

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)

06. The Book of the Sixes (06. Chakkanipātapāḷi)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 6.55-649, PTS 3.375-3.452]



PaliVerse

4. The Collection of the Numerical Discourses

06. The Book of the Sixes

2. The Second Fifty

6. The Great Chapter

1. The Discourse on Soṇa

55. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time the Venerable Soṇa was dwelling at Rājagaha in the Cool Grove. Then when the Venerable Soṇa had gone to a private place and was in seclusion, this reflection arose in his mind: "Whatever disciples of the Blessed One dwell putting forth strenuous energy, I am one of them. And yet my mind does not become liberated from the mental corruptions by non-clinging; there is indeed wealth in my family, it is possible both to enjoy wealth and to make merit. What if I were to reject the training and, having returned to the lower life, both enjoy wealth and make merit!"

Then the Blessed One, having known with his mind the reflection in the mind of the Venerable Soṇa - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Vulture's Peak mountain, appeared before the Venerable Soṇa in the Cool Grove. The Blessed One sat down on the prepared seat. The Venerable Soṇa also, having paid respect to the Blessed One, sat down to one side. To the Venerable Soṇa seated to one side, the Blessed One said this:

"Did not this reflection arise in your mind, Soṇa, when you had gone to a private place and were in seclusion: 'Whatever disciples of the Blessed One dwell putting forth strenuous energy, I am one of them. And yet my mind does not become liberated from the mental corruptions by non-clinging; there is indeed wealth in my family, it is possible both to enjoy wealth and to make merit. What if I were to reject the training and, having returned to the lower life, both enjoy wealth and make merit!'" "Yes, venerable sir."

"What do you think, Soṇa, were you formerly, when living the household life, skilled in the sound of the lute strings?" "Yes, venerable sir." "What do you think, Soṇa, when the strings of your lute were overly taut, was your lute at that time tuneful or fit for playing?" "No, Venerable Sir."

"What do you think, Soṇa, when the strings of your lute were overly slack, was your lute at that time tuneful or fit for playing?" "No, Venerable Sir."

"But when, Soṇa, the strings of your lute were neither overly taut nor overly slack, but established at an even pitch, was your lute at that time tuneful or fit for playing?" "Yes, venerable sir."

"Just so, Soṇa, excessive energy leads to restlessness, and overly slack energy leads to idleness. Therefore, Soṇa, resolve upon evenness of energy, penetrate to evenness of the faculties, and grasp the sign there." "Yes, venerable sir," the Venerable Soṇa assented to the Blessed One. Then the Blessed One, having exhorted the Venerable Soṇa with this exhortation - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Cool Grove, appeared on the Vulture's Peak mountain.

Then the Venerable Soṇa, at a later time, determined upon the balance of energy, and penetrated the balance of the faculties, and there he grasped the sign. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Soṇa soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Soṇa became one of the Worthy Ones.

Then this occurred to the Venerable Soṇa who had attained arahantship - "What if I were to approach the Blessed One; having approached, I might declare the final liberating knowledge in the presence of the Blessed One." Then the Venerable Soṇa 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 Soṇa said this to the Blessed One -

"Venerable sir, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge, he is intent upon six states - he is intent upon renunciation, he is intent upon solitude, he is intent upon non-ill-will, he is intent upon the elimination of craving, he is intent upon the elimination of clinging, he is intent upon non-confusion.

"Now, venerable sir, here it might occur to a certain venerable one thus - 'Surely this venerable one is intent upon renunciation in dependence on mere faith alone.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what had to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent upon renunciation; because of the elimination of hate, because of being without hate, is intent upon renunciation; because of the elimination of delusion, because of being without delusion, is intent upon renunciation.

"Now, venerable sir, here it might occur to a certain venerable one thus - 'Surely this venerable one, desiring material gain, honour and fame, is intent upon solitude.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what had to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent

upon solitude; because of the elimination of hate, because of being without hate, is intent upon solitude; because of the elimination of delusion, because of being without delusion, is intent upon solitude.

"Now, venerable sir, here it might occur to a certain venerable one thus -'Surely this venerable one, returning to adherence to moral rules and austerities as having substance, is intent upon non-ill-will.' But that, venerable sir, should not be seen thus. A monk, venerable sir, who has eliminated the mental corruptions, who has lived the holy life, who has done what had to be done, not regarding anything to be done by himself or any adding to what has been done, because of the elimination of lust, because of being without lust, is intent upon non-ill-will; because of the elimination of hate, because of being without hate, is intent upon non-ill-will; because of the elimination of delusion, because of being without delusion, is intent upon non-ill-will.

"Because of the elimination of lust, because of being without lust, he is intent upon the elimination of craving; because of the elimination of hate, because of being without hate, he is intent upon the elimination of craving; because of the elimination of delusion, because of being without delusion, he is intent upon the elimination of craving.

"Because of the elimination of lust, because of being without lust, he is intent upon the elimination of clinging; because of the elimination of hate, because of being without hate, he is intent upon the elimination of clinging; because of the elimination of delusion, because of being without delusion, he is intent upon the elimination of clinging.

"Because of the elimination of lust, because of being without lust, he is intent upon non-confusion; because of the elimination of hate, because of being without hate, he is intent upon non-confusion; because of the elimination of delusion, because of being without delusion, he is intent upon non-confusion.

"For a monk with mind thus rightly liberated, venerable sir, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind. His mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Even if severe sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind come into the range of the mind, they do not overpower his mind. His mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Just as, venerable sir, a rocky mountain without cracks, without hollows, one solid mass. Then even if a severe wind and rain were to come from the eastern direction, it would not make it tremble, would not make it shake, would not make it quake; even if a severe wind and rain were to come from the western direction... etc. even if a severe wind and rain were to come from the northern direction... even if a severe wind and rain were to come from the southern direction, it would not make it tremble, would not make it shake, would not make it quake; just so indeed, venerable sir, for a monk with mind thus rightly liberated, even if severe forms cognisable by eye come into the range of the eye, they do not overpower his mind. His mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away. Even if severe sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue...

tangible objects cognisable by body... mental phenomena cognisable by mind come into the range of the mind, they do not overpower his mind. His mind remains unmixed, stable, having attained imperturbability, and he contemplates its passing away."

"For one inclined to renunciation, and to solitude of mind;
For one inclined to non-ill-will, and to the elimination of clinging.

"For one inclined to the elimination of craving, and to non-confusion of mind;
Having seen the arising of the sense bases, the mind becomes rightly liberated.

"For that monk rightly liberated, with peaceful mind;
There is no adding to what has been done, nothing to be done is found.

"Just as a rock, one solid mass, is not moved by the wind;
So forms, flavours, sounds, odours and contacts, all these.

"Desirable and undesirable phenomena do not cause such a one to tremble;
The mind is steady, liberated, and he contemplates its passing away."The first.

2. The Discourse on Phagguna

56. Now at that time the Venerable Phagguna was sick, afflicted, severely ill. 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 - "The Venerable Phagguna, venerable sir, is sick, afflicted, severely ill. It would be good, venerable sir, if the Blessed One would approach the Venerable Phagguna, out of compassion." The Blessed One consented by silence. Then the Blessed One, in the evening, having emerged from seclusion, approached the Venerable Phagguna. The Venerable Phagguna saw the Blessed One coming from afar. Having seen him, he stirred on his bed. Then the Blessed One said this to the Venerable Phagguna - "Enough, Phagguna, do not stir on your bed. There are these seats prepared by others; I will sit down there." The Blessed One sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Phagguna -

"Is it bearable for you, Phagguna, is it endurable? Are unpleasant feelings receding for you, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding.

"Just as, venerable sir, a strong man were to crush one's head with a sharp point; just so, venerable sir, exceeding winds strike at my head. It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding.

"Just as, venerable sir, a strong man were to bind one's head with a tight leather strap as a head-band; just so, venerable sir, there is exceeding headache in my head. It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are

advancing for me, not receding; their advancing is evident, not their receding.

"Just as, venerable sir, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife; just so, venerable sir, exceeding winds cut through my belly. It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding.

"Just as, venerable sir, two strong men, having seized a weaker man by both arms, were to scorch and thoroughly burn him over a charcoal pit; just so, venerable sir, there is exceeding burning in my body. It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding." Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Phagguna with a talk on the Teaching, rose from his seat and departed.

Then the Venerable Phagguna, not long after the Blessed One had departed, died. And at that time, at the time of death, his faculties became very clear. 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 - "The Venerable Phagguna, venerable sir, not long after the Blessed One had departed, died. And at that time, at the time of death, his faculties became very clear."

"Why, Ānanda, should the monk Phagguna's faculties not become very clear! Ānanda, the monk Phagguna's mind was unliberated from the five lower mental fetters. Having heard that proclamation of the Teaching, his mind became liberated from the five lower mental fetters.

"There are, Ānanda, these six benefits of hearing the Teaching at the right time and of examining the meaning at the right time. Which six? Here, Ānanda, a monk's mind is unliberated from the five lower mental fetters. He, at that time, at the time of death, obtains the seeing of the Truth-finder. To him the Truth-finder 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. Having heard that proclamation of the Teaching, his mind becomes liberated from the five lower mental fetters. This, Ānanda, is the first benefit of hearing the Teaching at the right time.

"Furthermore, Ānanda, a monk's mind is unliberated from the five lower mental fetters. He, at that time, at the time of death, does not indeed obtain the seeing of the Truth-finder, but he obtains the seeing of a disciple of the Truth-finder. To him the disciple of the Truth-finder 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. Having heard that proclamation of the Teaching, his mind becomes liberated from the five lower mental fetters. This, Ānanda, is the second benefit of hearing the Teaching at the right time.

"Furthermore, Ānanda, a monk's mind is unliberated from the five lower mental fetters. He at that time, at the time of death, does not indeed obtain the seeing of the Truth-finder, nor does he obtain the seeing of a disciple of the Truth-finder; but he

reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. For him, reflecting upon, examining, and mentally contemplating the Teaching as he has heard it, as he has learned it, the mind becomes liberated from the five lower mental fetters. This, Ānanda, is the third benefit of timely examination of the meaning.

"Here, Ānanda, a monk's mind is liberated from the five lower mental fetters, but the mind is unliberated in the unsurpassed extinction of clinging. He, at that time, at the time of death, obtains the seeing of the Truth-finder. To him the Truth-finder expounds the Teaching, good in the beginning, good in the middle, etc. he reveals the holy life. Having heard that proclamation of the Teaching, the mind becomes liberated in the unsurpassed extinction of clinging. This, Ānanda, is the fourth benefit of timely hearing of the Teaching.

"Furthermore, Ānanda, a monk's mind is liberated from the five lower mental fetters, but the mind is unliberated in the unsurpassed extinction of clinging. He, at that time, at the time of death, does not indeed obtain the seeing of the Truth-finder, but he obtains the seeing of a disciple of the Truth-finder. To him a disciple of the Truth-finder expounds the Teaching, good in the beginning, etc. he reveals the holy life that is pure. Having heard that proclamation of the Teaching, the mind becomes liberated in the unsurpassed extinction of clinging. This, Ānanda, is the fifth benefit of timely hearing of the Teaching.

