental fetters, becomes one who has sown the seed of rebirth one last time, having produced just one human existence, he makes an end of suffering. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering.

"Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the five lower mental fetters, becomes an upstream-goer heading toward the Akaniṭṭha realm. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna through exertion. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna without exertion. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna after the interval. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who fulfils wisdom. He is one of stable morality and established morality regarding whatever training rules there are, having accepted the training rules he trains in them. He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

"Thus indeed, monks, one who fulfils a portion attains a portion, one who fulfils the complete attains the complete. The training rules are not barren, monks, I say." The seventh.

8. The Third Discourse on Training

89. "This more than one hundred and fifty training rules comes up for recitation fortnightly, monks, in which sons of good family desiring their own welfare train.

There are these three trainings, monks, in which all this is contained. Which three? The training in higher morality, the training in higher consciousness, the training in higher wisdom - these, monks, are the three trainings in which all this is contained.

"Here, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who fulfils wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Or else, not having attained that, not having penetrated that, with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna in the interval. Or else, not having attained that, not having penetrated that, with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna after the interval. Or else, not having attained that, not having penetrated that, with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna without exertion. Or else, not having attained that, not having penetrated that, with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna through exertion. Or else, not having attained that, not having penetrated that, with the utter elimination of the five lower mental fetters he becomes an upstream-goer heading toward the Akaniṭṭha realm. Or else, not having attained that, not having penetrated that, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, he becomes a once-returner, who, having come to this world only once more, makes an end of suffering. Or else, not having attained that, not having penetrated that, with the utter elimination of the three mental fetters he becomes one who has sown the seed of rebirth one last time, having produced just one human existence, he makes an end of suffering. Or else, not having attained that, not having penetrated that, with the utter elimination of the three mental fetters he becomes a family-to-family goer, having transmigrated and wandered through two or three families, he makes an end of suffering. Or else, not having attained that, not having penetrated that, with the utter elimination of the three mental fetters he becomes one with seven rebirths at the utmost, having transmigrated and wandered among gods and humans for seven rebirths at the utmost, he makes an end of suffering.

"Thus indeed, monks, one who fulfils the complete attains the complete, one who fulfils a portion attains a portion. The training rules are not barren, monks, I say." The eighth.

9. The First Discourse on the Triad of Training

90. "There are these three trainings, monks. Which three? The training in higher morality, the training in higher consciousness, the training in higher wisdom.

"And what, monks, is the training in higher morality? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. This is called, monks, the training in higher morality.

"And what, monks, is the training in higher consciousness? Here, monks, a monk,

quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. This is called, monks, the training in higher consciousness.

"And what, monks, is the training in higher wisdom? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This is called, monks, the training in higher wisdom. These, monks, are the three trainings." The ninth.

10. The Second Discourse on the Triad of Training

91. "There are these three trainings, monks. Which three? The training in higher morality, the training in higher consciousness, the training in higher wisdom.

"And what, monks, is the training in higher morality? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. This is called, monks, the training in higher morality.

"And what, monks, is the training in higher consciousness? Here, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. This is called, monks, the training in higher consciousness.

"And what, monks, is the training in higher wisdom? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is called, monks, the training in higher wisdom. These, monks, are the three trainings."

"Higher morality, higher consciousness, and higher wisdom, the energetic one; Steadfast, resolute, a meditator, mindful with guarded faculties, should wander.

"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;
Having overcome all directions, with limitless concentration.

"Him they call a trainee in practice, and also of purified conduct;
Him they call in the world the Perfectly Enlightened One, wise, one who has reached the end of practice.

"With the cessation of consciousness, for one liberated through the elimination of craving;
Like the extinguishing of a lamp, there is deliverance of the mind." The tenth.

11. The Discourse on Suspicion

92. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a market town of the Kosalans named Saṅkavā. There the Blessed One stayed at Saṅkavā. Now at that time a monk named Kassapagotta was a resident at Saṅkavā. There the Blessed One instructed, encouraged, inspired, and gladdened the monks with a talk on the

Teaching connected with the training rules. Then for the monk Kassapagotta, while the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience, there was displeasure - "This ascetic is too scrupulous." Then the Blessed One, having dwelt at Saṅkavā as long as he liked, set out on a journey towards Rājagaha. Wandering on a journey gradually, he arrived at Rājagaha. There the Blessed One stayed at Rājagaha.

