

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)

08. The Book of the Eights (08. Aṭṭhakanipātapāḷi)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

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PaliVerse

4. The Collection of the Numerical Discourses

08. The Book of the Eights

2. The Second Fifty

1. The Chapter on Gotamī

1. The Discourse on Gotamī

51. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Gotamī! Do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

For the second time Mahāpajāpati Gotamī said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Gotamī! Do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." For the third time Mahāpajāpati Gotamī said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Gotamī! Do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

Then Mahāpajāpati Gotamī, thinking "The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder," afflicted, unhappy, with tearful face, weeping, paid respect to the Blessed One, circumambulated him keeping him on her right, and departed.

Then the Blessed One, having dwelt at Kapilavatthu as long as he liked, set out on a journey towards Vesālī. Wandering on a journey gradually, he arrived at Vesālī. There the Blessed One stayed at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāpajāpati Gotamī, having had her hair cut off, having put on ochre robes, together with many Sakyan women, set out towards Vesālī. Gradually she approached Vesālī, the Great Wood, the Pinnacled Hall. Then Mahāpajāpati Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, stood outside the door-porch.

The Venerable Ānanda saw Mahāpajāpati Gotamī with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, standing outside the door-porch. Having seen her, he said this to Mahāpajāpati Gotamī - "Why are you, Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with

tearful face, weeping, standing outside the door-porch?" "Because indeed, Venerable Ānanda, the Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Well then, Gotamī, wait here for a moment, while I request the Blessed One for a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

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, this Mahāpajāpati Gotamī, with swollen feet, with body covered with dust, afflicted, unhappy, with tearful face, weeping, is standing outside the door-porch - 'The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder.' It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Ānanda! Do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

For the second time, etc. For the third time, the Venerable Ānanda said this to the Blessed One - "It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "Enough, Ānanda! Do not find delight in a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

Then this occurred to the Venerable Ānanda: "The Blessed One does not allow a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder. What if I were to request the Blessed One by another method for a woman's going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder?" Then the Venerable Ānanda said this to the Blessed One - "Is a woman, venerable sir, capable of realising the fruition of stream-entry or the fruition of once-returning or the fruition of non-returning or the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder?" "A woman is capable, Ānanda, of realising the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder." "If, venerable sir, a woman is capable of realising the fruition of stream-entry, etc. the fruition of arahantship, having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, Mahāpajāpati Gotamī, venerable sir, has been very helpful to the Blessed One - she is his maternal aunt, his foster-mother, his nurse, the giver of milk; when the Blessed One's mother had died, she gave him her breast milk. It would be good, venerable sir, if a woman could obtain the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder."

"If, Ānanda, Mahāpajāpati Gotamī accepts the eight rules of respect, let that be her full ordination -

"A nun who has been fully ordained for a hundred years should pay respect, rise up in respect, salute with joined palms, and do the proper duties to a monk who has been fully ordained that very day. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun should not enter the rains retreat in a residence without monks. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Every half-month a nun should expect two things from the community of monks - asking as to the date of the Observance day, and approaching for exhortation. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has completed the rains retreat should invite admonishment before both communities on three grounds - by what is seen or by what is heard or by suspicion. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A nun who has become guilty of a serious offence should undergo penance for a fortnight before both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A female trainee who has completed the training in the six rules for two years should seek full ordination from both communities. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"A monk should not be reviled or abused by a nun by any method. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"Henceforth the path of speech is closed for nuns towards monks, but the path of speech is not closed for monks towards nuns. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts.

"If, Ānanda, Mahāpajāpati Gotamī accepts these eight rules of respect, let that be her full ordination."

Then the Venerable Ānanda, having learnt these eight rules of respect in the presence of the Blessed One, approached Mahāpajāpati Gotamī; having approached, he said this to Mahāpajāpati Gotamī -

"If indeed you, Gotamī, would accept the eight rules of respect, that itself will be your full ordination -

"A nun who has been fully ordained for a hundred years should pay respect, rise up in respect, salute with joined palms, and do the proper duties to a monk who has been fully ordained that very day. This too is a rule to be honoured, respected, revered, and venerated, not to be transgressed for as long as life lasts. Etc.

"Henceforth the path of speech is closed for nuns towards monks, but the path of speech is not closed for monks towards nuns. This too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts. If indeed you, Gotamī, would accept these eight rules of respect, that itself will be your full ordination."

"Just as, venerable Ānanda, a woman or a man, young, youthful, fond of adornment, having bathed the head, having obtained a garland of blue lotuses or a garland of jasmine or a garland of adhimuttaka flowers, having received it with both hands, would place it on the head, the highest part; just so indeed I, venerable Ānanda, accept these eight rules of respect, not to be transgressed for as long as life lasts."

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 eight rules of respect, venerable sir, have been accepted by Mahāpajāpati Gotamī, not to be transgressed for as long as life lasts."

"If, Ānanda, a woman had not obtained the going forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, the holy life, Ānanda, would have been long-lasting, the Good Teaching would have remained for a thousand years. But since, Ānanda, a woman has gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, now, Ānanda, the holy life will not be long-lasting. Now, Ānanda, the Good Teaching will remain for only five hundred years.

"Just as, Ānanda, whatever families have many women and few men, they are easily assaulted by thieves and burglars; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, when a disease called mildew falls upon a thriving rice field, thus that rice field is not long-lasting; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, when a disease called red rust falls upon a thriving sugar-cane field, thus that sugar-cane field is not long-lasting; just so, Ānanda, in whatever Teaching and discipline a woman obtains the going forth from home into homelessness, that holy life is not long-lasting.

"Just as, Ānanda, a man might build an embankment for a great lake beforehand, just for the non-overflowing of the water; just so, Ānanda, the eight rules of respect have been laid down by me for nuns beforehand, not to be transgressed for as long as life lasts." The first.

2. Discourse on Exhortation

52. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. 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 - "Possessed of how many qualities, venerable sir, should a monk be authorized as an exhorter of nuns?"

"Ānanda, a monk possessed of eight qualities should be authorized as an exhorter of nuns. Which eight? Here, Ānanda, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; he is competent to instruct, encourage, inspire, and gladden the community of nuns with a talk on the Teaching; he is for the most part dear and agreeable to the nuns; and he has not previously become guilty of a serious offence with one who has gone forth with reference to this Blessed One, wearing the ochre robe; he is of twenty years standing or more than twenty years standing. Ānanda, a monk possessed of these eight qualities should be authorized as an exhorter of nuns." The second.

3. The Discourse in Brief

53. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Mahāpajāpati Gotamī approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Mahāpajāpati Gotamī said this to the Blessed One -

"It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Whatever teachings you, Gotamī, would know - 'These teachings lead to lust, not to dispassion; they lead to bondage, not to separation from bondage; they lead to accumulation, not to diminution; they lead to great desire, not to fewness of wishes; they lead to discontent, not to contentment; they lead to company, not to solitude; they lead to idleness, not to arousal of energy; they lead to being difficult to support, not to being easy to support' - you should definitely keep in mind, Gotamī - 'This is not the Teaching, this is not the monastic discipline, this is not the Teacher's instruction.'"