"Furthermore, Ānanda, a monk's mind is liberated from the five lower mental fetters, but the mind is unliberated in the unsurpassed extinction of clinging. He at that time, at the time of death, does not indeed obtain the seeing of the Truth-finder, nor does he obtain the seeing of a disciple of the Truth-finder; but he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. For him, reflecting upon, examining, and mentally contemplating the Teaching as he has heard it, as he has learned it, the mind becomes liberated in the unsurpassed extinction of clinging. This, Ānanda, is the sixth benefit of timely examination of the meaning. These, Ānanda, are the six benefits of timely hearing of the Teaching and timely examination of the meaning." The second.

3. The Discourse on the Six Classes of Rebirth

57. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. 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 - "Venerable sir, six classes of rebirth have been laid down by Pūraṇa Kassapa - the dark class of rebirth has been laid down, the blue class of rebirth has been laid down, the red class of rebirth has been laid down, the yellow class of rebirth has been laid down, the white class of rebirth has been laid down, the supreme white class of rebirth has been laid down.

"Herein, venerable sir, the dark class of rebirth has been laid down by Pūraṇa Kassapa: sheep-butchers, pig-butchers, fowlers, deer-hunters, hunters, fish-killers, thieves, executioners of thieves, prison-keepers, or whatever others there are engaged in cruel activities.

"Herein, venerable sir, the blue class of rebirth has been laid down by Pūraṇa Kassapa: monks who live like thorns, or whatever others there are who hold the view of the efficacy of kamma and the view of the efficacy of action.

"Herein, venerable sir, the red class of rebirth has been laid down by Pūraṇa Kassapa: Jains who wear a single cloth.

"Herein, venerable sir, the yellow class of rebirth has been laid down by Pūraṇa Kassapa: householders clad in white, disciples of the naked ascetics.

"Herein, venerable sir, the white class of rebirth has been laid down by Pūraṇa Kassapa: male Ājīvaka ascetics and female Ājīvaka ascetics.

"Herein, venerable sir, the supreme white class of rebirth has been laid down by Pūraṇa Kassapa: Nanda Vaccha, Kisa Saṃkicca, Makkhali Gosāla. Venerable sir, these six classes of rebirth have been laid down by Pūraṇa Kassapa."

"But, Ānanda, does the whole world allow Pūraṇa Kassapa to lay down these six classes of rebirth?" "No, Venerable Sir." "Just as, Ānanda, a man who is poor, penniless, destitute, they might attach a portion to him against his will - 'This meat, hey man, is to be eaten by you, and the price is to be paid.' Just so, Ānanda, without the acknowledgment of those ascetics and brahmins, these six classes of rebirth have been laid down by Pūraṇa Kassapa, as by one who is foolish, inexperienced, unknowing of the field, and unwholesome.

"But I, Ānanda, declare six classes of rebirth. Listen to that, pay close attention; I will speak." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. The Blessed One said this - "And what, Ānanda, are the six classes of rebirth? Here, Ānanda, a certain one, being of dark birth, produces dark phenomena. But here, Ānanda, a certain one, being of dark birth, produces bright phenomena. But here, Ānanda, a certain one, being of dark birth, produces Nibbāna that is neither dark nor bright. But here, Ānanda, a certain one, being of bright birth, produces dark phenomena. But here, Ānanda, a certain one, being of bright birth, produces bright phenomena. But here, Ānanda, a certain one, being of bright birth, produces Nibbāna that is neither dark nor bright.

"And how, Ānanda, does one of dark birth produce dark phenomena? Here, Ānanda, a certain one is reborn in a low family - in an outcast family or a hunter's family or a basket-maker's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus, Ānanda, one of dark birth produces dark phenomena.

"And how, Ānanda, does one of dark birth produce bright phenomena? Here, Ānanda, a certain one is reborn in a low family - in an outcast family or etc. bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus, Ānanda, one of dark birth produces bright phenomena.

"And how, Ānanda, does one of dark birth produce Nibbāna that is neither dark nor bright? Here, Ānanda, a certain one is reborn in a low family - in an outcast family or etc. and he is ugly, unsightly, dwarfish. He shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. He, having thus gone forth, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with mind well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, produces Nibbāna that is neither dark nor bright. Thus, Ānanda, one of dark birth produces Nibbāna that is neither dark nor bright.

"And how, Ānanda, does one of bright birth produce dark phenomena? Here, Ānanda, a certain one is reborn in a high family - in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus, Ānanda, one of bright birth produces dark phenomena.

"And how, Ānanda, does one of bright birth produce bright phenomena? Here, Ānanda, a certain one is reborn in a high family - in a wealthy warrior family or etc. bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus, Ānanda, one of bright birth produces bright phenomena.

"And how, Ānanda, does one of bright birth produce Nibbāna that is neither dark nor bright? Here, Ānanda, a certain one is reborn in a high family - in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain. And he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness. He, having thus gone forth, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with mind well established in the four establishments of mindfulness, having developed the seven factors of

enlightenment as they really are, produces Nibbāna that is neither dark nor bright. Thus, Ānanda, one of bright birth produces Nibbāna that is neither dark nor bright. These, Ānanda, are the six classes of rebirth." The third.

4. The Discourse on Mental Corruptions

58. "Monks, a monk possessed of six 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 six? Here, monks, for a monk those mental corruptions to be abandoned by restraint are abandoned by restraint, those mental corruptions to be abandoned by using are abandoned by using, those mental corruptions to be abandoned by endurance are abandoned by endurance, those mental corruptions to be abandoned by avoidance are abandoned by avoidance, those mental corruptions to be abandoned by removal are abandoned by removal, those mental corruptions to be abandoned by meditative development are abandoned by meditative development.

"And what, monks, are the mental corruptions to be abandoned by restraint that are abandoned by restraint? Here, monks, a monk dwells restrained with the restraint of the eye-faculty, having reflected wisely. For whatever mental corruptions, vexations, and fevers would arise for one dwelling unrestrained in the restraint of the eye-faculty, monks, for one dwelling restrained in the restraint of the eye-faculty, those mental corruptions, vexations, and fevers do not exist. Having reflected wisely, the ear-faculty, etc. the nose-faculty, the tongue-faculty, the body-faculty, He dwells restrained with the restraint of the mind-faculty. For whatever mental corruptions, vexations, and fevers would arise for one dwelling unrestrained in the restraint of the mind-faculty, monks, for one dwelling restrained in the restraint of the mind-faculty, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by restraint that are abandoned by restraint.

"And what, monks, are the mental corruptions to be abandoned by using that are abandoned by using? Here, monks, a monk, having reflected wisely, uses the robe - 'only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of covering the parts that arouse shame.' Having reflected wisely, he uses almsfood - 'not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling."' Having reflected wisely, he uses lodging - 'only for warding off cold, for warding off heat, for warding off the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, only for the purpose of dispelling the dangers of the seasons and for the delight of seclusion.' Having reflected wisely, he uses the requisite of medicines for the sick - 'only for warding off arisen afflicting feelings, with freedom from affliction as the highest aim.' For whatever mental corruptions, vexations, and fevers would arise for one not using, monks, for one using, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by using that are abandoned by using.

"And what, monks, are the mental corruptions to be abandoned by endurance that are abandoned by endurance? Here, monks, a monk, having reflected wisely, is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. For whatever mental corruptions, vexations, and fevers would arise for one not enduring, monks, for one enduring, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by endurance that are abandoned by endurance.

"And what, monks, are the mental corruptions to be abandoned by avoidance that are abandoned by avoidance? Here, monks, a monk, having reflected wisely, avoids a fierce elephant, avoids a fierce horse, avoids a fierce bull, avoids a fierce dog, a snake, a stump, a thorny place, a pit, a precipice, a cesspool, a sewer; whatever improper seat one sitting on, whatever improper resort one frequenting, whatever evil friends one associating with, wise fellow monks would suspect one in evil matters - he, having reflected wisely, avoids that improper seat, that improper resort, and those evil friends. For whatever mental corruptions, vexations, and fevers would arise for one not avoiding, monks, for one avoiding, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by avoidance that are abandoned by avoidance.

"And what, monks, are the mental corruptions to be abandoned by removal that are abandoned by removal? Here, monks, a monk, having reflected wisely, does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration; having reflected wisely, an arisen thought of anger... etc. An arisen thought of violence... Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. For whatever mental corruptions, vexations, and fevers would arise for one not removing them, monks, for one removing them, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by removal that are abandoned by removal.

"And what, monks, are the mental corruptions to be abandoned by meditative development that are abandoned by meditative development? Here, monks, a monk, having reflected wisely, develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; having reflected wisely, he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. For whatever mental corruptions, vexations, and fevers would arise for one not developing, monks, for one developing, those mental corruptions, vexations, and fevers do not exist. These are called, monks, mental corruptions to be abandoned by meditative development that are abandoned by meditative development.

Monks, a monk possessed of these six qualities is worthy of offerings, worthy of

hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The fourth.

5. The Discourse on the Woodworker

59. Thus have I heard - On one occasion the Blessed One was dwelling at Nātikā in the brick house. Then the householder Dārūkammika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Dārūkammika seated to one side, the Blessed One said this - "Is giving given in your family, householder?" "Giving is given in my family, venerable sir. And that to those monks who are forest-dwellers, almsfood eaters, wearers of rag-robles, who are Worthy Ones or have attained the path of arahantship - to such monks, venerable sir, giving is given by me."

"This is difficult to know, householder, by you, a householder enjoying sensual pleasures, dwelling in the confinement of wife and children, enjoying Kāsi sandalwood, wearing garlands, scents, and cosmetics, accepting gold and silver - 'these are Worthy Ones, or these have attained the path of arahantship.'

"If, householder, a monk who is a forest-dweller is agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties - thus he is blameworthy in that factor. If, householder, a monk who is a forest-dweller is unagitated, not arrogant, steadfast, not garrulous, not of loose speech, mindful, fully aware, concentrated, with fully focused mind, with controlled faculties - thus he is praiseworthy in that factor.

"If, householder, a monk who is a village-border dweller is agitated, etc. thus he is blameworthy in that factor. If, householder, a monk who is a village-border dweller is unagitated, etc. thus he is praiseworthy in that factor.

"If, householder, a monk who is an almsfood eater is agitated, etc. thus he is blameworthy in that factor. If, householder, a monk who is an almsfood eater is unagitated, etc. thus he is praiseworthy in that factor.

"If, householder, a monk who accepts invitations is agitated, etc. thus he is blameworthy in that factor. If, householder, a monk who accepts invitations is unagitated, etc. thus he is praiseworthy in that factor.

"If, householder, a monk who is a wearer of rag-robles is agitated, etc. thus he is blameworthy in that factor. If, householder, a monk who is a wearer of rag-robles is unagitated, etc. thus he is praiseworthy in that factor.

"If, householder, a monk wearing robes given by householders is agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. thus he is blameworthy in that factor. If, householder, a monk wearing robes given by householders is unagitated, not arrogant, steadfast, not garrulous, not of loose speech, mindful, fully aware, concentrated, with fully focused mind, with controlled faculties. thus he is praiseworthy in that factor.

"Come now, householder, give a gift to the monastic community. When you give a gift to the monastic community, your mind will be gladdened. You, with a gladdened mind, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world." "I, venerable sir, from this day forth, will give a gift to the monastic community." The fifth.