Then for the monk Kassapagotta, not long after the Blessed One had departed, there was indeed remorse, there was regret - "It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that for me, while the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience, there was displeasure - 'This ascetic is too scrupulous.' What if I were to approach the Blessed One; having approached, I should confess the transgression as a transgression in the presence of the Blessed One." Then the monk Kassapagotta, having set in order his lodging, taking his bowl and robe, set out towards Rājagaha. Gradually he arrived at Rājagaha, at the Vulture's Peak mountain, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kassapagotta said this to the Blessed One -

"On one occasion, venerable sir, the Blessed One was staying at Saṅkavā, a market town of the Kosalans named Saṅkavā. There, venerable sir, the Blessed One instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching connected with the training rules. For me, while the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience, there was displeasure - 'This ascetic is too scrupulous.' Then the Blessed One, having dwelt at Saṅkavā as long as he liked, set out on a journey towards Rājagaha. For me, venerable sir, not long after the Blessed One had departed, there was indeed remorse, there was regret - It is a loss for me indeed, it is not a gain for me indeed; it is ill-gained for me indeed, it is not well-gained for me indeed; that for me, while the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience, there was displeasure - 'This ascetic is too scrupulous.' What if I were to approach the Blessed One; having approached, I should confess the transgression as a transgression in the presence of the Blessed One. A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, that for me, while the Blessed One was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience, there was displeasure - 'This ascetic is too scrupulous.' May the Blessed One, venerable sir, accept my transgression as a transgression for the sake of restraint in the future."

"Truly, Kassapa, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that when I was instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching connected with the training rules, there was indeed impatience in you, there was

displeasure - 'This ascetic is too scrupulous.' But since you, Kassapa, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, Kassapa, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future.

"If even an elder monk, Kassapa, is not eager to train, does not speak in praise of undertaking the training, does not instigate in the training those other monks who are not eager to train, and does not speak praise of those other monks who are eager to train - factual, true, at the right time - of such an elder monk, Kassapa, I do not speak praise. What is the reason for this? Thinking 'The Teacher speaks praise of him,' other monks would associate with him; those who would associate with him would follow the example of what they have seen in him; those who would follow the example of what they have seen in him - for them that would be for their harm and suffering for a long time. Therefore, Kassapa, I do not speak praise of such an elder monk.

"If even a middle monk, Kassapa, is etc. if even a new monk, Kassapa, is not eager to train, does not speak in praise of undertaking the training, does not instigate in the training those other monks who are not eager to train, and does not speak praise of those other monks who are eager to train - factual, true, at the right time - of such a new monk, Kassapa, I do not speak praise. What is the reason for this? Thinking 'The Teacher speaks praise of him,' other monks would associate with him; those who would associate with him would follow the example of what they have seen in him; those who would follow the example of what they have seen in him - for them that would be for their harm and suffering for a long time. Therefore, Kassapa, I do not speak praise of such a new monk.

"If even an elder monk, Kassapa, is eager to train, speaks in praise of undertaking the training, instigates in the training those other monks who are not eager to train, and speaks praise of those other monks who are eager to train - factual, true, at the right time - of such an elder monk, Kassapa, I speak praise. What is the reason for this? Thinking 'The Teacher speaks praise of him,' other monks would associate with him; those who would associate with him would follow the example of what they have seen in him; those who would follow the example of what they have seen in him - for them that would be for their welfare and happiness for a long time. Therefore, Kassapa, I speak praise of such an elder monk.

"If even a middle monk, Kassapa, is eager to train etc. if even a new monk, Kassapa, is eager to train, speaks in praise of undertaking the training, instigates in the training those other monks who are not eager to train, and speaks praise of those other monks who are eager to train - factual, true, at the right time - of such a new monk, Kassapa, I speak praise. What is the reason for this? Thinking 'The Teacher speaks praise of him,' other monks would associate with him; those who would associate with him would follow the example of what they have seen in him; those who would follow the example of what they have seen in him - for them that would be for their welfare and happiness for a long time. Therefore, Kassapa, I speak praise of such a new monk." The eleventh.

The Chapter on Ascetics is ninth.

Its summary:

Ascetic, donkey, field, Vajjiputta, and learner;
Three on training are spoken, two on training, and with Saṅkavā.