"But whatever teachings you, Gotamī, would know - 'These teachings lead to dispassion, not to lust; they lead to separation from bondage, not to bondage; they lead to diminution, not to accumulation; they lead to fewness of wishes, not to great desire; they lead to contentment, not to discontent; they lead to solitude, not to company; they lead to arousal of energy, not to idleness; they lead to being easy to support, not to being difficult to support' - you should definitely keep in mind, Gotamī - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'" The third.

4. The Discourse on Dīghajāṇu

54. On one occasion the Blessed One was dwelling among the Koliyans, where there was a market town of the Koliyans named Kakkarapatta. Then Dīghajāṇu, a Koliyan's son, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Dīghajāṇu, a Koliyan's son, said this to the Blessed One - "We, venerable sir, are laymen enjoying sensual pleasures,

dwelling in the confinement of wife and children, we enjoy Kāsi sandalwood, we wear garlands, scents, and cosmetics, we accept gold and silver. For us such as we are, venerable sir, let the Blessed One expound the Teaching in such a way that these teachings would be for our welfare and happiness in the present life, for our welfare and happiness in the future life."

"There are, Byagghapajja, these four qualities that lead to a son of good family's welfare and happiness in the present life. Which four? Accomplishment in industriousness, accomplishment in protection, good friendship, and balanced living. And what, Byagghapajja, is accomplishment in industriousness? Here, Byagghapajja, a son of good family earns his living by whatever occupation - whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. This is called, Byagghapajja, accomplishment in industriousness.

"And what, Byagghapajja, is accomplishment in protection? Here, Byagghapajja, a son of good family has wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained. That he safeguards with protection and guarding - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them!' This is called, Byagghapajja, accomplishment in protection.

"And what, Byagghapajja, is good friendship? Here, Byagghapajja, in whatever village or town a son of good family dwells, there whoever they are - householders or householders' sons, whether young ones of mature morality, or elders of mature morality, accomplished in faith, accomplished in morality, accomplished in generosity, accomplished in wisdom - with them he stands together, converses, and engages in discussion; he trains in the accomplishment in faith of those accomplished in faith, he trains in the accomplishment in morality of those accomplished in morality, he trains in the accomplishment in generosity of those accomplished in generosity, he trains in the accomplishment in wisdom of those accomplished in wisdom. This is called, Byagghapajja, good friendship.

"And what, Byagghapajja, is balanced living? Here, Byagghapajja, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' Just as, Byagghapajja, a weigher or a weigher's apprentice, having held up the scales, knows - 'By this much it has gone down, by this much it has gone up'; just so, Byagghapajja, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' If, Byagghapajja, this son of good family, having little income, leads an extravagant livelihood, there are those who will say of him - 'This son of good family consumes his wealth like a fig-eater.' But if, Byagghapajja, this son of good family, having great income, leads a miserly livelihood, there are those who will say of him - 'This son of good family will die like one without a master.' But when, Byagghapajja, this son of

good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' This is called, Byagghapajja, balanced living.

"For wealth thus arisen, Byagghapajja, there are four causes of ruin -one who indulges in women, a drunkard, a gambler, having evil friends, evil companions, evil associates. Just as, Byagghapajja, a great lake has four inlets and four outlets.If a man were to close off its inlets and open its outlets; and the rain god were not to send down proper showers. Thus indeed, Byagghapajja, for that great lake only decline is to be expected, not growth; just so, Byagghapajja, for wealth thus arisen there are four causes of ruin - one who indulges in women, a drunkard, a gambler, having evil friends, evil companions, evil associates.

"For wealth thus arisen, Byagghapajja, there are four sources of income -not one who indulges in women, not a drunkard, not a gambler, having good friends, good companions, good associates. Just as, Byagghapajja, a great lake has four inlets and four outlets. If a man were to open its inlets and close its outlets;and the rain god would send down proper showers. Thus indeed, Byagghapajja, for that great lake only growth is to be expected, not decline; just so indeed, Byagghapajja, for wealth thus arisen there are four sources of income - not one who indulges in women, not a drunkard, not a gambler, having good friends, good companions, good associates. These indeed, Byagghapajja, are the four principles that lead to the welfare and happiness of a son of good family in this present life.

"These four principles, Byagghapajja, lead to the welfare and happiness of a son of good family in the future. Which four? Accomplishment in faith, accomplishment in morality, accomplishment in generosity, accomplishment in wisdom. And what, Byagghapajja, is accomplishment in faith? Here, Byagghapajja, a son of good family has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is called, Byagghapajja, accomplishment in faith.

"And what, Byagghapajja, is accomplishment in morality? Here, Byagghapajja, a son of good family abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, Byagghapajja, accomplishment in morality.

"And what, Byagghapajja, is accomplishment in generosity? Here, Byagghapajja, a son of good family dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is called, Byagghapajja, accomplishment in generosity.

"And what, Byagghapajja, is accomplishment in wisdom? Here, Byagghapajja, a son of good family is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is called, Byagghapajja, accomplishment in wisdom. These, Byagghapajja, are the four qualities that lead to the welfare and benefit of a son of good family pertaining to the future life, to happiness pertaining to the future life."

"One who is energetic in his work, diligent, resourceful;
He leads an even livelihood, he guards what has been brought together.

"Faithful, accomplished in morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"Thus these eight qualities, for the faithful householder;
Declared by the one whose name is truth, bringing happiness in both respects.

"For the welfare and benefit in this present life, and for happiness in the
future;
Thus for householders, generosity and merit increase." The fourth.

5. The Discourse on Ujjaya

55. Then the brahmin Ujjaya approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Ujjaya said this to the Blessed One - "We, Master Gotama, wish to go abroad. For us, may Master Gotama expound the Teaching in such a way - that these teachings would be for our welfare in the present life, for our happiness in the present life, for our welfare in the future life, for our happiness in the future life."

"There are, brahmin, these four qualities that lead to a son of good family's welfare in the present life, to his happiness in the present life. Which four? Accomplishment in industriousness, accomplishment in protection, good friendship, and balanced living. And what, brahmin, is accomplishment in industriousness? Here, brahmin, a son of good family earns his living by whatever occupation - whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. This is called, brahmin, accomplishment in industriousness.

And what, brahmin, is accomplishment in protection? Here, brahmin, a son of good family has wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained. That he safeguards with protection and guarding - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them!' This is called, brahmin, accomplishment in protection.

And what, brahmin, is good friendship? Here, brahmin, in whatever village or town a son of good family dwells, there whoever they are - householders or householders' sons, whether young ones of mature morality, or elders of mature morality, accomplished in faith, accomplished in morality, accomplished in generosity, accomplished in wisdom - with them he stands together, converses, and engages in discussion; he trains in the accomplishment in faith of those accomplished in faith, he trains in the accomplishment in morality of those accomplished in morality, he trains

in the accomplishment in generosity of those accomplished in generosity, he trains in the accomplishment in wisdom of those accomplished in wisdom. This is called, brahmin, good friendship.

And what, brahmin, is balanced living? Here, brahmin, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' Just as, brahmin, a weigher or a weigher's apprentice, having held up the scales, knows - 'By this much it has gone down, by this much it has gone up' just so, brahmin, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' If, brahmin, this son of good family, having little income, leads an extravagant livelihood, there are those who will say of him - 'This son of good family consumes his wealth like a fig-eater.' But if, brahmin, this son of good family, having great income, leads a miserly livelihood, there are those who will say of him - 'This son of good family will die like one without a master.' But when, brahmin, this son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income' - this is called, brahmin, balanced living.