6. The Discourse on Hatthisāriputta

60. Thus have I heard - On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Now at that time many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, discussing the higher teaching. There the Venerable Citta Hatthisāriputta interrupted the discussion now and then while the elder monks were discussing the higher teaching. Then the Venerable Mahākoṭṭhika said this to the Venerable Citta Hatthisāriputta - "Let not the Venerable Citta Hatthisāriputta interrupt the discussion now and then while the elder monks are discussing the higher teaching; let the Venerable Citta wait for the end of the discussion." When this was said, the monks who were friends of the Venerable Citta Hatthisāriputta said this to the Venerable Mahākoṭṭhika - "Let not the Venerable Mahākoṭṭhika rebuke the Venerable Citta Hatthisāriputta; the Venerable Citta Hatthisāriputta is wise. The Venerable Citta Hatthisāriputta is able to discuss the higher teaching with the elder monks."

"This is difficult to know, friends, by those who do not know the mental disposition of another. Here, friends, a certain person is only so long extremely gentle, extremely humble, extremely at peace, as long as he dwells in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher. But when he withdraws from the Teacher, withdraws from fellows in the holy life who hold the place of a teacher, he dwells in company with monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. For him, dwelling in company, intimate, open, given to talk, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life.

"Just as, friends, a corn-eating bull might be bound by a rope or confined in a cattle pen. If anyone, friends, were to say thus - 'This corn-eating bull will never again enter the corn' - would he, speaking thus, speak rightly?" "No indeed, friend." "For there is this possibility, friends, that that corn-eating bull, having broken the rope or having broken through the cattle pen, might again enter the corn. Just so, friends, here a certain person is only so long extremely gentle, extremely humble, extremely at peace, as long as he dwells in dependence on the Teacher or on a certain fellow in the holy life who holds the place of a teacher. But when he withdraws from the Teacher, withdraws from fellows in the holy life who hold the place of a teacher, he dwells in company with monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. For him, dwelling in company, intimate, open, given to talk, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life.

"But here, friends, a certain person, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. He, thinking 'I am an obtainer of the first meditative absorption,' dwells in company with monks, etc. having rejected

the training, returns to the lower life. Just as, friends, at a crossroads a rain god raining with large drops might cause the dust to disappear and might produce mud. If anyone, friends, were to say thus - 'Now dust will never again appear at that crossroads' - would he, speaking thus, speak rightly?" "No indeed, friend." "For there is this possibility, friends, that at that crossroads human beings might pass by, or cattle might pass by, or wind and heat might consume the moisture, and then dust might again appear. Just so, friends, here a certain person, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. He, thinking 'I am an obtainer of the first meditative absorption,' dwells in company with monks, etc. having rejected the training, returns to the lower life.

"But here, friend, a certain person, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. He, thinking 'I am one who has attained the second meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life. Just as, friend, not far from a village or a town there might be a great lake. There, when the rain god has rained with large drops, it might cause oysters and shells, gravel and potsherds to disappear. If anyone, friends, were to say thus - 'Now in that lake oysters and shells or gravel and potsherds will never again appear' - would he, speaking thus, speak rightly?" "No indeed, friend." "For there is this possibility, friend, that in that lake human beings might drink, or cattle might drink, or wind and heat might dry up the moisture, and then oysters and shells, gravel and potsherds would again appear. Just so, friend, here a certain person, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. He, thinking 'I am one who has attained the second meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life.

"But here, friend, a certain person, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption. He, thinking 'I am one who has attained the third meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life. Just as, friend, a man who has eaten sumptuous food would not find food from the previous evening agreeable. If anyone, friends, were to say thus - 'Now food will never again be agreeable to that man' - would he, speaking thus, speak rightly?" "No indeed, friend." "For there is this possibility, friend, that for that man who has eaten sumptuous food, as long as that nutritive essence remains in his body, he will not find other food agreeable. But when that nutritive essence has disappeared, then that food would again be agreeable. Just so, friend, here a certain person, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption. He, thinking 'I am one who has attained the third meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life.

"But here, friend, a certain person, with the abandoning of pleasure and with the abandoning of pain, etc. he enters and dwells in the fourth meditative absorption. He, thinking 'I am one who has attained the fourth meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life. Just as, friend, there might be a lake on a mountain top, sheltered from the wind, without waves. If anyone, friends, were to say thus - 'Now in that lake a wave will never again appear' - would he, speaking thus, speak rightly?" "No indeed, friend." "For there is

this possibility, friend, that a severe wind and rain might come from the eastern direction. That would produce a wave in that lake. If it were to come from the western direction, etc. if it were to come from the northern direction... if a severe wind and rain were to come from the southern direction. That would produce a wave in that lake. Just so, friend, here a certain person, with the abandoning of pleasure and with the abandoning of pain, etc. he enters and dwells in the fourth meditative absorption. He, thinking 'I am one who has attained the fourth meditative absorption', dwells in company with monks, etc. having rejected the training, returns to the lower life.

"But here, friend, a certain person, through inattention to all signs, enters and dwells in the signless concentration of mind. He, thinking 'I am an obtainer of the signless concentration of mind,' dwells in company with monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. For him, dwelling in company, intimate, open, given to talk, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life. Just as, friend, a king or a king's chief minister, travelling on the highway with a fourfold army, might take up residence for one night in a certain jungle thicket. There, by the sound of elephants, the sound of horses, the sound of chariots, the sound of infantry, the sound of drums, tabors, conches, and cymbals, the sound of crickets would disappear. If anyone, friends, were to say thus - 'Now in that jungle thicket the sound of crickets will never appear again' - would he, speaking thus, speak rightly?" "No indeed, friend." "There is this possibility, friend, that that king or king's chief minister might depart from that jungle thicket, and then the sound of crickets would appear again. Just so, friend, here a certain person, through inattention to all signs, enters and dwells in the signless concentration of mind. He, thinking 'I am an obtainer of the signless concentration of mind,' dwells in company with monks, nuns, male lay followers, female lay followers, kings, royal ministers, sectarians, and disciples of sectarians. For him, dwelling in company, intimate, open, given to talk, lust assails his mind. He, with mind assailed by lust, having rejected the training, returns to the lower life."

Then the Venerable Citta Hatthisāriputta, at a later time, having rejected the training, returned to the lower life. Then the monks who were friends of Citta Hatthisāriputta approached the Venerable Mahākoṭṭhika; having approached, they said this to the Venerable Mahākoṭṭhika - "Did the Venerable Mahākoṭṭhika encompass with his mind the mind of Citta Hatthisāriputta and know - 'Citta Hatthisāriputta is an obtainer of these and these abiding attainments, and yet, having rejected the training, he will return to the lower life'; or did deities report this matter - 'Citta Hatthisāriputta, venerable sir, is an obtainer of these and these abiding attainments, and yet, having rejected the training, he will return to the lower life'?" "I have encompassed with my mind and known, friend - 'Citta Hatthisāriputta is an obtainer of these and these abiding attainments, and yet, having rejected the training, he will return to the lower life.' Deities also reported this matter to me - 'Citta Hatthisāriputta, venerable sir, is an obtainer of these and these abiding attainments, and yet, having rejected the training, he will return to the lower life.'"

Then the monks who were friends of Citta Hatthisāriputta 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 - "Citta

Hatthisāriputta, venerable sir, is an obtainer of these and these abiding attainments, and yet, having rejected the training, he has returned to the lower life." "Citta, monks, will not long remember renunciation."

Then Citta Hatthisāriputta soon shaved off his hair and beard, put on ochre robes, and went forth from home into homelessness. Then dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Citta Hatthisāriputta soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And the Venerable Citta Hatthisāriputta became one of the Worthy Ones. The sixth.

7. The Discourse on the Middle

61. Thus have I heard - On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Now at that time, when many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, this discussion arose - "This was said, friends, by the Blessed One in the Pārāyana, in Metteyya's Question -

"Whoever, having known both ends, with wisdom does not cling to the middle; Him I call a great man, he here has gone beyond the seamstress."

"What indeed, friends, is one end, what is the second end, what is the middle, what is the seamstress?" When this was said, a certain monk said this to the elder monks - "Contact, friends, is one end, the origin of contact is the second end, the cessation of contact is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks - "The past, friends, is one end, the future is the second end, the present is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks - "Pleasant feeling, friends, is one end, unpleasant feeling is the second end, neither-unpleasant-nor-pleasant feeling is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks -"Mentality, friends, is one end, materiality is the second end, consciousness is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks -"The six internal sense bases, friends, are one end, the six external sense bases are the second end, consciousness is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks -"Identity, friends, is one end, the origin of identity is the second end, the cessation of identity is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, friends, a monk directly knows what should be directly known, fully understands what should be fully understood; directly knowing what should be directly known, fully understanding what should be fully understood, he becomes one who makes an end of suffering in this very life."

When this was said, a certain monk said this to the elder monks -"It has been answered indeed, friends, by all of us each according to his own discernment. Come, friends, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One. As the Blessed One answers us, so we will remember it." "Yes, friends," the elder monks assented to that monk. Then the elder monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the elder monks reported to the Blessed One all the friendly conversation they had together. "Whose statement, venerable sir, was well spoken?" "All of yours, monks, was well spoken in a way, but listen to what was said by me with reference to this, in the Pārāyana, in Metteyya's Question -

"Whoever, having known both ends, with wisdom does not cling to the middle; Him I call a great man, he here has gone beyond the seamstress."

"Listen to that, pay close attention; I will speak." "Yes, venerable sir," the elder monks assented to the Blessed One. The Blessed One said this - "Contact, monks, is one end, the origin of contact is the second end, the cessation of contact is the middle, craving is the seamstress; for craving sews it for the production of this or that existence. To this extent, monks, a monk directly knows what is to be directly known, fully understands what is to be fully understood; directly knowing what is to be directly known, fully understanding what is to be fully understood, he becomes one who makes an end of suffering in this very life." The seventh.

8. The Discourse on Knowledge of a Person's Faculties

62. 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 Kosalans named Daṇḍakappaka. Then the Blessed One, having turned aside from the road, sat down on the prepared seat at the foot of a certain tree. And those monks entered Daṇḍakappaka to seek a public rest-house.

Then the Venerable Ānanda together with several monks approached the river Aciravatī to bathe his limbs. Having bathed his limbs in the river Aciravatī, having come out, he stood wearing a single robe, drying his limbs. Then a certain monk approached the Venerable Ānanda; having approached, he said this to the Venerable Ānanda - "Now what, friend Ānanda, having collected together with the whole mind, was Devadatta declared by the Blessed One - 'Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable,' or by some method of exposition?" "Thus indeed, friend, this has been declared by the Blessed One."

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 - "Here I, venerable sir, together with several monks approached the river Aciravatī to bathe my limbs. Having bathed my limbs in the river Aciravatī, having come out, I stood wearing a single robe, drying my limbs. Then, venerable sir, a certain monk approached me; having approached, he said this to me - 'Now what, friend Ānanda, having collected together with the whole mind, was Devadatta declared by the Blessed One - Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable, or by some method of exposition?' When this was said, I, venerable sir, said this to that monk - 'Thus indeed, friend, this has been declared by the Blessed One.'"

"That monk, Ānanda, must be new, recently gone forth, or else an elder who is foolish and inexperienced. How indeed could there be doubt about what was declared by me definitively! I do not, Ānanda, perceive any other single person who was thus declared by me, having collected together with the whole mind, as was Devadatta. As long as I, Ānanda, saw in Devadatta even as much bright quality as the pricking of a hair-tip; I did not then declare Devadatta - 'Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable.' But when I, Ānanda, did not see in Devadatta even as much bright quality as the pricking of a hair-tip; then I declared Devadatta - 'Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon, Devadatta is incurable.'"