5. The Chapter on a Lump of Salt

1. The Discourse on Urgency

93. "There are, monks, these three urgent tasks to be done by a farmer householder. What three? Here, monks, a farmer householder very quickly ploughs the field well and makes it well levelled. Having very quickly ploughed the field well and made it well levelled, he very quickly plants the seeds. Having very quickly planted the seeds, he very quickly brings in water and takes it away. These, monks, are the three urgent tasks to be done by a farmer householder. That farmer householder, monks, does not have that supernormal power or might - 'Let my grain sprout today, let it form ears tomorrow, let it ripen the day after tomorrow.' But, monks, there comes a time when that farmer householder's grain, maturing through the seasons, sprouts, forms ears, and ripens.

"Just so, monks, there are these three urgent tasks to be done by a monk. What three? The undertaking of the training in higher morality, the undertaking of the training in higher consciousness, the undertaking of the training in higher wisdom - these, monks, are the three urgent tasks to be done by a monk. That monk, monks, does not have that supernormal power or might - 'Let my mind become liberated from the mental corruptions by non-clinging today or tomorrow or the day after tomorrow.' But, monks, there comes a time when that monk, training in higher morality, training in higher consciousness, training in higher wisdom, his mind becomes liberated from the mental corruptions by non-clinging.

"Therefore, monks, you should train thus - 'Our desire will be keen in the undertaking of the training in higher morality, our desire will be keen in the undertaking of the training in higher consciousness, our desire will be keen in the undertaking of the training in higher wisdom.' Thus indeed, monks, should you train." The first.

2. The Discourse on Solitude

94. "There are, monks, these three solitudes that heterodox wandering ascetics declare. What three? Solitude regarding robes, solitude regarding almsfood, solitude regarding lodging.

"Herein, monks, heterodox wandering ascetics declare regarding solitude of robes: they wear hempen garments, they wear mixed garments, they wear shroud-cloth, they wear rag-robes, they wear bark-cloth, they wear cheetah hide, they wear a cloak of cheetah hide, they wear kusa-grass garments, they wear bark garments, they wear wood-shaving garments, they wear a blanket of human hair, they wear a blanket of horse-tail hair, they wear owl-feather garments. This, monks, heterodox wandering ascetics declare regarding solitude of robes.

"Herein, monks, heterodox wandering ascetics declare regarding solitude of almsfood. They are ones who feed on vegetables, they are ones who feed on millet, they are ones who feed on wild rice, they are ones who feed on leather scraps, they are ones who feed on moss, they are ones who feed on rice bran, they are ones who feed on rice scum, they are ones who feed on sesame flour, they are ones who feed on grass, they are ones who feed on cow dung; they sustain themselves on forest roots and fruits, feeding on fallen fruits. This, monks, heterodox wandering ascetics declare regarding solitude of almsfood.

"Herein, monks, heterodox wandering ascetics declare regarding solitude of lodging: a forest, the root of a tree, a cemetery, a deep forest, an open space, a heap of straw, a granary. This, monks, heterodox wandering ascetics declare regarding solitude of lodging. These, monks, are the three solitudes that heterodox wandering ascetics declare.

"But there are, monks, these three solitudes for a monk in this Teaching and discipline. What three? Here, monks, a monk is moral, and immorality has been abandoned by him, and he is secluded from it; he holds right view, and wrong view has been abandoned by him, and he is secluded from it; he is one who has eliminated the mental corruptions, and the mental corruptions have been abandoned by him, and he is secluded from them. Since, monks, a monk is moral, and immorality has been abandoned by him, and he is secluded from it; he holds right view, and wrong view has been abandoned by him, and he is secluded from it; he is one who has eliminated the mental corruptions, and the mental corruptions have been abandoned by him, and he is secluded from them. This is called, monks, 'a monk who has attained the highest, attained the core, pure, established in the core.'

"Just as, monks, a farmer householder has an accomplished rice field. That farmer householder would have it reaped very quickly. Having had it reaped very quickly, he would have it gathered very quickly. Having had it gathered very quickly, he would have it carried away very quickly. Having had it carried away very quickly, he would have it heaped up very quickly. Having had it heaped up very quickly, he would have it threshed very quickly. Having had it threshed very quickly, he would have the straw removed very quickly. Having had the straw removed very quickly, he would have the chaff removed very quickly. Having had the chaff removed very quickly, he would have it winnowed very quickly. Having had it winnowed very quickly, he would have it carried across very quickly. Having had it carried across very quickly, he would have it pounded very quickly. Having had it pounded very quickly, he would have the husks removed very quickly. Thus, monks, those grains of the farmer householder would have attained the highest, attained the core, pure, established in the core.