"For wealth thus arisen, brahmin, there are four causes of ruin - one who indulges in women, a drunkard, a gambler, having evil friends, evil companions, evil associates. Just as, brahmin, a great lake has four inlets and four outlets. If a man were to close off its inlets and open its outlets; and the rain god were not to send down proper showers. Thus indeed, brahmin, for that great lake only decline is to be expected, not growth; just so indeed, brahmin, for wealth thus arisen there are four causes of ruin - one who indulges in women, a drunkard, a gambler, having evil friends, evil companions, evil associates.

"For wealth thus arisen, brahmin, there are four sources of income - not one who indulges in women, not a drunkard, not a gambler, having good friends, good companions, good associates. Just as, brahmin, a great lake has four inlets and four outlets. If a man were to open its inlets and close its outlets; and the rain god would send down proper showers. Thus indeed, brahmin, for that great lake only growth is to be expected, not decline; just so indeed, brahmin, for wealth thus arisen there are four sources of income - not one who indulges in women, etc. good associates. These indeed, brahmin, are the four principles that lead to the welfare and happiness of a son of good family in this present life.

"These four principles, brahmin, lead to the welfare and happiness of a son of good family in the future. Which four? Accomplishment in faith, accomplishment in morality, accomplishment in generosity, accomplishment in wisdom. "And what, brahmin, is accomplishment in faith? Here, brahmin, a son of good family has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is called, brahmin, accomplishment in faith.

"And what, brahmin, is accomplishment in morality? Here, brahmin, a son of good family abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, brahmin, accomplishment in morality.

"And what, brahmin, is accomplishment in generosity? Here, brahmin, a son of good family dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is called, brahmin, accomplishment in generosity.

"And what, brahmin, is accomplishment in wisdom? Here, brahmin, a son of good family is wise, etc. leading rightly to the complete elimination of suffering. This is called, brahmin, accomplishment in wisdom. These, brahmin, are the four qualities that lead to the welfare of a son of good family pertaining to the future life, to happiness pertaining to the future life."

"One who is energetic in his work, diligent, resourceful;
He leads an even livelihood, he guards what has been brought together.

"Faithful, accomplished in morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"Thus these eight qualities, for the faithful householder;
Declared by the one whose name is truth, bringing happiness in both respects.

"For the welfare and benefit in this present life, and for happiness in the future;
Thus for householders, generosity and merit increase." The fifth.

6. The Discourse on Fear

56. "'Fear', monks, this is a designation for sensual pleasures. 'Suffering', monks, this is a designation for sensual pleasures. 'Disease', monks, this is a designation for sensual pleasures. 'Boil', monks, this is a designation for sensual pleasures. 'Dart', monks, this is a designation for sensual pleasures. 'Attachment', monks, this is a designation for sensual pleasures. 'Mire', monks, this is a designation for sensual pleasures. 'Womb', monks, this is a designation for sensual pleasures. And why, monks, is 'fear' a designation for sensual pleasures? Because this one dyed with sensual lust, monks, bound by desire and lust, is not released from fear pertaining to the present life, nor is he released from fear pertaining to the future life; therefore 'fear' is a designation for sensual pleasures. And why, monks, is 'suffering'... etc. 'disease'... 'boil'... 'dart'... 'attachment'... 'mire'... 'womb' a designation for sensual pleasures? Because this one dyed with sensual lust, monks, bound by desire and lust, is not released from the womb pertaining to the present life, nor is he released from the womb pertaining to the future life; therefore 'womb' is a designation for sensual pleasures."

"Fear and suffering and disease, boil and dart and attachment;
Mire and womb - both, these are called sensual pleasures;
Where the worldling is attached.

"Overcome by the form of pleasure, one goes again to the womb;
But when a monk is ardent, he does not neglect full awareness.

"Having overcome this dangerous path, this difficult passage, such a one;
Looks upon this generation beset by birth and ageing, trembling."The sixth.

7. The First Discourse on Those Worthy of Gifts

57. "Monks, a monk possessed of eight qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Which eight? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he has good friends, good companions, good associates; he holds right view, endowed with right vision; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; he recollects manifold past lives, as follows - one birth, two births, etc. thus with aspects and terms he recollects manifold past lives; with the divine eye, which is pure and surpasses the human, etc. he understands beings according to their actions; With the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, a monk possessed of these eight qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The seventh.

8. The Second Discourse on Those Worthy of Gifts

58. "Monks, a monk possessed of eight qualities is worthy of offerings, etc. an unsurpassed field of merit for the world. Which eight? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them; he is very learned, etc. thoroughly penetrated by view; he dwells putting forth strenuous energy, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states; he is a forest dweller, dwelling in a secluded resting place; he is one who overcomes discontent and delight, he dwells having overcome again and again arisen discontent; he is one who overcomes fear and dread, he dwells having overcome again and again arisen fear and dread; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; With the elimination of the mental corruptions, etc. having realised, having attained, dwells. Monks, a monk possessed of these eight qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The eighth.

9. The First Discourse on Persons

59. "Monks, there are these eight persons worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. What are the eight? A stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for arahantship. These, monks, are the eight persons worthy of offerings, etc. an unsurpassed field of merit for the world."

"Four practising and four established in the fruit;
This is the Community, upright, concentrated in wisdom and morality.

"For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given to the Community is of great fruit." The ninth.

10. The Second Discourse on Persons

60. "Monks, there are these eight persons worthy of offerings, etc. an unsurpassed field of merit for the world. What are the eight? A stream-enterer, one practising for the realisation of the fruition of stream-entry, etc. a Worthy One, one practising for arahantship. These, monks, are the eight persons worthy of offerings, etc. an unsurpassed field of merit for the world."

"Four practising and four established in the fruit;
This is the Community, superior, eight persons among beings.

"For human beings who sacrifice, for beings hoping for merit,
Making merit leading to acquisition, what is given here is of great fruit." The tenth.

The Chapter on Gotamī is the first.

Its summary:

Gotamī, exhortation in brief, Dīghajāṇu and Ujjaya;
Two on fear, two on worthy of offerings, and two on eight persons.

2. The Chapter on Earthquakes

1. The Discourse on Desire

61. "Monks, there are these eight persons existing and found in the world. What are the eight? Here, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain does not arise. He, on account of that loss, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, monks - 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is not an obtainer, and is a griever and a lamenter, and has fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain arises. He, by that material gain, becomes intoxicated, grows negligent, falls into heedlessness. This is called, monks - 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is an obtainer, and is intoxicated and heedless, and has fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not exerting, not striving, not endeavouring for material gain, material gain does not arise. He, on account of that loss, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, monks - 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is not an obtainer, and is a griever and a lamenter, and has fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not exerting, not striving, not endeavouring for material gain, material gain arises. He, by that material gain, becomes intoxicated, grows negligent, falls into heedlessness. This is called, monks - 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is an obtainer, and is intoxicated and heedless, and has fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain does not arise. He, on account of that loss, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, monks - 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is not an obtainer, and is not a griever and not a lamenter, and has not fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain arises. He, by that material gain, does not become intoxicated, is not negligent, does not fall into heedlessness. This is called, monks - 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is an obtainer, and is not intoxicated and not heedless, and has not fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not standing up, not striving, not endeavouring for material gain, material gain does not arise. He, by that loss, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, monks - 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is not an obtainer, and does not grieve and does not lament, and has not fallen away from the Good Teaching.'