"Just as, Ānanda, a pit of excrement, more than a man's height deep, full of excrement, filled to the brim. There a man might be submerged up to his head. Then some man might appear for him, wishing for his welfare, wishing for his benefit, wishing for his freedom from bondage, wishing to pull him out of that pit of excrement. He, going all around that pit of excrement, would not see even a hair-tip's worth of that man not smeared with excrement, where he might take hold of him and pull him out. Just so indeed, Ānanda, since I did not see in Devadatta even a hair-tip's worth of wholesome quality; then I declared Devadatta - 'Devadatta is bound for the realm of misery, Devadatta is bound for hell, Devadatta will remain there for an aeon,

Devadatta is incurable.' If you, Ānanda, were to hear, I will analyse the Truth-finder's knowledges of persons' faculties."

"This is the time, Blessed One; this is the time, Fortunate One, that the Blessed One would analyse the knowledges of persons' faculties. 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 -

"Here I, Ānanda, understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'This person's wholesome mental states have disappeared, unwholesome mental states have become manifest. But he has a wholesome root that is not cut off; from that, wholesome will arise from the wholesome for him. Thus this person will in the future be one not subject to decline.' Just as, Ānanda, seeds that are unbroken, not rotten, not damaged by wind and heat, with substance, well stored, are placed in a good field on well-prepared ground. Would you know, Ānanda, that these seeds would attain growth, increase, and expansion?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'This person's wholesome mental states have disappeared, unwholesome mental states have become manifest. But he has a wholesome root that is not cut off; from that, wholesome will arise from the wholesome for him. Thus this person will in the future be one not subject to decline.' In this way too, Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed the mind with the mind.

"But here I, Ānanda, understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'For this person unwholesome mental states have disappeared, wholesome mental states have become manifest. But there is in him an unwholesome root that is not cut off; from that, unwholesome will become manifest for him. Thus this person will be subject to decline in the future.' Just as, Ānanda, seeds that are unbroken, not rotten, not damaged by wind and heat, with substance, well stored, are placed on a broad rock. Would you know, Ānanda, that these seeds would not attain growth, increase, and expansion?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'For this person unwholesome mental states have disappeared, wholesome mental states have become manifest. But there is in him an unwholesome root that is not cut off; from that, unwholesome will become manifest for him. Thus this person will be subject to

decline in the future.' In this way too, Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed the mind with the mind.

"But here I, Ānanda, understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'There is not in this person even so much as a hair-tip's worth of bright mental state; this person is endowed with exclusively dark unwholesome mental states; upon the body's collapse at death, he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' Just as, Ānanda, seeds that are broken, rotten, damaged by wind and heat, are placed in a good field on well-prepared ground. Would you know, Ānanda, that these seeds would not attain growth, increase, and expansion?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'There is not in this person even so much as a hair-tip's worth of bright mental state; this person is endowed with exclusively dark unwholesome mental states; upon the body's collapse at death, he will be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' In this way too, Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed their minds with his mind."

When this was said, the Venerable Ānanda said this to the Blessed One - "Is it possible, venerable sir, to declare another three persons comparable to these three persons?" "It is possible, Ānanda" - the Blessed One said - "Here I, Ānanda, understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'This person's wholesome mental states have disappeared, unwholesome mental states have become manifest. But there is his wholesome root not cut off, and that too goes to complete uprooting. Thus this person will be subject to decline in the future.' Just as, Ānanda, embers that are burning, blazing, aglow, placed on a flat stone. Would you know, Ānanda, that these embers will not attain growth, increase, and expansion?" "Yes, venerable sir." "Or just as, Ānanda, in the evening when the sun is setting, would you know, Ānanda, that light will disappear and darkness will appear?" "Yes, venerable sir." "Or just as, Ānanda, towards midnight at the time of the meal, would you know, Ānanda, that light has disappeared and darkness has appeared?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'This person's wholesome mental states have disappeared, unwholesome mental states

have become manifest. But there is his wholesome root not cut off, and that too goes to complete uprooting. Thus this person will be subject to decline in the future.' In this way too, Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed the mind with the mind.

"But here I, Ānanda, understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'For this person unwholesome mental states have disappeared, wholesome mental states have become manifest. But there is his unwholesome root not cut off, and that too goes to complete uprooting. Thus this person will in the future be one not subject to decline.' Just as, Ānanda, embers that are burning, blazing, aglow, placed on a dry heap of grass or a dry heap of sticks. Would you know, Ānanda, that these embers will attain growth, increase, and expansion?" "Yes, venerable sir." "Or just as, Ānanda, towards the break of dawn when the sun is rising, would you know, Ānanda, that darkness will disappear and light will appear?" "Yes, venerable sir." "Or just as, Ānanda, towards midday at the time of the meal, would you know, Ānanda, that darkness has disappeared and light has appeared?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'For this person unwholesome mental states have disappeared, wholesome mental states have become manifest. But there is his unwholesome root not cut off, and that too goes to complete uprooting. Thus this person will in the future be one not subject to decline.' In this way too, Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed the mind with the mind.

"But here, Ānanda, I understand a certain person, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'There is not in this person even as much unwholesome mental state as might be pricked by the tip of a hair; this person is endowed with exclusively pure, blameless mental states; he will attain final Nibbāna in this very life.' Just as, Ānanda, embers that are cool and quenched are placed on a dry heap of grass or a dry heap of sticks. Would you know, Ānanda, that these embers will not attain growth, increase, and expansion?" "Yes, venerable sir." "Just so indeed, Ānanda, here I understand a certain person thus, having encompassed his mind with my mind - 'This person has both wholesome mental states and unwholesome mental states existing in him.' At a later time I understand him thus, having encompassed his mind with my mind - 'There is not in this person even as much unwholesome mental state as might be pricked by the tip of a hair; this person is endowed with exclusively pure, blameless mental states; he will attain final Nibbāna in this very life.' In this way too,

Ānanda, a person is known by the Truth-finder, having encompassed his mind with his mind. In this way too, Ānanda, the Truth-finder's knowledge of persons' faculties is known, having encompassed the mind with the mind. In this way too, Ānanda, the future arising of mental states is known by the Truth-finder, having encompassed the mind with the mind.

"Therein, Ānanda, as to those former three persons, of those three persons one is not subject to decline, one is subject to decline, one is bound for the realm of misery, doomed to hell. Therein, Ānanda, as to these latter three persons, of these three persons one is subject to decline, one is not subject to decline, one is subject to final Nibbāna." The eighth.

9. The Discourse on the Penetrative

63. "I will teach you, monks, a penetrative exposition of the Teaching. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is that penetrative exposition of the Teaching? Sensual pleasures, monks, should be known, the origin of sensual pleasures should be known, the distinction of sensual pleasures should be known, the result of sensual pleasures should be known, the cessation of sensual pleasures should be known, the practice leading to the cessation of sensual pleasures should be known.

"Feeling, monks, should be known, the origin of feelings should be known, the distinction of feelings should be known, the result of feelings should be known, the cessation of feeling should be known, the practice leading to the cessation of feeling should be known.

"Perception, monks, should be known, the origin of perceptions should be known, the distinction of perceptions should be known, the result of perceptions should be known, the cessation of perception should be known, the practice leading to the cessation of perception should be known.

"Mental corruptions, monks, should be known, the origin of mental corruptions should be known, the distinction of mental corruptions should be known, the result of mental corruptions should be known, the cessation of mental corruptions should be known, the practice leading to the cessation of mental corruptions should be known.

"Action, monks, should be known, the origin of actions should be known, the distinction of actions should be known, the result of actions should be known, the cessation of action should be known, the practice leading to the cessation of action should be known.

"Suffering, monks, should be known, the origin of suffering should be known, the distinction of suffering should be known, the result of suffering should be known, the cessation of suffering should be known, the practice leading to the cessation of suffering should be known.

"Sensual pleasures, monks, should be known, the origin of sensual pleasures should be known, the distinction of sensual pleasures should be known, the result of sensual pleasures should be known, the cessation of sensual pleasures should be known, the practice leading to the cessation of sensual pleasures should be known' - thus indeed

this was said. Dependent on what was this said? There are, monks, these five types of sensual pleasure - forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. And yet, monks, these are not sensual pleasures; they are called types of sensual pleasure in the Noble One's discipline -

"Lust for thoughts is a person's sensual pleasure,
Those various things in the world are not sensual pleasures;
Lust for thoughts is a person's sensual pleasure,
The various things remain just so in the world;
But here the wise remove desire for them."

"And what, monks, is the origin of sensual pleasures? Contact, monks, is the origin of sensual pleasures.

"And what, monks, is the distinction of sensual pleasures? Different, monks, is sensual pleasure regarding forms, different is sensual pleasure regarding sounds, different is sensual pleasure regarding odours, different is sensual pleasure regarding flavours, different is sensual pleasure regarding tangible objects. This is called, monks, the distinction of sensual pleasures.

"And what, monks, is the result of sensual pleasures? Whatever, monks, one desiring produces each respective individual existence, whether meritorious or demeritorious, this is called, monks, the result of sensual pleasures.

"And what, monks, is the cessation of sensual pleasures? The cessation of contact, monks, is the cessation of sensual pleasures. It is just this noble eightfold path that is the practice leading to the cessation of sensual pleasures, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"Since, monks, a noble disciple thus understands sensual pleasures, thus understands the origin of sensual pleasures, thus understands the distinction of sensual pleasures, thus understands the result of sensual pleasures, thus understands the cessation of sensual pleasures, thus understands the practice leading to the cessation of sensual pleasures, he understands this penetrative holy life as the cessation of sensual pleasures. Sensual pleasures, monks, should be known, etc. the practice leading to the cessation of sensual pleasures should be known - thus what was said, this was said dependent on that.

"Feeling, monks, should be known, etc. the practice leading to the cessation of feeling should be known - thus indeed this was said. Dependent on what was this said? There are these three feelings, monks - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.

"And what, monks, is the origin of feelings? Contact, monks, is the origin of feelings.

"And what, monks, is the distinction of feelings? There is, monks, carnal pleasant feeling, there is spiritual pleasant feeling, there is carnal unpleasant feeling, there is spiritual unpleasant feeling, there is carnal neither-unpleasant-nor-pleasant feeling,

there is spiritual neither-unpleasant-nor-pleasant feeling. This is called, monks, the distinction of feelings.

"And what, monks, is the result of feelings? Whatever, monks, one experiencing produces each respective individual existence, whether meritorious or demeritorious, this is called, monks, the result of feelings.

"And what, monks, is the cessation of feeling? The cessation of contact, monks, is the cessation of feeling. It is just this noble eightfold path that is the practice leading to the cessation of feeling, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands feeling, thus understands the origin of feelings, thus understands the distinction of feelings, thus understands the result of feelings, thus understands the cessation of feeling, thus understands the practice leading to the cessation of feeling. He understands this penetrative holy life as the cessation of feeling. Feeling, monks, should be known, etc. the practice leading to the cessation of feeling should be known - thus what was said, this was said dependent on that.