"Just so, monks, when a monk is moral and his immorality has been abandoned, and he is secluded from it; he holds right view, and wrong view has been abandoned by him, and he is secluded from it; he is one who has eliminated the mental corruptions, and the mental corruptions have been abandoned by him, and he is secluded from them. This is called, monks, 'a monk who has attained the highest, attained the core, pure, established in the core.'" The second.

3. The Discourse on Autumn

95. "Just as, monks, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant.

"Just so, monks, when the stainless, spotless eye of the Teaching arises in a noble disciple, together with the arising of vision, monks, three mental fetters are abandoned by the noble disciple - identity view, sceptical doubt, adherence to moral rules and austerities.

"Then further, he emerges from two mental states: from covetousness and from anger. He, 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. If, monks, at that time the noble disciple were to die, there is no mental fetter by which the noble disciple, being fettered, would come back again to this world." The third.

4. The Discourse on the Assembly

96. "There are these three assemblies, monks. Which three? The assembly with excellence, the incomplete assembly, the complete assembly.

"And what, monks, is the assembly with excellence? Here, monks, in whatever assembly the elder monks are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, their later generation follows the example of what they have seen. They too are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This is called, monks, the assembly with excellence.

"And what, monks, is the incomplete assembly? Here, monks, in whatever assembly the monks are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, they dwell thus, this is called, monks, the incomplete assembly.

"And what, monks, is the complete assembly? Here, monks, in whatever assembly the monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection, this is called, monks, the complete assembly.

"At the time, monks, when monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection, monks, monks at that time generate much merit. Monks, monks at that time dwell in a supreme dwelling, that is to say, in the liberation of mind through altruistic joy. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small

pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the ocean.

"Just so, monks, at the time when monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection, monks, monks at that time generate much merit. Monks, monks at that time dwell in a supreme dwelling, that is to say, in the liberation of mind through altruistic joy. In one who is gladdened, rapture arises; when the mind is filled with rapture, the body becomes calm; one whose body is calm feels happiness; the mind of one who is happy becomes concentrated. These, monks, are the three assemblies." The fourth.

5. The First Discourse on the Thoroughbred

97. "Monks, a king's good thoroughbred horse possessed of three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which three? Here, monks, a king's good thoroughbred horse is endowed with beauty, endowed with strength, and endowed with speed. Monks, a king's good thoroughbred horse possessed of these three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Just so, monks, a monk possessed of three qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. With which three? Here, monks, a monk is endowed with beauty, endowed with strength, and endowed with speed.

"And how, monks, is a monk endowed with beauty? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Thus, monks, a monk is endowed with beauty.

"And how, monks, is a monk endowed with strength? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is endowed with strength.

"And how, monks, is a monk endowed with speed? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a monk is endowed with speed. Monks, a monk possessed of these three qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The fifth.

6. The Second Discourse on the Thoroughbred

98. "Monks, a king's good thoroughbred horse possessed of three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which three? Here, monks, a king's good thoroughbred horse is endowed with beauty, endowed with strength, and endowed with speed. Monks, a king's good thoroughbred horse possessed of these three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Just so, monks, a monk possessed of three qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. With

which three? Here, monks, a monk is endowed with beauty, endowed with strength, and endowed with speed.

"And how, monks, is a monk endowed with beauty? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. Thus, monks, a monk is endowed with beauty.

"And how, monks, is a monk endowed with strength? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is endowed with strength.

"And how, monks, is a monk endowed with speed? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Thus, monks, a monk is endowed with speed. Monks, a monk possessed of these three qualities is worthy of offerings, etc. an unsurpassed field of merit for the world."The sixth.

7. The Third Discourse on the Thoroughbred

99. "Monks, a king's good thoroughbred horse possessed of three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which three? Here, monks, a king's good thoroughbred horse is endowed with beauty, endowed with strength, and endowed with speed. Monks, a king's good thoroughbred horse possessed of these three factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Just so, monks, a monk possessed of three qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. With which three? Here, monks, a monk is endowed with beauty, endowed with strength, and endowed with speed.