Here again, monks, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not standing up, not striving, not endeavouring for material gain, material gain arises. He, by that material gain, does not become

intoxicated, is not negligent, does not fall into heedlessness. This is called, monks - 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is an obtainer, and is not intoxicated and not heedless, and has not fallen away from the Good Teaching.' These, monks, are the eight persons existing and found in the world." The first.

2. The Discourse on Enough

62. "Monks, a monk possessed of six qualities is able for himself and able for others. With which six? Here, monks, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; and he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Possessed of these six qualities, monks, a monk is able for himself and able for others.

"Monks, a monk possessed of five qualities is able for himself and able for others. Which five? Here, monks, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; and he is of good speech, etc. capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Possessed of these five qualities, monks, a monk is able for himself and able for others.

"Monks, a monk possessed of four qualities is able for himself but not able for others. With which four? Here, monks, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is not one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Possessed of these four qualities, monks, a monk is able for himself but not able for others.

"Monks, a monk possessed of four qualities is able for others but not able for himself. With which four? Here, monks, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance with the Teaching; but he is of good speech, of good conversation, etc. capable of making the meaning clear; and he is one who shows, etc. of his fellows in the holy life. Possessed of these four qualities, monks, a monk is able for others, but not able for himself.

"Monks, a monk possessed of three qualities is able for himself, not able for others. With which three? Here, monks, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the

meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is not one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Monks, a monk possessed of these three qualities is able for himself, not able for others.

"Monks, a monk possessed of three qualities is able for others, not able for himself. With which three? Here, monks, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance with the Teaching; and he is of good speech, etc. capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Monks, a monk possessed of these three qualities is able for others, not able for himself.

"Monks, a monk possessed of two qualities is able for himself, not able for others. Which two? Here, monks, a monk is not indeed quick to understand wholesome mental states; and he is not one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, etc. capable of making the meaning clear; and he is not one who shows, etc. of his fellows in the holy life. Monks, a monk possessed of these two qualities is able for himself, not able for others.

"Monks, a monk possessed of two qualities is able to benefit others, but not himself. Which two? Here, monks, a monk is not indeed quick to understand wholesome mental states; and he is not one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance with the Teaching; and he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Monks, a monk possessed of these two qualities is able to benefit others, but not himself." The second.

3. The Discourse in Brief

63. Then a certain monk approached the Blessed One, etc. Seated to one side, that monk said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "Just so, here some foolish men make requests of me. And when the Teaching has been spoken, they think they should follow me about." "Let the Blessed One expound to me the Teaching in brief, venerable sir, let the Fortunate One expound to me the Teaching in brief. Perhaps I might understand the meaning of the Blessed One's saying, perhaps I might become an heir to the Blessed One's saying." "Therefore,

monk, you should train thus - 'My mind will be internally steady and well-established, and arisen evil unwholesome mental states will not remain obsessing the mind.' Thus indeed, monk, should you train."

"When, monk, your mind is internally steady and well-established, and arisen evil unwholesome mental states do not remain obsessing the mind, then, monk, you should train thus - 'The liberation of mind through friendliness will be developed by me, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monk, should you train.

"When, monk, this concentration has been thus developed and cultivated, then you, monk, should develop this concentration with applied thought and with sustained thought, without applied thought but with sustained thought only, without applied thought and without sustained thought, with rapture, without rapture, accompanied by pleasure, accompanied by equanimity.

"When, monk, this concentration has been thus developed and well developed, then, monk, you should train thus - 'The liberation of mind through compassion... the liberation of mind through altruistic joy... the liberation of mind through equanimity will be developed by me, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken.' Thus indeed, monk, should you train.

"When, monk, this concentration has been thus developed and well developed, then you, monk, should develop this concentration with applied and sustained thought, without applied but with sustained thought only, without applied and without sustained thought, with rapture, without rapture, accompanied by pleasure, accompanied by equanimity.

"When, monk, this concentration has been thus developed and well developed, then, monk, you should train thus - 'I will dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.' Thus indeed, monk, should you train.

"When, monk, this concentration has been thus developed and cultivated, then you, monk, should develop this concentration with applied and sustained thought, without applied but with sustained thought only, without applied and without sustained thought, with rapture, without rapture, accompanied by pleasure, accompanied by equanimity.

"When, monk, this concentration has been thus developed and well developed, then, monk, you should train thus - 'I will dwell observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world'; I will dwell observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world'; I will dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.' Thus indeed, monk, should you train.

"When, monk, this concentration has been thus developed and cultivated, then you, monk, should develop this concentration with applied and sustained thought, without applied but with sustained thought only, without applied and without sustained thought, with rapture, without rapture, accompanied by pleasure, accompanied by

equanimity.

"When, monk, this concentration has been thus developed and well developed by you, then you, monk, wherever you go, you will go comfortably; wherever you stand, you will stand comfortably; wherever you sit down, you will sit down comfortably; wherever you prepare your sleeping place, you will prepare your sleeping place comfortably."

Then that monk, exhorted by the Blessed One with this exhortation, having risen from his seat, having paid respect to the Blessed One, having circumambulated him keeping him on his right, departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk 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 that monk became one of the Worthy Ones. The third.

4. The Discourse at Gayāsīsa

64. On one occasion the Blessed One was dwelling at Gayā, at Gayāsīsa. There the Blessed One addressed the monks, etc. "Before, monks, prior to the enlightenment, while still unenlightened, being just a Bodhisatta, I perceived only light, but I did not see forms."

"This occurred to me, monks - 'If I were to perceive light and also see forms, thus this knowledge and vision of mine would be more pure.'"

"So I, monks, at a later time, dwelling diligent, ardent, and resolute, perceive light and also see forms; but I do not stand together with those deities, converse with them, or engage in discussion with them."

"This occurred to me, monks - 'If I were to perceive light, and also see forms, and stand together with those deities, converse with them, and engage in discussion with them, thus this knowledge and vision of mine would be more pure.'"

"So I, monks, at a later time, dwelling diligent, ardent, and resolute, perceive light and also see forms, and I stand together with those deities, converse with them, and engage in discussion with them; but I do not know those deities - 'These deities are from such and such an order of gods.'"

"This occurred to me, monks - 'If I were to perceive light, and also see forms, and stand together with those deities, converse with them, and engage in discussion with them, and also know those deities - 'These deities are from such and such an order of gods,' thus this knowledge and vision of mine would be more pure.'"

"So I, monks, at a later time, dwelling diligent, ardent, and resolute, perceive light and also see forms, and I stand together with those deities, converse with them, and engage in discussion with them, and I also know those deities - 'These deities are from such and such an order of gods'; but I do not know those deities - 'These deities, by the result of this action, having passed away from here, were reborn there,' etc. and I know those deities - 'These deities, by the result of this action, having passed

away from here, were reborn there'; but I do not know those deities - 'These deities, by the result of this action, have such nutriment and experience pleasure and pain in such a way,' etc. and I know those deities - 'These deities, by the result of this action, have such nutriment and experience pleasure and pain in such a way'; but I do not know those deities - 'These deities are thus long-lived, thus lasting long,' etc. and I know those deities - 'These deities are thus long-lived, thus lasting long'; but I do not know those deities - whether I have previously dwelt together with these deities or whether I have not previously dwelt together with them.