"Perception, monks, should be known, etc. the practice leading to the cessation of perception should be known" - thus indeed this was said. Dependent on what was this said? There are these six perceptions, monks - perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object, perception of mental phenomena.

"And what, monks, is the source and origination of perceptions? Contact, monks, is the source and origination of perceptions.

"And what, monks, is the distinction of perceptions? One perception, monks, is regarding visible forms, another perception is regarding sounds, another perception is regarding odours, another perception is regarding flavours, another perception is regarding tangible objects, another perception is regarding mental phenomena. This is called, monks, the distinction of perceptions.

"And what, monks, is the result of perceptions? I say, monks, that perception has conventional expression as its result. In whatever way one perceives it, in that way one expresses it, 'I was one having such perception.' This is called, monks, the result of perceptions.

"And what, monks, is the cessation of perception? The cessation of contact, monks, is the cessation of perception. It is just this noble eightfold path that is the practice leading to the cessation of perception, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands perception, thus understands the source and origination of perceptions, thus understands the distinction of perceptions, thus understands the result of perceptions, thus understands the cessation of perception, thus understands the practice leading to the cessation of perception, he understands this penetrative holy life as the cessation of perception. Perception, monks, should be known, etc. the practice leading to the cessation of perception should be known. Thus what was said, this was said dependent on that.

"Mental corruptions, monks, should be known, etc. the practice leading to the cessation of mental corruptions should be known" - thus indeed this was said. Dependent on what was this said? There are these three mental corruptions, monks - mental corruption of sensuality, mental corruption of existence, mental corruption of ignorance.

"And what, monks, is the source and origination of mental corruptions? Ignorance, monks, is the source and origination of mental corruptions.

"And what, monks, is the distinction of mental corruptions? There are, monks, mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the sphere of ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the world of gods. This is called, monks, the distinction of mental corruptions.

"And what, monks, is the result of mental corruptions? Whatever, monks, one gone to ignorance produces this or that individual existence, whether meritorious or demeritorious, this is called, monks, the result of mental corruptions.

"And what, monks, is the cessation of mental corruptions? The cessation of ignorance, monks, is the cessation of mental corruptions. It is just this noble eightfold path that is the practice leading to the cessation of mental corruptions, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands mental corruptions, thus understands the source and origin of mental corruptions, thus understands the distinction of mental corruptions, thus understands the result of mental corruptions, thus understands the cessation of mental corruptions, thus understands the practice leading to the cessation of mental corruptions, he understands this penetrative holy life as the cessation of mental corruptions. Mental corruptions, monks, should be known, etc. the practice leading to the cessation of mental corruptions should be known. Thus what was said, this was said dependent on that.

"Action, monks, should be known, etc. the practice leading to the cessation of action should be known - thus indeed this was said. Dependent on what was this said? Volition, monks, I call action. Having willed, one performs action - by body, by speech, by mind.

"And what, monks, is the source and origin of actions? Contact, monks, is the source and origin of actions.

"And what, monks, is the distinction of actions? There is, monks, action to be experienced in hell, there is action to be experienced in the animal realm, there is action to be experienced in the sphere of ghosts, there is action to be experienced in the human world, there is action to be experienced in the world of gods. This is called, monks, the distinction of actions.

"And what, monks, is the result of actions? I say, monks, the result of actions is threefold - in this very life, or upon rebirth, or in some other subsequent existence. This is called, monks, the result of actions.

"And what, monks, is the cessation of action? The cessation of contact, monks, is the cessation of action. It is just this noble eightfold path that is the practice leading to the cessation of action, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands action, thus understands the origin of actions, thus understands the distinction of actions, thus understands the result of actions, thus understands the cessation of action, thus understands the practice leading to the cessation of action, he understands this penetrative holy life as the cessation of action. Action, monks, should be known, etc. the practice leading to the cessation of action should be known - thus what was said, this was said dependent on that.

"Suffering, monks, should be known, the origin of suffering should be known, the distinction of suffering should be known, the result of suffering should be known, the cessation of suffering should be known, the practice leading to the cessation of suffering should be known. Thus indeed this was said. Dependent on what was this said? Birth is suffering, ageing is suffering, illness 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.

"And what, monks, is the origin of suffering? Craving, monks, is the origin of suffering.

"And what, monks, is the distinction of suffering? There is, monks, suffering that is exceeding, there is slight, there is slow to fade, there is quick to fade. This is called, monks, the distinction of suffering.

"And what, monks, is the result of suffering? Here, monks, a certain one, overcome by suffering, with mind consumed, grieves, is wearied, laments, beats his breast and wails, falls into confusion, or else overcome by suffering, with mind consumed, undertakes a search outside - 'Who knows a one-word or two-word spell for the cessation of this suffering?' I say, monks, suffering has confusion as its result or search as its result. This is called, monks, the result of suffering.

"And what, monks, is the cessation of suffering? The cessation of craving, monks, is the cessation of suffering. It is just this noble eightfold path that is the practice leading to the cessation of suffering, as follows - right view, etc. right concentration.

"Since, monks, a noble disciple thus understands suffering, thus understands the origin of suffering, thus understands the distinction of suffering, thus understands the result of suffering, thus understands the cessation of suffering, thus understands the practice leading to the cessation of suffering, he understands this penetrative holy life as the cessation of suffering. Suffering, monks, should be known, the origin of suffering should be known, the distinction of suffering should be known, the result of suffering should be known, the cessation of suffering should be known, the practice leading to the cessation of suffering should be known. Thus what was said, this was said dependent on that.

"This, monks, is the penetrative exposition of the Teaching." The ninth.

10. The Discourse on the Lion's Roar

64. "There are, monks, these six powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the six? Here, monks, the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That, monks, the Truth-finder understands as it really is the possible as possible and the impossible as impossible - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

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

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

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

"Furthermore, monks, the Truth-finder with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions. That, monks, the Truth-finder with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"Furthermore, monks, the Truth-finder, with the elimination of the mental corruptions, etc. having realised, having attained, dwells. That, monks, the Truth-finder, with the elimination of the mental corruptions, etc. having realised, having attained, dwells - this too, monks, is a power of the Truth-finder, based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. These, monks, are the six powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel.

"If therein, monks, others approach the Truth-finder with knowledge of the possible as possible and the impossible as impossible as it really is, and ask a question. In whatever way, monks, the Truth-finder's knowledge of the possible as possible and

the impossible as impossible as it really is has been known, in that way the Truth-finder, when asked a question with knowledge of the possible as possible and the impossible as impossible as it really is, answers them.

"If therein, monks, others approach the Truth-finder with knowledge of the result of undertakings of action past, future, and present, with reason and cause, as it really is, and ask a question. In whatever way, monks, the Truth-finder's knowledge of the result of undertakings of action past, future, and present, with reason and cause, as it really is, has been known, in that way the Truth-finder, when asked a question with knowledge of the result of undertakings of action past, future, and present, with reason and cause, as it really is, answers them.

"If therein, monks, others approach the Truth-finder with knowledge as it really is regarding the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments, and ask a question. In whatever way, monks, the Truth-finder's knowledge as it really is regarding the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments is known, in that way the Truth-finder, when asked a question with knowledge as it really is regarding the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments, answers them.

"If therein, monks, others approach the Truth-finder with knowledge as it really is regarding the recollection of past lives, and ask a question. In whatever way, monks, the Truth-finder's knowledge as it really is regarding the recollection of past lives is known, in that way the Truth-finder, when asked a question with knowledge as it really is regarding the recollection of past lives, answers them.

"If therein, monks, others approach the Truth-finder with knowledge as it really is regarding the death and rebirth of beings, and ask a question. In whatever way, monks, the Truth-finder's knowledge as it really is regarding the death and rebirth of beings is known, in that way the Truth-finder, when asked a question with knowledge as it really is regarding the death and rebirth of beings, answers them.

"If therein, monks, others approach the Truth-finder regarding the elimination of the mental corruptions, etc. with knowledge as it really is, and ask a question. In whatever way, monks, the Truth-finder's knowledge as it really is regarding the elimination of the mental corruptions, etc. knowledge as it really is is known, in that way the Truth-finder, regarding the elimination of the mental corruptions, etc. when asked a question with knowledge as it really is, answers them.

"Therein, monks, this knowledge as it really is of the possible as possible and the impossible as impossible, that too I say is for one who is concentrated, not for one who is unconcentrated. This knowledge as it really is of the result of undertakings of action past, future, and present, with reason and cause, that too I say is for one who is concentrated, not for one who is unconcentrated. This knowledge as it really is of the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments, that too I say is for one who is concentrated, not for one who is unconcentrated. This knowledge as it really is of the recollection of past lives, that too I say is for one who is concentrated, not for one

who is unconcentrated. This knowledge as it really is of the death and rebirth of beings, that too I say is for one who is concentrated, not for one who is unconcentrated. This regarding the elimination of the mental corruptions, etc. knowledge as it really is, that too I say is for one who is concentrated, not for one who is unconcentrated. Thus indeed, monks, concentration is the path, lack of concentration is the wrong path." The tenth.

The Great Chapter is the sixth.

Its summary:

Soṇa, Phagguṇa, and seeds, mental corruptions, wooden elephant, and;
In the middle, knowledge, penetrative, and lion's roar - these are ten.

7. The Chapter on Deities

1. The Discourse on the Fruition of Non-Returning

65. "Monks, without abandoning six qualities, one is incapable of realising the fruition of non-returning. Which six? Faithlessness, shamelessness, moral fearlessness, idleness, forgetfulness, and lacking wisdom - monks, without abandoning these six qualities, one is incapable of realising the fruition of non-returning.

"Monks, by abandoning six qualities, one is capable of realising the fruition of non-returning. Which six? Faithlessness, shamelessness, moral fearlessness, idleness, forgetfulness, and lacking wisdom - monks, by abandoning these six qualities, one is capable of realising the fruition of non-returning." The first.

2. The Discourse on Arahantship

66. "Monks, without abandoning six qualities, one is incapable of realising arahantship. Which six? Sloth, torpor, restlessness, remorse, faithlessness, negligence - monks, without abandoning these six qualities, one is incapable of realising arahantship.

"Monks, by abandoning six qualities, one is capable of realising arahantship. Which six? Sloth, torpor, restlessness, remorse, faithlessness, negligence - monks, by abandoning these six qualities, one is capable of realising arahantship." The second.

3. The Discourse on a Friend

67. "That indeed, monks, a monk who has evil friends, evil companions, evil associates, who is associating with, keeping company with, attending on evil friends, and following their example, 'will fulfil the fundamentals of conduct' - this is impossible. 'Without fulfilling the fundamentals of conduct, he will fulfil the trainee state' - this is impossible. 'Without fulfilling the trainee state, he will fulfil the moralities' - this is impossible. 'Without fulfilling the moralities, he will abandon sensual lust or lust for material form or lust for immaterial existence' - this is impossible.

"That indeed, monks, a monk who has good friends, good companions, good associates, who is associating with, keeping company with, attending on good friends,

and following their example, 'will fulfil the fundamentals of conduct' - this is possible. 'Having fulfilled the fundamentals of conduct, he will fulfil the trainee state' - this is possible. 'Having fulfilled the trainee state, he will fulfil the moralities' - this is possible. 'Having fulfilled the moralities, he will abandon sensual lust or lust for material form or lust for immaterial existence' - this is possible." The third.