"And how, monks, is a monk endowed with beauty? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Thus, monks, a monk is endowed with beauty.

"And how, monks, is a monk endowed with strength? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is endowed with strength.

"And how, monks, is a monk endowed with speed? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus, monks, a monk is endowed with speed. Monks, a monk possessed of these three qualities is worthy of offerings, etc. an unsurpassed field of merit for the world."The seventh.

8. The Discourse on the Canvas

100. "Even a new cloth, monks, is ugly and of unpleasant contact and of little value; even a middling cloth, monks, is ugly and of unpleasant contact and of little value; even an old cloth, monks, is ugly and of unpleasant contact and of little value. Even an old cloth, monks, they use for wiping pots or they throw it on a rubbish heap.

"Just so, monks, if even a new monk is immoral, of bad character. This I say of his ugliness. Just as that cloth, monks, is ugly, I say this person is similar to that, monks. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their harm and suffering for a long time. This I say of his unpleasant contact. Just as that cloth, monks, is of unpleasant contact, I say this person is similar to that, monks. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is not of great fruit, not of great benefit. This I say of his being of little value. Just as that cloth, monks, is of little value, I say this person is similar to that, monks. If even a middling monk, monks, is etc. if even an elder monk, monks, is immoral, of bad character, this I say of his ugliness. Just as that cloth, monks, is ugly, I say this person is similar to that, monks. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their harm and suffering for a long time. This I say of his unpleasant contact. Just as that cloth, monks, is of unpleasant contact, I say this person is similar to that, monks. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is not of great fruit, not of great benefit. This I say of his being of little value. Just as that cloth, monks, is of little value, I say this person is similar to that, monks.

"And such an elder monk, monks, speaks in the midst of the Community. The monks said this to him - 'What indeed is the use of your speaking, you fool, you inexperienced one, you too imagine you should speak!' He, angry and displeased, utters such speech by which speech the Community suspends him, like a cloth on a rubbish heap.

"Even a new Kāsi cloth is beautiful and of pleasant contact and very costly; even a middling Kāsi cloth, monks, is beautiful and of pleasant contact and very costly; even an old Kāsi cloth, monks, is beautiful and of pleasant contact and very costly. Even an old Kāsi cloth, monks, they use as a wrapper for jewels or they place it in a perfume casket.

"Just so, monks, if even a new monk is moral, of good character, this I say is his beauty. Just as, monks, Kāsi cloth is colourful, I say this person is similar to that, monks. Those who associate with him, keep company with him, attend upon him, follow the example of what they have seen in him, for them that is for their welfare and happiness for a long time. This I say is his pleasant contact. Just as, monks, Kāsi cloth is pleasant to touch, I say this person is similar to that, monks. Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is of great fruit and great benefit. This I say is his costliness. Just as, monks, Kāsi cloth is very costly, I say this person is similar to that, monks. If even a middling monk, monks, is etc. if even an elder monk, monks, is etc. I say this person.

"And such an elder monk, monks, speaks in the midst of the Community. The monks said this to him - 'Let the venerable ones be quiet, the elder monk speaks the Teaching and the discipline.' Therefore, monks, you should train thus - 'We shall be like Kāsi cloth, not like coarse cloth.' Thus indeed, monks, should you train." The eighth.

9. The Discourse on the Lump of Salt

101. "Whoever, monks, would say thus - 'In whatever way this person does action, in that way he experiences it,' this being so, monks, there is no abiding by the holy life, no opportunity is evident for the complete ending of suffering. But whoever, monks, would say thus - 'In whatever way this person does action that is to be experienced, in that way he experiences its result,' this being so, monks, there is abiding by the holy life, opportunity is evident for the complete ending of suffering. Here, monks, for a certain person even a trifling evil deed done leads him to hell. Here again, monks, for a certain person that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"For what kind of person, monks, does even a trifling evil deed done lead him to hell? Here again, monks, a certain person is undeveloped in body, undeveloped in morality, undeveloped in mind, undeveloped in wisdom, limited, of small self, one who dwells in suffering with little. For such a person, monks, even a trifling evil deed done leads him to hell.