"This occurred to me, monks - 'If I were to perceive light, and also see forms, and stand together with those deities, converse with them, and engage in discussion with them, and also know those deities - "These deities are from such and such an order of gods," and know those deities - "These deities, having passed away from here by the result of this action, have been reborn there," and know those deities - "These deities have such nutriment, experience pleasure and pain in such a way," and know those deities - "These deities are thus long-lived, thus lasting long," and know those deities whether or not I have previously dwelt together with these deities; thus this knowledge and vision of mine would be more pure."

"So I, monks, at a later time, dwelling diligent, ardent, and resolute, perceive light and also see forms, and I stand together with those deities, converse with them, and engage in discussion with them, and I also know those deities - "These deities are from such and such an order of gods," and know those deities - "These deities, having passed away from here by the result of this action, have been reborn there," and know those deities - "These deities have such nutriment, experience pleasure and pain in such a way," and know those deities - "These deities are thus long-lived, thus lasting long," and know those deities whether or not I have previously dwelt together with those deities.

"As long as, monks, this knowledge and vision concerning the gods with eight aspects was not well purified for me, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when, monks, this knowledge and vision concerning the gods with eight aspects was well purified for me, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment; and knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is the last birth, there is now no more rebirth.'" The fourth.

5. The Discourse on the Bases of Overcoming

65. "There are, monks, these eight bases of overcoming. What are the eight? Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. "Having overcome them, I know, I see" - one has this perception. This is the first basis of overcoming.

"Perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. "Having overcome them, I know, I see" - one has this perception. This is the second basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. "Having overcome them, I know, I see" - one has this perception. This is the third basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. "Having overcome them, I know, I see" - one has this perception. This is the fourth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre. "Having overcome them, I know, I see" - one has this perception. This is the fifth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre. "Having overcome them, I know, I see" - one has this perception. This is the sixth basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, red, of red colour, of red appearance, of red lustre. "Having overcome them, I know, I see" - one has this perception. This is the seventh basis of overcoming.

"Not perceiving material forms internally, one sees forms externally, white, of white colour, of white appearance, of white lustre. "Having overcome them, I know, I see" - one has this perception. This is the eighth basis of overcoming. These, monks, are the eight bases of overcoming." The fifth.

6. The Discourse on Deliverance

66. "Monks, there are these eight deliverances. What are the eight? One who is material sees forms. This is the first deliverance.

"Not perceiving material forms internally, one sees forms externally. This is the second deliverance.

"One is intent only upon the beautiful. This is the third deliverance.

"With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space. This is the fourth deliverance.

"Having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' one enters and dwells in the plane of infinite consciousness. This is the fifth deliverance.

"Having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness. This is the sixth deliverance.

"Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. This is the seventh deliverance.

"Having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling. This is the eighth deliverance. These, monks, are the eight deliverances." The sixth.

7. The Discourse on Ignoble Statements

67. "Monks, there are these eight ignoble statements. What are the eight? Claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised, claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised. These, monks, are the eight ignoble statements." The seventh.

8. The Discourse on Noble Statements

68. "Monks, there are these eight noble statements. What are the eight? Claiming not to have seen what has not been seen, claiming not to have heard what has not been heard, claiming not to have sensed what has not been sensed, claiming not to have cognised what has not been cognised, claiming to have seen what has been seen, claiming to have heard what has been heard, claiming to have sensed what has been sensed, claiming to have cognised what has been cognised. These, monks, are the eight noble statements." The eighth.

9. The Discourse on the Assembly

69. "Monks, there are these eight assemblies. What are the eight? The assembly of nobles, the assembly of brahmins, the assembly of householders, the assembly of ascetics, the assembly of the Four Great Kings, the assembly of the Tāvatiṃsa gods, the assembly of Māra, the assembly of Brahmā. I directly know indeed, monks, that I have approached many hundreds of assemblies of nobles. There too I have previously sat down, conversed, and engaged in discussion. There, whatever their appearance was, such was my appearance; whatever their voice was, such was my voice. And I instruct, encourage, inspire, and gladden them with a talk on the Teaching. And while I am speaking, they do not know me - "Who is this speaking, a god or a human being?" Having instructed, encouraged, inspired, and gladdened them with a talk on the Teaching, I disappear. And when I have disappeared, they do not know me - "Who is this that has disappeared, a god or a human being?"

I directly know indeed, monks, that I have approached many hundreds of assemblies of brahmins... etc. assemblies of householders... assemblies of ascetics... assemblies of the Four Great Kings... assemblies of the Tāvatiṃsa gods... assemblies of Māra... assemblies of Brahmā. There too I have previously sat down, conversed, and engaged in discussion. There, whatever their appearance was, such was my appearance; whatever their voice was, such was my voice. And I instruct, encourage, inspire, and gladden them with a talk on the Teaching. And while I am speaking, they do not know me - "Who is this speaking, a god or a human being?" Having instructed, encouraged, inspired, and gladdened them with a talk on the Teaching, I disappear. And when I have disappeared, they do not know me - "Who is this that has disappeared, a god or a human being?" These, monks, are the eight assemblies." The ninth.

10. The Discourse on Earthquakes

70. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from his alms round, he addressed the Venerable Ānanda - "Take the sitting cloth, Ānanda. Let us approach the Cāpāla shrine for the day's abiding." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One.

Then the Blessed One approached the Cāpāla shrine; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the Venerable Ānanda - "Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputtaka shrine; delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, Ānanda, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle." Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the Venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

For the second time the Blessed One... etc. For the third time the Blessed One addressed the Venerable Ānanda - "Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputtaka shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, Ānanda, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed the four bases for spiritual power... etc. if he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle." Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the Venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

Then the Blessed One addressed the Venerable Ānanda - "Go now, Ānanda, do as you think fit." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and rising from his seat, having paid respect to the Blessed One and circumambulated

him keeping him on his right, he sat down at the foot of a certain tree not far from the Blessed One. Then Māra the Evil One, soon after the Venerable Ānanda had departed, said this to the Blessed One -

"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my monks become disciples who are learned, disciplined, confident, who have attained security from bondage, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' Now, venerable sir, the Blessed One's monks are disciples who are learned, disciplined, confident, who have attained security from bondage, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation.

"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my nuns become disciples... etc. until my male lay followers become disciples... etc. until my female lay followers become disciples who are learned, disciplined, confident, who have attained security from bondage, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.' Now, venerable sir, the Blessed One's female lay followers are disciples who are learned, disciplined, confident, who have attained security from bondage, very learned, bearers of the Teaching, practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation.

"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many, become widespread, until it is well proclaimed among gods and humans.' Now, venerable sir, the Blessed One's holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans.

"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna." "Be at ease, Evil One. It will not be long before the Truth-finder's final Nibbāna takes place. After the elapse of three months from now, the Truth-finder will attain final Nibbāna."