4. The Discourse on Delighting in Society

68. "That indeed, monks, a monk who delights in company, who is devoted to company, who is given to delight in company, who delights in a group, who is devoted to a group, who is given to delight in a group, will find pleasure alone in solitude - this is impossible. 'Not finding pleasure alone in solitude, he will grasp the sign of the mind' - this is impossible. 'Not grasping the sign of the mind, he will fulfil right view' - this is impossible. 'Without fulfilling right view, he will fulfil right concentration' - this is impossible. 'Without fulfilling right concentration, he will abandon the mental fetters' - this is impossible. 'Without abandoning the mental fetters, he will realise Nibbāna' - this is impossible.

"That indeed, monks, a monk who does not delight in company, who is not devoted to company, who is not given to delight in company, who does not delight in a group, who is not devoted to a group, who is not given to delight in a group, will find pleasure alone in solitude - this is possible. 'Finding pleasure alone in solitude, he will grasp the sign of the mind' - this is possible. 'Grasping the sign of the mind, he will fulfil right view' - this is possible. 'Having fulfilled right view, he will fulfil right concentration' - this is possible. 'Having fulfilled right concentration, he will abandon the mental fetters' - this is possible. 'Having abandoned the mental fetters, he will realise Nibbāna' - this is possible." The fourth.

5. The Discourse on Deities

69. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity said this to the Blessed One - "There are these six things, venerable sir, that lead to the non-decline of a monk. Which six? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, being easy to admonish, good friendship - these, venerable sir, are the six things that lead to the non-decline of a monk." This that deity said. The Teacher was approving. Then that deity, thinking "The Teacher approves of me," having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, that deity said this to me - 'There are these six things, venerable sir, that lead to the non-decline of a monk. Which six? Respect for the Teacher, respect for the Teaching, respect for the Community, respect for the training, being easy to admonish, good friendship - these, venerable sir, are the six things that lead to the non-decline of a monk.' This, monks, that deity said. Having said this, having paid

respect to me, having circumambulated me keeping me on his right, he disappeared right there."

When this was said, the Venerable Sāriputta, having paid respect to the Blessed One, said this - "I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus. Here, venerable sir, a monk himself is respectful towards the Teacher and speaks in praise of respect for the Teacher. And those other monks who are not respectful towards the Teacher, he encourages them to respect for the Teacher. And those other monks who are respectful towards the Teacher, he speaks their praise - factual, true, at the right time. He himself is respectful towards the Teaching, etc. is respectful towards the Community, is respectful towards the training, is easy to admonish, has good friends and speaks in praise of good friendship. And those other monks who do not have good friends, he encourages them to good friendship. And those other monks who have good friends, he speaks their praise - factual, true, at the right time. I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus."

"Good, good, Sāriputta! Good indeed, Sāriputta, you understand in detail the meaning of what was spoken by me in brief. Here, Sāriputta, a monk himself has respect for the Teacher and speaks in praise of respect for the Teacher. And those other monks who are not respectful towards the Teacher, he encourages them to respect for the Teacher. And those other monks who are respectful towards the Teacher, he speaks their praise - factual, true, at the right time. He himself is respectful towards the Teaching, etc. is respectful towards the Community, is respectful towards the training, is easy to admonish, has good friends and speaks in praise of good friendship. And those other monks who do not have good friends, he encourages them to good friendship. And those other monks who have good friends, he speaks their praise - factual, true, at the right time. This, Sāriputta, is how the meaning of what was spoken by me in brief should be understood in detail." The fifth.

6. The Discourse on Concentration

70. "That indeed, monks, a monk with concentration that is not peaceful, not sublime, not obtained through cessation, not attained through unification of mind, will experience the various kinds of supernormal power - having been one, he will become many; having been many, he will become one, etc. he will exercise mastery with his body even as far as the Brahma world" - this is impossible. "With the divine ear element, purified and surpassing the human, he will hear both sounds - divine and human, whether far or near" - this is impossible. "He will understand the minds of other beings, of other persons, having encompassed them with his own mind - he will understand a mind with lust as 'a mind with lust', etc. he will understand a liberated mind as 'a liberated mind'" - this is impossible. "He will recollect manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he will recollect manifold past lives" - this is impossible. "With the divine eye, which is pure and surpasses the human, he will see beings, etc. he will understand beings according to their actions" - this is impossible. "With the elimination of the mental corruptions, etc. having realised, having attained, he will dwell" - this is impossible.

"That indeed, monks, a monk with concentration that is peaceful, sublime, obtained through cessation, attained through unification of mind, will experience the various kinds of supernormal power, etc. he will exercise mastery with his body even as far as the Brahma world" - this is possible. "With the divine ear element, purified and surpassing the human, he will hear both sounds - divine and human, whether far or near" - this is possible. "He will understand the minds of other beings, of other persons, having encompassed them with his own mind - he will understand a mind with lust as 'a mind with lust', etc. he will understand a liberated mind as 'a liberated mind'" - this is possible. "He will recollect manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms he will recollect manifold past lives" - this is possible. "With the divine eye, which is pure and surpasses the human, he will see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he will understand beings according to their actions" - this is possible. "With the elimination of the mental corruptions, the liberation of mind that is without mental corruptions, etc. having realised, having attained, he will dwell" - this is possible. The sixth.

7. The Discourse on Being Capable of Realising

71. "Monks, a monk possessed of six qualities is unable to attain the ability to witness in each and every case, when there is a basis for mindfulness. With which six? Here, monks, a monk does not understand as it really is: 'These are qualities conducive to relinquishment', does not understand as it really is: 'These are qualities connected with duration', does not understand as it really is: 'These are qualities leading to distinction', does not understand as it really is: 'These are qualities partaking of penetration', and he is one who acts inattentively and one who does what is not suitable. Monks, a monk possessed of these six qualities is unable to attain the ability to witness in each and every case, when there is a basis for mindfulness.

"Monks, a monk possessed of six qualities is able to attain the ability to witness in each and every case, when there is a basis for mindfulness. With which six? Here, monks, a monk understands as it really is: 'These are qualities conducive to relinquishment', understands as it really is: 'These are qualities connected with duration', understands as it really is: 'These are qualities leading to distinction', understands as it really is: 'These are qualities partaking of penetration', and he is one who acts carefully and one who does what is suitable. Monks, a monk possessed of these six qualities is able to attain the ability to witness in each and every case, when there is a basis for mindfulness." The seventh.

8. The Discourse on the Powers

72. "Monks, a monk possessed of six qualities is unable to attain power in concentration. With which six? Here, monks, a monk is not skilled in attainment of concentration, is not skilled in duration of concentration, is not skilled in emergence from concentration, and he is one who acts inattentively, one who acts without perseverance, and one who does what is not suitable. Monks, a monk possessed of these six qualities is unable to attain power in concentration.

"Monks, a monk possessed of six qualities is able to attain power in concentration. With which six? Here, monks, a monk is skilled in attainment of concentration, skilled

in duration of concentration, skilled in emergence from concentration, and he is one who acts carefully, one who acts with perseverance, and one who does what is suitable. Monks, a monk possessed of these six qualities is able to attain power in concentration." The eighth.

9. The First Discourse on That Meditative Absorption

73. "Monks, without abandoning six qualities, one is incapable of entering and dwelling in the first meditative absorption. Which six? Sensual desire, anger, sloth and torpor, restlessness and remorse, sceptical doubt. And the danger in sensual pleasures is not well seen by him as it really is with right wisdom. Monks, without abandoning these six qualities, one is incapable of entering and dwelling in the first meditative absorption.

"Monks, by abandoning six qualities, one is capable of entering and dwelling in the first meditative absorption. Which six? Sensual desire, anger, sloth and torpor, restlessness and remorse, sceptical doubt, and the danger in sensual pleasures is not well seen by him as it really is with right wisdom. Monks, by abandoning these six qualities, one is capable of entering and dwelling in the first meditative absorption." The ninth.

10. The Second Discourse on That Meditative Absorption

74. "Monks, without abandoning six qualities, one is incapable of entering and dwelling in the first meditative absorption. Which six? Sensual thought, thought of anger, thought of violence, perception of sensuality, perception of anger, perception of violence - monks, without abandoning these six qualities, one is incapable of entering and dwelling in the first meditative absorption.

"Monks, by abandoning six qualities, one is capable of entering and dwelling in the first meditative absorption. Which six? Sensual thought, thought of anger, thought of violence, perception of sensuality, perception of anger, perception of violence - monks, by abandoning these six qualities, one is capable of entering and dwelling in the first meditative absorption." The tenth.

The Deities Chapter is the seventh.

Its summary:

Non-returner, Worthy One, Friends, Fond of Society, Park, Deity;
Concentration, Witness, Capable, Power, Related to Meditative Absorption, the other two.

8. The Chapter on Arahantship

1. The Discourse on Suffering

75. "Monks, a monk possessed of six qualities 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. With which six? With sensual thought, with thought of anger, with thought of violence, with perception of sensuality, with

perception of anger, with perception of violence - Monks, a monk possessed of these six qualities 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.

"Monks, a monk possessed of six qualities dwells happily in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm is to be expected. With which six? With thought of renunciation, with thought of non-anger, with thought of non-violence, with perception of renunciation, with perception of non-anger, with perception of non-violence - Monks, a monk possessed of these six qualities dwells happily in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm is to be expected." The first.

2. The Discourse on Arahantship

76. "Monks, without abandoning six qualities, one is incapable of realising arahantship. Which six? Conceit, inferiority complex, arrogance, overestimation, obstinacy, self-deprecation. Monks, without abandoning these six qualities, one is incapable of realising arahantship.

"Monks, by abandoning six qualities, one is capable of realising arahantship. Which six? Conceit, inferiority complex, arrogance, overestimation, obstinacy, self-deprecation. Monks, by abandoning these six qualities, one is capable of realising arahantship." The second.

3. The Discourse on Super-human Achievement

77. "Monks, without abandoning six qualities, one is incapable of realising a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. Which six? Forgetfulness, lack of full awareness, not guarding the doors of the sense faculties, immoderation in eating, scheming, and talking. Monks, without abandoning these six qualities, one is incapable of realising a super-human achievement, a distinction of knowledge and vision worthy of the noble ones.

"Monks, by abandoning six qualities, one is capable of realising a super-human achievement, a distinction of knowledge and vision worthy of the noble ones. Which six? Forgetfulness, lack of full awareness, not guarding the doors of the sense faculties, immoderation in eating, scheming, and talking. Monks, by abandoning these six qualities, one is capable of realising a super-human achievement, a distinction of knowledge and vision worthy of the noble ones." The third.

4. The Discourse on Happiness and Joy

78. "Monks, a monk endowed with six qualities dwells in this very life with abundant happiness and joy, and has laid the groundwork for the elimination of the mental corruptions. With which six? Here, monks, a monk delights in the Teaching, delights in meditation, delights in abandoning, delights in solitude, delights in non-affliction, and delights in the absence of obsession. Monks, a monk endowed with these six qualities dwells in this very life with abundant happiness and joy, and has laid the groundwork for the elimination of the mental corruptions." The fourth.

5. The Discourse on Achievement

79. "Monks, a monk possessed of six qualities is unable to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained. With which six? Here, monks, a monk is not skilled in what leads to profit, is not skilled in what leads to loss, is not skilled in means, does not generate desire for the achievement of wholesome mental states not yet attained, does not protect wholesome mental states already attained, and does not accomplish perseverance. Monks, a monk possessed of these six qualities is unable to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained.