"For what kind of person, monks, is that same trifling evil deed done experienced in the present life, not even a little appears, how much less a lot? Here, monks, a certain person is developed in body, developed in morality, developed in mind, developed in wisdom, not limited, great of self, one who dwells immeasurably. For such a person, monks, that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"Just as, monks, a man might throw a lump of salt into a small water vessel. What do you think, monks, would that small amount of water become salty and undrinkable because of that lump of salt?" "Yes, venerable sir." "What is the reason for this?" "Because, venerable sir, the water in the small water vessel is little, it would become salty and undrinkable because of that lump of salt." "Just as, monks, a man might throw a lump of salt into the river Ganges. What do you think, monks, would that river Ganges become salty and undrinkable because of that lump of salt?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, there is a great mass of water in the river Ganges, it would not become salty and undrinkable because of that lump of salt."

"Just so indeed, monks, here for a certain person even a trifling evil deed done leads him to hell. Here, monks, for a certain person that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"For what kind of person, monks, does even a trifling evil deed done lead him to hell? Here, monks, a certain person is undeveloped in body, undeveloped in morality, undeveloped in mind, undeveloped in wisdom, limited, of small self, one who dwells in suffering with little. For such a person, monks, even a trifling evil deed done leads him to hell.

"For what kind of person, monks, is that same trifling evil deed done experienced in the present life, not even a little appears, how much less a lot? Here, monks, a certain person is developed in body, developed in morality, developed in mind, developed in wisdom, not limited, great of self, one who dwells immeasurably. For such a person, monks, that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"Here, monks, a certain one undergoes imprisonment even for half a coin, undergoes imprisonment even for a coin, undergoes imprisonment even for a hundred coins. Here, monks, a certain one does not undergo imprisonment even for half a coin, does not undergo imprisonment even for a coin, does not undergo imprisonment even for a hundred coins.

"What kind of person, monks, undergoes imprisonment even for half a coin, undergoes imprisonment even for a coin, undergoes imprisonment even for a hundred coins? Here, monks, a certain one is poor, possessing little, having little wealth. Such a person, monks, undergoes imprisonment even for half a coin, undergoes imprisonment even for a coin, undergoes imprisonment even for a hundred coins.

"What kind of person, monks, does not undergo imprisonment even for half a coin, does not undergo imprisonment even for a coin, does not undergo imprisonment even for a hundred coins? Here, monks, a certain one is wealthy, of great riches, of great possessions. Such a person, monks, does not undergo imprisonment even for half a coin, does not undergo imprisonment even for a coin, does not undergo imprisonment even for a hundred coins. Just so, monks, here for a certain person a trifling evil deed has been done. That leads him to hell. Here, monks, for a certain person that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"For what kind of person, monks, has a trifling evil deed been done that leads him to hell? Here, monks, a certain person is undeveloped in body, undeveloped in morality, undeveloped in mind, undeveloped in wisdom, limited, of small self, one who dwells in suffering with little. For such a person, monks, that same trifling evil deed done leads him to hell.

"For what kind of person, monks, is that same trifling evil deed done experienced in the present life, not even a little appears, how much less a lot? Here, monks, a certain person is developed in body, developed in morality, developed in mind, developed in wisdom, not limited, great of self, one who dwells immeasurably. For such a person, monks, that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"Here, monks, a certain person is developed in body, developed in morality, developed in mind, developed in wisdom, unlimited, great, one who dwells immeasurably. For such a person, monks, that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot. Just as, monks, a sheep owner or sheep butcher is able to kill or bind or fine or do as he wishes with a certain one taking a ram not given, but is not able to kill or bind or fine or do as he wishes with a certain one taking a ram not given.

"What kind of person, monks, is the sheep owner or sheep butcher able to kill or bind or fine or do as he wishes with when taking a ram not given? Here, monks, a certain one is poor, possessing little, having little wealth. Such a person, monks, the sheep owner or sheep butcher is able to kill or bind or fine or do as he wishes with when taking a ram not given.

"What kind of person, monks, is the sheep owner or sheep butcher not able to kill or bind or fine or do as he wishes with when taking a ram not given? Here, monks, a certain one is wealthy, of great riches, of great possessions, a king or a king's chief minister. Such a person, monks, the sheep owner or sheep butcher is not able to kill or bind or fine or do as he wishes with when taking a ram not given. On the contrary, with joined palms he requests him - 'Give me, sir, a ram or the price of a ram.' Just so, monks, here for a certain person that same trifling evil deed done leads him to hell. But here, monks, for a certain person that same trifling evil deed done is experienced in the present life, not even a little appears, let alone much.