Then the Blessed One, at the Cāpāla shrine, mindful and fully aware, relinquished the life principle. And when the life principle was relinquished by the Blessed One, there was a great earthquake, terrifying and hair-raising, and the divine drums resounded. Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"The measurable and the immeasurable origination, the activity of becoming, the sage relinquished;
Delighting internally, concentrated, he broke through self-existence like armour."

Then this occurred to the Venerable Ānanda: "This is indeed a great earthquake; this is indeed a very great earthquake, terrifying and hair-raising; and the divine drums resounded. What is the cause, what is the condition for the manifestation of a great earthquake?"

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 - "This is indeed a great earthquake, Venerable Sir; this is indeed a very great earthquake, Venerable Sir, terrifying and hair-raising, and the divine drums resounded. What, Venerable Sir, is the cause, what is the condition for the manifestation of a great earthquake?"

"Ānanda, there are these eight causes, eight conditions for the manifestation of a great earthquake. What are the eight? This great earth, Ānanda, is established upon water; the water is established upon wind; the wind rests upon space. There comes a time, Ānanda, when great winds blow; the great winds blowing cause the water to tremble; the water trembling causes the earth to tremble. This, Ānanda, is the first cause, the first condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, there is an ascetic or a brahmin possessing supernormal power, having attained mastery of mind, or a deity of great supernormal power, of great might. He has developed a limited perception of earth and an immeasurable perception of water. He causes this earth to tremble, quake, shake, and shudder violently. This, Ānanda, is the second cause, the second condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, when a Bodhisatta, having passed away from the Tusita realm, mindful and fully aware, descends into his mother's womb, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the third cause; the third condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, when a Bodhisatta, mindful and fully aware, emerges from his mother's womb, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the fourth cause, the fourth condition for the manifestation of a great

earthquake.

"Furthermore, Ānanda, when a Truth-finder fully awakens to the unsurpassed perfect enlightenment, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the fifth cause, the fifth condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, when a Truth-finder sets in motion the unsurpassed wheel of the Teaching, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the sixth cause, the sixth condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, when a Truth-finder, mindful and fully aware, relinquishes the life principle, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the seventh cause, the seventh condition for the manifestation of a great earthquake.

"Furthermore, Ānanda, when a Truth-finder attains final Nibbāna through the Nibbāna element without residue of clinging, then this earth trembles, quakes, shakes, and shudders violently. This, Ānanda, is the eighth cause, the eighth condition for the manifestation of a great earthquake. These, Ānanda, are the eight causes, the eight conditions for the manifestation of a great earthquake." The tenth.

The Chapter on Earthquakes is the second.

Its summary:

Desire, Enough, and In Brief, Gayā together with Overlord;
Deliverance, two Expressions, Assembly, and Earthquake.

3. The Chapter on Pairs

1. The First Discourse on Faith

71. "A monk, monks, has faith, but is not moral. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith and be moral?' But when, monks, a monk has faith and is moral, thus he is complete in that factor.

"A monk, monks, has faith and is moral, but is not very learned. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, and be very learned?' But when, monks, a monk has faith, is moral, and is very learned, thus he is complete in that factor.

"A monk, monks, has faith, is moral, and is very learned, but is not one who is speaker of the Teaching, etc. one who is speaker of the Teaching, but does not frequent assemblies, etc. one who frequents assemblies, but does not confidently expound the Teaching to an assembly, etc. confidently expounds the Teaching to an assembly, but is not one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, etc. he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, but with the elimination

of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he does not dwell in the liberation of mind and liberation by wisdom that are without mental corruptions; thus she is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be very learned, be one who is speaker of the Teaching, be one who frequents assemblies, confidently expound the Teaching to an assembly, be one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.'"

"But when, monks, a monk has faith, is moral, is very learned, is one who is speaker of the Teaching, is one who frequents assemblies, confidently expounds the Teaching to an assembly, is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; thus she is complete in that factor. Monks, a monk possessed of these eight qualities is pleasing on all sides and complete in every respect." The first.

2. The Second Discourse on Faith

72. "A monk, monks, has faith, but is not moral. Thus he is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith and be moral?' But when, monks, a monk has faith and is moral, thus he is complete in that factor.

"A monk, monks, has faith and is moral, but is not very learned, etc. very learned, but is not one who is speaker of the Teaching, etc. one who is speaker of the Teaching, but does not frequent assemblies, etc. one who frequents assemblies, but does not confidently expound the Teaching to an assembly, etc. confidently expounds the Teaching to an assembly, but having gone beyond material form, does not touch with the body and dwell in those peaceful deliverances that are immaterial, etc. having gone beyond material form, touches with the body and dwells in those peaceful deliverances that are immaterial, but with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, does not dwell in the liberation of mind and liberation by wisdom that are without mental corruptions; thus she is incomplete in that factor. Therefore that factor should be fulfilled - 'How may I have faith, be moral, be very learned, be one who is speaker of the Teaching, be one who frequents assemblies, confidently expound the Teaching to an assembly, having gone beyond material form, touch with the body and dwell in those peaceful deliverances that are immaterial, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.'"

"But when, monks, a monk has faith, is moral, is very learned, is one who is speaker of the Teaching, is one who frequents assemblies, confidently expounds the Teaching to an assembly. Having gone beyond material form, he touches with the body and

dwells in those peaceful deliverances that are immaterial, and with the elimination of the mental corruptions, etc. having realised, having attained, dwells; thus she is complete in that factor. Monks, a monk possessed of these eight qualities is pleasing on all sides and complete in every respect." The second.

3. The First Discourse on Recollection of Death

73. On one occasion the Blessed One was dwelling at Nātikā in the brick house. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Recollection of death, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal. Do you develop recollection of death, monks?"

When this was said, a certain monk said this to the Blessed One - "I, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for a night and day, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for a day, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for half a day, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which I eat one meal of almsfood, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which I eat half a meal of almsfood, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which I chew and swallow four or five morsels, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for that interval during which I masticate and swallow one morsel, I would attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

Another monk also said this to the Blessed One - "I too, venerable sir, develop recollection of death." "In what way, then, monk, do you develop recollection of death?" "Here, venerable sir, it occurs to me thus - 'Oh, may I live for the interval during which having breathed in I breathe out or having breathed out I breathe in, may I attend to the Blessed One's teaching, much indeed would be done by me.' Thus, venerable sir, I develop recollection of death."

When this was said, the Blessed One said this to those monks - "Whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for a night and day, may I attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for a day, may I attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for half a day, may I attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for the interval during which I eat one meal of almsfood, may I attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for the interval during which I eat half a meal of almsfood, may I attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for the interval during which I chew and swallow four or five morsels, may I attend to the Blessed One's teaching, much indeed would be done by me' - these are called, monks, 'monks who dwell heedlessly, who develop recollection of death slowly for the elimination of mental corruptions.'"

"But whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for that interval during which I masticate and swallow one morsel, I would attend to the Blessed One's teaching, much indeed would be done by me.' And whoever, monks, is this monk who develops recollection of death thus - 'Oh, may I live for that interval during which having breathed in I breathe out or having breathed out I breathe in, I would attend to the Blessed One's teaching, much indeed would be done by me' - these are called, monks, 'monks who dwell heedfully, who develop recollection of death keenly for the elimination of mental corruptions.'"

"Therefore, monks, you should train thus - 'We will dwell heedfully, we will develop recollection of death keenly for the elimination of mental corruptions.' Thus indeed, monks, should you train." The third.