"Monks, a monk possessed of six qualities is able to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained. With which six? Here, monks, a monk is skilled in what leads to profit, is skilled in what leads to loss, is skilled in means, generates desire for the achievement of wholesome mental states not yet attained, protects wholesome mental states already attained, and accomplishes perseverance. Monks, a monk possessed of these six qualities is able to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained." The fifth.

6. The Discourse on Greatness

80. "Monks, a monk endowed with six qualities soon achieves greatness and expansiveness in [wholesome] qualities. With which six? Here, monks, a monk is abundant in light, abundant in exertion, abundant in inspiration, abundant in non-contentment, not shirking the responsibility regarding wholesome mental states, and he strives further. Monks, a monk endowed with these six qualities soon achieves greatness and expansiveness in [wholesome] qualities." The sixth.

7. The First Discourse on Hell

81. "Monks, one possessed of six qualities is deposited in hell as if carried there. With which six? He is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, has evil desires, and has wrong view. Monks, one possessed of these six qualities is deposited in hell as if carried there.

"Monks, one possessed of six qualities is deposited in heaven as if carried there. With which six? He abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, has few wishes, and has right view. Monks, one possessed of these six qualities is deposited in heaven as if carried there." The seventh.

8. The Second Discourse on Hell

82. "Monks, one possessed of six qualities is deposited in hell as if carried there. With which six? He is one who kills living beings, takes what is not given, engages in sexual misconduct, is a liar, and is greedy and impudent. Monks, one possessed of these six qualities is deposited in hell as if carried there.

"Monks, one possessed of six qualities is deposited in heaven as if carried there. With which six? He abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, and is not greedy and

not impudent. Monks, one possessed of these six qualities is deposited in heaven as if carried there." The eighth.

9. The Discourse on the Highest Qualities

83. "Monks, a monk possessed of six qualities is unable to realise the highest teaching, arahantship. With which six? Here, monks, a monk is faithless, is shameless, has no moral fear, is lazy, is unwise, and has longing for the body and for life. Monks, a monk possessed of these six qualities is unable to realise the highest teaching, arahantship.

"Monks, a monk possessed of six qualities is able to realise the highest teaching, arahantship. With which six? Here, monks, a monk has faith, has shame, has moral fear, is putting forth strenuous energy, is wise, and is without longing for the body and for life. Monks, a monk possessed of these six qualities is able to realise the highest teaching, arahantship." The ninth.

10. The Discourse on Night and Day

84. "Monks, for a monk possessed of six qualities, whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. With which six? Here, monks, a monk is greedy, with vexation, discontented with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, is faithless, is immoral, is lazy, is unmindful, is unwise. Monks, for a monk possessed of these six qualities, whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"Monks, for a monk possessed of six qualities, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline. With which six? Here, monks, a monk is not greedy, without vexation, content with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, has faith, is moral, is putting forth strenuous energy, is mindful, is wise. Monks, for a monk possessed of these six qualities, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline." The tenth.

The Arahantship Chapter is the eighth.

Its summary:

Suffering, arahantship and further, happiness and with achievement;
Greatness, the dyad, in hell, and the foremost quality and night.

9. The Chapter on Coolness

1. The Discourse on Coolness

85. "Monks, a monk possessed of six qualities is unable to realise the unsurpassed coolness. With which six? Here, monks, a monk at the time when the mind should be restrained, at that time does not restrain the mind; at the time when the mind should be exerted, at that time does not exert the mind; at the time when the mind should be gladdened, at that time does not gladden the mind; at the time when the mind

should be looked upon with equanimity, at that time does not look upon the mind with equanimity; and he is of inferior disposition and takes delight in identity. Monks, a monk possessed of these six qualities is unable to realise the unsurpassed coolness.

"Monks, a monk possessed of six qualities is able to realise the unsurpassed coolness. With which six? Here, monks, a monk at the time when the mind should be restrained, at that time restrains the mind; at the time when the mind should be exerted, at that time exerts the mind; at the time when the mind should be gladdened, at that time gladdens the mind; at the time when the mind should be looked upon with equanimity, at that time looks upon the mind with equanimity; and he is of sublime disposition and delights in Nibbāna. Monks, a monk possessed of these six qualities is able to realise the unsurpassed coolness." The first.

2. The Discourse on Obstruction

86. "Monks, one possessed of six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. With which six? He is possessed of obstruction by kamma, he is possessed of obstruction by mental defilements, he is possessed of obstruction by kamma results, and he is faithless, and without desire, and unwise. Monks, one possessed of these six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. With which six? He is not possessed of obstruction by kamma, he is not possessed of obstruction by mental defilements, he is not possessed of obstruction by kamma results, and he has faith, and has desire, and is wise. Monks, one possessed of these six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The second.

3. The Discourse on Being Deprived

87. "Monks, one possessed of six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. With which six? A mother has been deprived of life, a father has been deprived of life, a Worthy One has been deprived of life, blood has been drawn from a Truth-finder with a malicious mind, the monastic community has been split, he is unwise, dull, an idiot. Monks, one possessed of these six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. With which six? A mother has not been deprived of life, a father has not been deprived of life, a Worthy One has not been deprived of life, blood has not been drawn from a Truth-finder with a malicious mind, the monastic community has not been split, he is wise, not dull, not an idiot. Monks, one possessed of these six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The third.

4. The Discourse on Listening

88. "Monks, one possessed of six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states. With which six? When the Teaching and discipline proclaimed by the Truth-finder is being taught, he does not listen, does not lend an ear, does not set his mind on understanding, grasps the meaning wrongly, discards the meaning, and possesses a conviction that is not in conformity [with the teaching]. Monks, one possessed of these six qualities, even while hearing the Good Teaching, is incapable of entering upon the fixed course, the right path, in wholesome mental states.

"Monks, one possessed of six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states. With which six? When the Teaching and discipline proclaimed by the Truth-finder is being taught, he listens, lends an ear, sets his mind on understanding, grasps benefit, neglects harm, and is possessed of acceptance in conformity with the teaching. Monks, one possessed of these six qualities, while hearing the Good Teaching, is capable of entering upon the fixed course, the right path, in wholesome mental states." The fourth.

5. The Discourse on Not Abandoning

89. "Monks, without abandoning six qualities, one is incapable of realising accomplishment in right view. Which six? Identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery. Monks, without abandoning these six qualities, one is incapable of realising accomplishment in right view.

"Monks, by abandoning six qualities, one is capable of realising accomplishment in right view. Which six? Identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery. Monks, by abandoning these six qualities, one is capable of realising accomplishment in right view." The fifth.

6. The Discourse on the Abandoned

90. "Monks, these six qualities have been abandoned by a person accomplished in right view. Which six? Identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery. These, monks, are the six qualities that have been abandoned by a person accomplished in right view." The sixth.

7. The Discourse on the Unable

91. "Monks, a person accomplished in right view is incapable of producing six qualities. Which six? Identity view, sceptical doubt, adherence to moral rules and austerities, lust leading to the realms of misery, hate leading to the realms of misery, delusion leading to the realms of misery. These, monks, are the six qualities a person accomplished in right view is incapable of producing." The seventh.

8. The First Discourse on Impossibilities

92. "There are, monks, these six impossibilities. What are the six? A person accomplished in right view is incapable of dwelling disrespectful towards the Teacher, not deferential; a person accomplished in right view is incapable of dwelling disrespectful towards the Teaching, not deferential; a person accomplished in right view is incapable of dwelling disrespectful towards the Community, not deferential; a person accomplished in right view is incapable of dwelling disrespectful towards the training, not deferential; a person accomplished in right view is incapable of returning to a matter not to be returned to; a person accomplished in right view is incapable of producing an eighth existence. These, monks, are the six impossibilities." The eighth.

9. The Second Discourse on Impossibilities

93. "There are, monks, these six impossibilities. What are the six? A person accomplished in right view is incapable of approaching any activity as permanent; a person accomplished in right view is incapable of approaching any activity as happiness; a person accomplished in right view is incapable of approaching any phenomenon as self; a person accomplished in right view is incapable of doing a heinous action with immediate bad destination; a person accomplished in right view is incapable of returning to purity through superstitious blessing; a person accomplished in right view is incapable of seeking one worthy of offerings outside of here. These, monks, are the six impossibilities." The ninth.

10. The Third Discourse on Impossibility

94. "There are, monks, these six impossibilities. What are the six? A person accomplished in right view is incapable of depriving his mother of life, a person accomplished in right view is incapable of depriving his father of life, a person accomplished in right view is incapable of depriving a Worthy One of life, a person accomplished in right view is incapable of drawing blood from a Truth-finder with a malicious mind, a person accomplished in right view is incapable of breaking the monastic community, a person accomplished in right view is incapable of pointing to another teacher. These, monks, are the six impossibilities." The tenth.

11. The Fourth Discourse on Impossibility

95. "There are, monks, these six impossibilities. What are the six? A person accomplished in right view is incapable of returning to the view that pleasure and pain are self-made; a person accomplished in right view is incapable of returning to the view that pleasure and pain are made by another; a person accomplished in right view is incapable of returning to the view that pleasure and pain are both self-made and made by another; a person accomplished in right view is incapable of returning to the view that pleasure and pain are neither self-made nor fortuitously arisen; a person accomplished in right view is incapable of returning to the view that pleasure and pain are not made by another but fortuitously arisen; a person accomplished in right view is incapable of returning to the view that pleasure and pain are neither self-made nor made by another but fortuitously arisen. What is the reason for this? For, monks, by a person accomplished in right view, the cause has been well seen and phenomena arisen from a cause. These, monks, are the six impossibilities." The eleventh.

The Coolness Chapter is the ninth.

Its summary:

Coolness, obstruction, deprived of life, listens;
Without abandoning, abandoned, incapable, those states, and four also.

10. The Chapter on Benefits

1. The Discourse on Manifestation

96. "The manifestation of six things, monks, is rare in the world. Which six? The manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One is rare in the world; a person who expounds the Teaching and discipline proclaimed by the Truth-finder is rare in the world; rebirth in a noble plane is rare in the world; non-deficiency of the faculties is rare in the world; non-stupidity and non-dumbness is rare in the world; desire for wholesome mental states is rare in the world. The manifestation of these six things, monks, is rare in the world." The first.

2. The Discourse on Benefits

97. "Monks, there are these six benefits of the realisation of the fruition of stream-entry. Which six? One is fixed in the Good Teaching, one is not subject to decline, suffering is limited, one is endowed with knowledge not shared with ordinary people, and the cause has been well seen by him, and phenomena arisen from a cause. These, monks, are the six benefits of the realisation of the fruition of stream-entry." The second.

3. The Discourse on Impermanence

98. "That indeed, monks, a monk regarding any activity as permanent will be possessed of acceptance in conformity with the teaching" - this is impossible. "Not being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path" - this is impossible. "Not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship" - this is impossible.

"That indeed, monks, a monk regarding all activities as impermanent will be possessed of acceptance in conformity with the teaching" - this is possible. "Being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path" - this is possible. "Entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship" - this is possible. The third.

4. The Discourse on Suffering

99. "That indeed, monks, a monk regarding any activity as happiness, etc. regarding all activities as suffering, etc. this is possible." The fourth.