"For what kind of person, monks, does even a trifling evil deed done lead him to hell? Here, monks, a certain person is undeveloped in body, undeveloped in morality, undeveloped in mind, undeveloped in wisdom, limited, of small self, one who dwells in suffering with little. For such a person, monks, even a trifling evil deed done leads him to hell.

"For what kind of person, monks, is that same trifling evil deed done experienced in the present life, not even a little appears, how much less a lot? Here, monks, a certain person is developed in body, developed in morality, developed in mind, developed in wisdom, not limited, great of self, one who dwells immeasurably. For such a person, monks, that same trifling evil deed done is experienced in the present life, not even a little appears, how much less a lot.

"Whoever, monks, would say thus - 'In whatever way this person does an action, in that way he experiences it' - that being so, monks, there is no abiding by the holy life, no opportunity is evident for the right making an end of suffering. But whoever, monks, would say thus - 'In whatever way this person does an action that is to be experienced, in that way he experiences its result' - that being so, monks, there is abiding by the holy life, opportunity is evident for the right making an end of suffering." The ninth.

10. The Discourse on the Dirt-Washer

102. "There are, monks, gross impurities of gold: soil and sand, gravel and grit. A dirt-washer or a dirt-washer's apprentice, having scattered it in a trough, washes, washes thoroughly, washes completely. When that has been abandoned, when that has been put an end to, there are middling impurities of gold: fine gravel and coarse sand. A dirt-washer or a dirt-washer's apprentice washes, washes thoroughly, washes completely. When that has been abandoned, when that has been put an end to, there are subtle impurities of gold: fine sand and black dirt. A dirt-washer or a dirt-washer's apprentice washes, washes thoroughly, washes completely. When that has been abandoned, when that has been put an end to, then only gold dust remains. A goldsmith or a goldsmith's apprentice, having placed the gold in a crucible, blows on it, blows on it thoroughly, blows on it completely. That gold becomes blown, blown thoroughly, blown completely, but with corruption not blown off; it is neither soft nor

wieldy, nor luminous but brittle, and does not rightly approach work. There comes a time, monks, when a goldsmith or a goldsmith's apprentice blows on that gold, blows on it thoroughly, blows on it completely. That gold becomes blown, blown thoroughly, blown completely, with corruption blown off; it is soft and wieldy and luminous, not brittle, and rightly approaches work. And whatever kind of ornament he wishes for - whether a band, whether an earring, whether a necklace, whether a golden garland - it serves that purpose for him.

"Just so, monks, there are gross impurities for a monk devoted to higher consciousness: bodily misconduct, verbal misconduct, mental misconduct; a monk of intelligent nature, being mindful, abandons them, dispels them, puts an end to them, brings them to obliteration. When that has been abandoned, when that has been put an end to, there are middling impurities for a monk devoted to higher consciousness: sensual thought, thought of anger, thought of violence; a monk of intelligent nature, being mindful, abandons them, dispels them, puts an end to them, brings them to obliteration. When that has been abandoned, when that has been put an end to, there are subtle impurities for a monk devoted to higher consciousness: thought of relatives, thought of country, thought connected with not being despised; a monk of intelligent nature, being mindful, abandons them, dispels them, puts an end to them, brings them to obliteration. When that has been abandoned, when that has been put an end to, then only thoughts of the Teaching remain. That concentration is neither peaceful nor sublime, not obtained through tranquillity, not attained to unification, but reached by forceful suppression and restraint. There comes a time, monks, when that mind internally stands still, settles, becomes unified, and becomes concentrated. That concentration is peaceful, sublime, obtained through tranquillity, attained to unification, not reached by forceful suppression and restraint. And towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I experience the various kinds of supernormal power - having been one, may I become many; having been many, may I become one; appearing and vanishing; may I go unhindered through walls, through ramparts, through mountains, just as through space; may I dive in and out of the earth just as in water; may I go on water without breaking it just as on earth; may I travel cross-legged through space just as a winged bird; may I fondle and stroke with my hand even the moon and sun, so mighty and powerful; may I exercise mastery with my body even as far as the Brahma world' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine ear element, purified and surpassing the human, may I hear both sounds, divine and human, whether far or near' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind - may I understand a mind with lust as "a mind with lust", may I understand a mind without lust as "a mind without lust"; may I understand a mind with hate as "a mind with hate", may I understand a mind without hate as "a mind without hate"; may I understand a mind with delusion as "a mind with