4. The Second Discourse on Recollection of Death

74. On one occasion the Blessed One was dwelling at Nātikā in the brick house. There the Blessed One addressed the monks, etc. "Recollection of death, monks, when developed and cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal.

And how, monks, is recollection of death developed, how is it cultivated, so that it is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal? Here, monks, a monk, when the day has departed and night has set in, considers thus - 'Many indeed are the conditions for my death - a snake might bite me, or a scorpion might bite me, or a centipede might bite me; on account of that there would be death for me. That would be an obstacle for me. Or I might stumble and fall, or the food I have eaten might make me ill, or my bile might become disturbed, or my phlegm might become disturbed, or cutting winds might become disturbed, or human beings might attack me, or non-human spirits might attack me; on account of that there would be death for me. That would be an obstacle for me.' By that monk, monks, it should be considered thus - 'Are there any evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night?'"

"If, monks, a monk reviewing thus knows - 'There are evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night,' by that monk, monks, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

Just as, monks, one whose garment is on fire or whose head is on fire, for the quenching of that very garment or head, would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness; just so, monks, by that monk, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, monks, a monk reviewing thus knows - 'There are no evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the night,' by that monk, monks, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

"Here again, monks, a monk, when the night has departed and day has set in, considers thus - 'Many indeed are the conditions for my death - a snake might bite me, or a scorpion might bite me, or a centipede might bite me; on account of that there would be death for me. That would be an obstacle for me. Or I might stumble and fall, or the food I have eaten might make me ill, or my bile might become disturbed, or my phlegm might become disturbed, or cutting winds might become disturbed, or human beings might attack me, or non-human spirits might attack me; on account of that there would be death for me. That would be an obstacle for me.' By that monk, monks, it should be considered thus - 'Are there any evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the day?'"

"If, monks, a monk reviewing thus knows - 'There are evil unwholesome mental states not abandoned in me, which would be an obstacle for me if I were to die during the

day,' by that monk, monks, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

Just as, monks, one whose garment is on fire or whose head is on fire, for the quenching of that very garment or head, would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness; just so, monks, by that monk, for the abandoning of those very evil unwholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, monks, a monk reviewing thus knows - 'There are no evil unwholesome mental states in me not abandoned, which would be an obstacle for me if I were to die during the day,' by that monk there should be dwelling with that very joy and gladness, training day and night in wholesome mental states. Thus developed, monks, recollection of death, thus cultivated, is of great fruit and great benefit, grounded upon the Deathless, having the Deathless as its final goal." The fourth.

5. The First Discourse on Accomplishment

75. "Monks, there are these eight accomplishments. What are the eight? Accomplishment in industriousness, accomplishment in protection, good friendship, balanced living, accomplishment in faith, accomplishment in morality, accomplishment in generosity, accomplishment in wisdom - these, monks, are the eight accomplishments."

"One who is energetic in his work, diligent, resourceful;
He leads an even livelihood, he guards what has been brought together.

"Faithful, accomplished in morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"Thus these eight qualities, for the faithful householder;
Declared by the one whose name is truth, bringing happiness in both respects.

"For the welfare and benefit in this present life, and for happiness in the future;
Thus for householders, generosity and merit increase." The fifth.

6. The Second Discourse on Accomplishment

76. "Monks, there are these eight accomplishments. What are the eight? Accomplishment in industriousness, accomplishment in protection, good friendship, balanced living, accomplishment in faith, accomplishment in morality, accomplishment in generosity, accomplishment in wisdom. And what, monks, is accomplishment in industriousness? Here, monks, a son of good family earns his living by whatever occupation - whether by farming, whether by trade, whether by cattle-herding, whether by archery, whether by government service, whether by some other craft - therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. This is called, monks, accomplishment in industriousness.

"And what, monks, is accomplishment in protection? Here, monks, a son of good family has wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained. That he safeguards with protection and guarding - 'How might kings not take my riches, how might thieves not take them, how might fire not burn them, how might water not carry them away, how might disagreeable heirs not take them.' This is called, monks, accomplishment in protection.

"And what, monks, is good friendship? Here, monks, in whatever village or town a son of good family dwells, there whoever they are - householders or householders' sons, whether young ones of mature morality, or elders of mature morality, accomplished in faith, accomplished in morality, accomplished in generosity, accomplished in wisdom - with them he stands together, converses, and engages in discussion; he trains in the accomplishment in faith of those accomplished in faith, he trains in the accomplishment in morality of those accomplished in morality, he trains in the accomplishment in generosity of those accomplished in generosity, he trains in the accomplishment in wisdom of those accomplished in wisdom. This is called, monks, good friendship.

"And what, monks, is balanced living? Here, monks, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' Just as, monks, a weigher or a weigher's apprentice, having held up the scales, knows - 'By this much it has gone down, by this much it has gone up'; just so, monks, a son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' If, monks, this son of good family, having little income, leads an extravagant livelihood, there are those who will say of him: 'This son of good family consumes his wealth like a fig-eater.' But if, monks, this son of good family, having great income, leads a miserly livelihood, there are those who will say of him - 'This son of good family will die like one without a master.' But when, monks, this son of good family, having understood the income of his wealth and having understood the expenditure of his wealth, leads a balanced livelihood, neither too extravagant nor too meagre - 'Thus my income will exceed my expenditure, and my expenditure will not exceed my income.' This is called, monks, balanced living.

"And what, monks, is accomplishment in faith? Here, monks, a son of good family has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is called, monks, accomplishment in faith.

"And what, monks, is accomplishment in morality? Here, monks, a son of good family abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, monks, accomplishment in morality.

"And what, monks, is accomplishment in generosity? Here, monks, a son of good family dwells at home with a mind free from the stain of stinginess, etc. accessible to requests, delighting in giving and sharing. This is called, monks, accomplishment in

generosity.

"And what, monks, is accomplishment in wisdom? Here, monks, a son of good family is wise, etc. leading rightly to the complete elimination of suffering. This is called, monks, accomplishment in wisdom. These, monks, are the eight accomplishments."

"One who is energetic in his work, diligent, resourceful;
He leads an even livelihood, he guards what has been brought together.

"Faithful, accomplished in morality, bountiful, free from avarice;
She constantly purifies the path, for safety pertaining to the future life.

"Thus these eight qualities, for the faithful householder;
Declared by the one whose name is truth, bringing happiness in both respects.

"For the welfare and benefit in this present life, and for happiness in the future;
Thus for householders, generosity and merit increase." The sixth.