5. The Discourse on Non-self

100. "That indeed, monks, a monk regarding any phenomenon as self, etc. regarding all phenomena as non-self, etc. this is possible." The fifth.

6. The Discourse on Nibbāna

101. "That indeed, monks, a monk regarding Nibbāna as suffering will be possessed of acceptance in conformity with the teaching" - this is impossible. "Not being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path" - this is impossible. "Not entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship" - this is impossible.

"That indeed, monks, a monk regarding Nibbāna as happiness will be possessed of acceptance in conformity with the teaching" - this is possible. "Being possessed of acceptance in conformity with the teaching, he will enter the fixed course of the right path" - this is possible. "Entering the fixed course of the right path, he will realise the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or arahantship" - this is possible. The sixth.

7. The Discourse on the Unsettled

102. "Monks, considering six benefits, it is fitting for a monk, having made no limit with respect to all activities, to establish the perception of impermanence. Which six? 'All activities will appear to me as unsettled, my mind will not delight in the entire world, my mind will emerge from the entire world, my mental state will be inclined towards Nibbāna, my mental fetters will go to abandoning, and I will be endowed with the supreme asceticism.' These, monks, are the six benefits, considering which it is fitting for a monk, having made no limit with respect to all activities, to establish the perception of impermanence." The seventh.

8. The Discourse on the Drawn Sword

103. "Monks, considering six benefits, it is fitting for a monk, having made no limit with respect to all activities, to establish the perception of suffering. Which six? 'The perception of disenchantment with all activities will be present for me, just as towards a murderer with drawn sword. My mind will emerge from the entire world, I will be one who sees peace in Nibbāna, my underlying tendencies will go to uprooting, I will be one who does what should be done, and the Teacher will have been attended upon by me with friendliness.' These, monks, are the six benefits, considering which it is fitting for a monk, having made no limit with respect to all activities, to establish the perception of suffering." The eighth.

9. The Discourse on Non-identification

104. "Monks, considering six benefits, it is fitting for a monk, having made no limit with respect to all phenomena, to establish the perception of non-self. Which six? 'I will identify with nothing in the entire world, and my I-making will cease, and my mine-making will cease, and I will be endowed with knowledge not shared with others, and the cause will be well seen by me, and phenomena arisen from a cause.' These, monks, are the six benefits, considering which it is fitting for a monk, having made no limit with respect to all phenomena, to establish the perception of non-self." The ninth.

10. The Discourse on Existence

105. "Monks, these three existences are to be abandoned, one should train in the three trainings. Which three existences are to be abandoned? Sensual existence, fine-material existence, immaterial existence - these three existences are to be abandoned. In which three trainings should one train? In the training in higher morality, in the training in higher consciousness, in the training in higher wisdom - in these three trainings one should train. When, monks, for a monk these three existences have been abandoned, and he has completed the training in these three trainings - this is called, monks, a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering." The tenth.

11. The Discourse on Craving

106. "These three cravings, monks, are to be abandoned, and three conceits. Which three cravings are to be abandoned? Sensual craving, craving for existence, craving for non-existence - these three cravings are to be abandoned. Which three conceits are to be abandoned? Conceit, inferiority complex, arrogance - these three conceits are to be abandoned. When, monks, for a monk these three cravings have been abandoned, and these three conceits; this is called, monks, a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering." The eleventh.

The Benefits Chapter is the tenth.

Its summary:

Manifestation, benefit, as impermanent, suffering, non-self;
Nibbāna, not covered, suspended, identifies with nothing;
Existences, with craving one - these are ten.

The Second Fifty is complete.

11. The Chapter on Triads

1. The Discourse on Lust

107. "Monks, there are these three mental states. Which three? Lust, hate, delusion. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of lust, foulness is to be developed; for the abandoning of hate, friendliness is to be developed; for the abandoning of delusion, wisdom is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The first.

2. The Discourse on Misconduct

108. "Monks, there are these three mental states. Which three? Bodily misconduct, verbal misconduct, mental misconduct. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of bodily misconduct, bodily good conduct is to be developed; for the abandoning of verbal misconduct, good verbal

conduct is to be developed; for the abandoning of mental misconduct, good mental conduct is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The second.

3. The Discourse on Applied Thought

109. "Monks, there are these three mental states. Which three? Sensual thought, thought of anger, thought of violence. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of sensual thought, thought of renunciation is to be developed; for the abandoning of thought of anger, thought of non-anger is to be developed; for the abandoning of thought of violence, thought of non-violence is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The third.

4. The Discourse on Perception

110. "Monks, there are these three mental states. Which three? Perception of sensuality, perception of anger, perception of violence. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of perception of sensuality, perception of renunciation is to be developed; for the abandoning of perception of anger, perception of non-anger is to be developed; for the abandoning of perception of violence, perception of non-violence is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The fourth.

5. The Discourse on Elements

111. "Monks, there are these three mental states. Which three? Sensual element, the element of anger, violence element. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of the sensual element, the renunciation element is to be developed; for the abandoning of the element of anger, the non-anger element is to be developed; for the abandoning of the violence element, the non-violence element is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The fifth.

6. The Discourse on Gratification

112. "Monks, there are these three mental states. Which three? View of gratification, view of self, wrong view. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of view of gratification, perception of impermanence is to be developed; for the abandoning of view of self, perception of non-self is to be developed; for the abandoning of wrong view, right view is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The sixth.

7. The Discourse on Discontent

113. "Monks, there are these three mental states. Which three? Discontent, violence, unrighteous conduct. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of discontent, altruistic joy is to be developed; for the abandoning of violence, non-violence is to be developed; for the abandoning of unrighteous conduct, observance of righteousness is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The seventh.

8. The Discourse on Contentment

114. "Monks, there are these three mental states. Which three? Discontent, lack of full awareness, great desire. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of discontent, contentment is to be developed; for the abandoning of lack of full awareness, full awareness is to be developed; for the abandoning of great desire, fewness of wishes is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The eighth.

9. The Discourse on Being Difficult to Admonish

115. "Monks, there are these three mental states. Which three? Being difficult to admonish, evil friendship, distraction of the mind. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of being difficult to admonish, being easy to admonish is to be developed; for the abandoning of evil friendship, good friendship is to be developed; for the abandoning of distraction of the mind, mindfulness of breathing is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The ninth.

10. The Discourse on Restlessness

116. "Monks, there are these three mental states. Which three? Restlessness, non-restraint, negligence. These, monks, are the three mental states. For the abandoning of these three mental states, monks, three mental states are to be developed. Which three? For the abandoning of restlessness, serenity is to be developed; for the abandoning of non-restraint, restraint is to be developed; for the abandoning of negligence, diligence is to be developed. For the abandoning of these three mental states, monks, these three mental states are to be developed." The tenth.

The Triads Chapter is the eleventh.

Its summary:

Lust, misconduct, applied thought, perception, element, it is said;
Gratification, discontent, contentment, and two with restlessness, thus the chapter.

12. The Chapter on Asceticism

1. The Discourse on Observing the Body

117. "Monks, without abandoning six qualities, one is unable to dwell observing the body in the body. Which six? Delight in work, delight in talk, delight in sleep, delight in company, not guarding the doors of the sense faculties, immoderation in eating. Monks, without abandoning these six qualities, one is unable to dwell observing the body in the body.

"Monks, by abandoning six qualities, one is able to dwell observing the body in the body. Which six? Delight in work, delight in talk, delight in sleep, delight in company, not guarding the doors of the sense faculties, immoderation in eating - monks, by abandoning these six qualities, one is capable of dwelling as one who observes the body in the body." The first.

2. The Discourse on Observing Mind-objects

118. "Monks, without abandoning six qualities, one is incapable of dwelling internally in the body, etc. externally in the body, etc. internally and externally in the body, etc. internally in feelings, etc. externally in feelings, etc. internally and externally in feelings, etc. internally in mind, etc. externally in mind, etc. internally and externally in mind, etc. internally in mental phenomena, etc. externally in mental phenomena, etc. dwelling observing mental phenomena internally and externally in mental phenomena. Which six? Delight in work, delight in talk, delight in sleep, delight in company, not guarding the doors of the sense faculties, immoderation in eating. Monks, by abandoning these six qualities, one is capable of dwelling as one who observes mental phenomena internally and externally in mental phenomena." The second.

3. The Discourse on Tapussa

119. "Monks, the householder Tapussa, possessed of six qualities, has reached a conclusion regarding the Truth-finder, is one who sees the Deathless, and having realised the Deathless, he lives. With which six? With unwavering confidence in the Buddha, with unwavering confidence in the Teaching, with unwavering confidence in the Community, with noble morality, with noble knowledge, with noble liberation. Monks, the householder Tapussa, possessed of these six qualities, has reached a conclusion regarding the Truth-finder, is one who sees the Deathless, and having realised the Deathless, he lives." The third.

4-23. The Discourses Beginning with Bhallika

120-139. "Monks, the householder Bhallika, possessed of six qualities, etc. the householder Sudatta Anāthapiṇḍika... the householder Citta of Macchikāsaṇḍa... Hatthaka of Āḷavī... Mahānāma the Sakyan... the householder Ugga of Vesālī... the householder Uggata... Sūrambaṭṭha... Jīvaka Komārabhacca... the householder Nakulapitā... the householder Tavakaṇṇika... the householder Pūraṇa... the householder Isidatta... the householder Sandhāna... the householder Vicaya... the householder Vijayamāhika... the householder Meṇḍaka... the lay follower Vāseṭṭha... the lay follower Ariṭṭha... the lay follower Sāragga has reached a conclusion regarding the Truth-finder, is one who sees the Deathless, and having realised the Deathless, he lives. With which six? With unwavering confidence in the Buddha, with unwavering confidence in the Teaching, with unwavering confidence in the Community, with noble

morality, with noble knowledge, with noble liberation. Monks, the lay follower Sāragga, possessed of these six qualities, has reached a conclusion regarding the Truth-finder, is one who sees the Deathless, and having realised the Deathless, he lives." Twenty-third.

The Chapter on Asceticism is the twelfth.

13. Consecutive Repetitions on Lust

140. "Monks, for the direct knowledge of lust, six qualities are to be developed. Which six? The unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection. Monks, for the direct knowledge of lust, these six qualities are to be developed."

141. "Monks, for the direct knowledge of lust, six qualities are to be developed. Which six? Recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities. Monks, for the direct knowledge of lust, these six qualities are to be developed."

142. "Monks, for the direct knowledge of lust, six qualities are to be developed. Which six? Perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion, perception of cessation. Monks, for the direct knowledge of lust, these six qualities are to be developed."

143-169. "Monks, for the full understanding of lust, etc. for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment, six qualities are to be developed."

170-649. "Of hate... etc. of delusion... of wrath... of hostility... of contempt... of insolence... of envy... of stinginess... of deceit... of fraudulence... of obstinacy... of rivalry... of conceit... of arrogance... of vanity... for the direct knowledge of negligence... etc. for the full understanding... for the utter elimination... for the abandoning... for the elimination... for the passing away... for the dispassion... for the cessation... for the giving up... for the relinquishment, these six qualities are to be developed." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

The Repetition Series on Lust is concluded.

The Book of Sixes is concluded.



ABOUT THIS TRANSLATION

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

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