delusion", may I understand a mind without delusion as "a mind without delusion"; may I understand a contracted mind as "a contracted mind", may I understand a distracted mind as "a distracted mind"; may I understand an exalted mind as "an exalted mind", may I understand a not exalted mind as "a not exalted mind"; may I understand a surpassed mind as "a surpassed mind", may I understand an unsurpassed mind as "an unsurpassed mind"; may I understand a concentrated mind as "a concentrated mind", may I understand an unconcentrated mind as "an unconcentrated mind"; may I understand a liberated mind as "a liberated mind", may I understand an unliberated mind as "an unliberated mind" - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I recollect 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 may I recollect manifold past lives' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand 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, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness." The tenth.

11. The Discourse on the Sign

103. "By a monk devoted to higher consciousness, monks, three signs should be attended to from time to time - from time to time the sign of concentration should be attended to, from time to time the sign of exertion should be attended to, from time

to time the sign of equanimity should be attended to. If, monks, a monk devoted to higher consciousness were to attend only to the sign of concentration, there is the possibility that that mind would tend towards idleness. If, monks, a monk devoted to higher consciousness were to attend only to the sign of exertion, there is the possibility that that mind would tend towards restlessness. If, monks, a monk devoted to higher consciousness were to attend only to the sign of equanimity, there is the possibility that that mind would not rightly become concentrated for the elimination of mental corruptions. But when, monks, a monk devoted to higher consciousness from time to time attends to the sign of concentration, from time to time attends to the sign of exertion, from time to time attends to the sign of equanimity, that mind becomes soft and wieldy and luminous, and not brittle, and rightly becomes concentrated for the elimination of mental corruptions.

"Just as, monks, a goldsmith or a goldsmith's apprentice might prepare a forge, having prepared the forge might light the mouth of the forge, having lit the mouth of the forge might take gold with tongs and place it in the mouth of the forge, having placed it in the mouth of the forge, from time to time he blows on it, from time to time he sprinkles it with water, from time to time he examines it. If, monks, a goldsmith or a goldsmith's apprentice were to blow on that gold only, there is the possibility that that gold would burn. If, monks, a goldsmith or a goldsmith's apprentice were to sprinkle that gold with water only, there is the possibility that that gold would be extinguished. If, monks, a goldsmith or a goldsmith's apprentice were to examine that gold only, there is the possibility that that gold would not rightly come to maturity. But when, monks, a goldsmith or a goldsmith's apprentice from time to time blows on that gold, from time to time sprinkles it with water, from time to time examines it, that gold becomes soft and wieldy and luminous, and not brittle, and rightly approaches work. And whatever kind of ornament he wishes for - whether a band, whether an earring, whether a necklace, whether a golden garland - it serves that purpose for him.

"Just so, monks, by a monk devoted to higher consciousness three signs should be attended to from time to time - from time to time the sign of concentration should be attended to, from time to time the sign of exertion should be attended to, from time to time the sign of equanimity should be attended to. If, monks, a monk devoted to higher consciousness were to attend only to the sign of concentration, there is the possibility that that mind would tend towards idleness. If, monks, a monk devoted to higher consciousness were to attend only to the sign of exertion, there is the possibility that that mind would tend towards restlessness. If, monks, a monk devoted to higher consciousness were to attend only to the sign of equanimity, there is the possibility that that mind would not rightly become concentrated for the elimination of mental corruptions. But when, monks, a monk devoted to higher consciousness from time to time attends to the sign of concentration, from time to time attends to the sign of exertion, from time to time attends to the sign of equanimity, that mind becomes soft and wieldy and luminous, and not brittle, and rightly becomes concentrated for the elimination of mental corruptions. And towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I experience the various kinds of supernormal power, etc. With the elimination of the mental corruptions, etc. having realised, having attained, may I dwell' - in each and every case he attains the ability to witness, when there is a basis for mindfulness." The eleventh.

The Chapter on the Lump of Salt is fifth.

Its summary:

Urgent, solitude, autumn, assemblies three;
Thoroughbreds and cloth, salt, washes, and signs.

The second fifty is complete.



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. 4. The Collection of the Numerical Discourses. 03. The Book of the Threes. 2. The Second Fifty 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