7. The Discourse on Desire

77. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"Friends, there are these eight persons existing and found in the world. What are the eight? Here, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain does not arise. He, on account of that loss, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, friends, 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is not an obtainer, and is a griever and a lamenter, and has fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain arises. He, by that material gain, becomes intoxicated, grows negligent, falls into heedlessness. This is called, friends, 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is an obtainer, and is intoxicated and heedless, and has fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not standing up, not striving, not endeavouring for material gain, material gain does not arise. He, on account of that loss, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, friends, 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is not an obtainer, and is a griever and a lamenter, and has fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not exerting, not striving, not endeavouring for material gain, material gain arises. He, by that material gain, becomes intoxicated, grows negligent, falls into heedlessness. This is called, friends, 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is an obtainer, and is intoxicated and heedless, and has fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, thus exerting, striving, and endeavouring for material gain, material gain does not arise. He, on account of that loss, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, friends, 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is not an obtainer, and is not a griever and not a lamenter, and has not fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He stands up, strives, and endeavours for material gain. For him, standing up, striving, and endeavouring for material gain, material gain arises. He, by that material gain, does not become intoxicated, is not negligent, does not fall into heedlessness. This is called, friend, 'a monk who dwells desirous of material gain, stands up, strives, and endeavours for material gain, and is an obtainer, and is not intoxicated and not heedless, and has not fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not exerting, not striving, not endeavouring for material gain, material gain does not arise. He, on account of that loss, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, friend, 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is not an obtainer, and does not grieve and does not lament, and has not fallen away from the Good Teaching.'

Here again, friends, for a monk dwelling secluded, with livelihood not dependent on others, desire arises for material gain. He does not stand up, does not strive, does not endeavour for material gain. For him, not exerting, not striving, not endeavouring for material gain, material gain arises. He, by that material gain, does not become intoxicated, is not negligent, does not fall into heedlessness. This is called, friend, 'a monk who dwells desirous of material gain, does not stand up, does not strive, does not endeavour for material gain, and is an obtainer, and is not intoxicated and not heedless, and has not fallen away from the Good Teaching.' These, friend, are the eight persons existing and found in the world." The seventh.

8. The Discourse on Enough

78. There the Venerable Sāriputta addressed the monks - etc. "Friends, a monk possessed of six qualities is able for himself and able for others. With which six? Here,

friends, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; and he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Possessed of these six qualities, friends, a monk is able for himself and able for others.

"Friends, a monk possessed of five qualities is able for himself and able for others. Which five? Here, friends, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; and he is of good speech, etc. and he is one who shows, etc. of his fellows in the holy life. Possessed of these five qualities, friends, a monk is able for himself and able for others.

"Friends, a monk possessed of four qualities is able for himself but not able for others. With which four? Here, friends, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, etc. and he is not one who shows, etc. of his fellows in the holy life. Possessed of these four qualities, friends, a monk is able for himself but not able for others.

"Friends, a monk possessed of four qualities is able for others, not able for himself. With which four? Here, friends, a monk is quick to understand wholesome mental states; and he is one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance with the Teaching; and he is of good speech, etc. and he is one who shows, etc. of his fellows in the holy life. Friends, a monk possessed of these four qualities is able for others, not able for himself.

"Friends, a monk possessed of three qualities is able for himself, not able for others. With which three? Here, friends, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, etc. and he is not one who shows, etc. of his fellows in the holy life. Friends, a monk possessed of these three qualities is able for himself, not able for others.

"Friends, a monk possessed of three qualities is able for others, not able for himself. With which three? Here, friends, a monk is not indeed quick to understand wholesome mental states; and he is one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance

with the Teaching; and he is of good speech, etc. capable of making the meaning clear, and he is one who shows, etc. of his fellows in the holy life. Friends, a monk possessed of these three qualities is able for others, not able for himself.

"Friends, a monk possessed of two qualities is able for himself, not able for others. Which two? Here, friends, a monk is not indeed quick to understand wholesome mental states; and he is not one who retains the teachings heard; and he is an investigator of the meaning of the teachings retained; and having understood the meaning and having understood the Teaching, he is practising in accordance with the Teaching; but he is not of good speech, etc. and he is not one who shows, etc. of his fellows in the holy life. Friends, a monk possessed of these two qualities is able for himself, not able for others.

"Friends, a monk possessed of two qualities is able for others, not able for himself. Which two? Here, friends, a monk is not indeed quick to understand wholesome mental states; and he is not one who retains the teachings heard; but he is not an investigator of the meaning of the teachings retained; and not having understood the meaning and not having understood the Teaching, he is not practising in accordance with the Teaching; and he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Friends, a monk possessed of these two qualities is able for others, not able for himself." The eighth.

9. The Discourse on Decline

79. "There are these eight things, monks, that lead to the decline of a monk who is a learner. What are the eight? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, not guarding the doors of the sense faculties, immoderation in eating, taking pleasure in bonding, taking pleasure in obsession - these, monks, are the eight things that lead to the decline of a monk who is a learner.

"There are these eight things, monks, that lead to the non-decline of a monk who is a learner. What are the eight? Not taking pleasure in work, not taking pleasure in talk, not taking pleasure in sleep, not taking pleasure in company, guarding the doors of the sense faculties, moderation in eating, taking pleasure in aloofness from society, taking pleasure in absence of obsession - these, monks, are the eight things that lead to the non-decline of a monk who is a learner." The ninth.

10. The Discourse on the Grounds for Arousing Energy in the Lazy

80. "There are, monks, these eight cases of laziness. What are the eight? Here, monks, a monk has work to be done. He thinks thus: 'Work will have to be done by me. But while doing the work my body will become weary. Come, let me lie down.' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the first case of laziness.

"Furthermore, monks, a monk has done work. He thinks thus: 'I have done work. But while doing the work my body became weary. Come, let me lie down.' He lies down and does not arouse energy for the attainment of the unattained, for the achievement

of the unachieved, for the realisation of the unrealised. This, monks, is the second case of laziness.

"Furthermore, monks, a monk has a path to be walked. He thinks thus: 'A path will have to be walked by me. But while walking the path my body will become weary. Come, let me lie down.' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the third case of laziness.

"Furthermore, monks, a monk has walked a path. He thinks thus: 'I have walked the path. But while walking the path my body became weary. Come, let me lie down.' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the fourth case of laziness.

"Furthermore, monks, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and did not obtain as much as I needed of coarse or superior food to fill myself. My body is weary and unfit for work. Come, let me lie down.' He lies down and does not arouse energy... etc. This, monks, is the fifth case of laziness.

"Furthermore, monks, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself. My body is heavy and unfit for work, as if stuffed with beans, methinks. Come, let me lie down.' He lies down and does not arouse energy... etc. This, monks, is the sixth case of laziness.

"Furthermore, monks, a monk has arisen a slight illness. He thinks thus: 'This slight illness has arisen in me; there is reason to lie down. Come, let me lie down.' He lies down and does not arouse energy... etc. This, monks, is the seventh case of laziness.

"Furthermore, monks, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: 'I have recovered from illness, not long after recovering from sickness. My body is weak and unfit for work. Come, let me lie down.' He lies down and does not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the eighth case of laziness. These, monks, are the eight cases of laziness.

"There are, monks, these eight cases for arousing energy. What are the eight? Here, monks, a monk has work to be done. He thinks thus: 'Work will have to be done by me. But while doing the work it is not easy to attend to the teaching of the Buddhas. Come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised!' He arouses energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the first case for arousing energy.

"Furthermore, monks, a monk has done work. He thinks thus: 'I have done work. But while doing the work I was not able to attend to the teaching of the Buddhas. Come, let me arouse energy for the attainment of the unattained, for the achievement of the

unachieved, for the realisation of the unrealised.' He arouses energy. This, monks, is the second case for arousing energy.

"Furthermore, monks, a monk has a path to be walked. He thinks thus: 'A path will have to be walked by me. But while walking the path it is not easy to attend to the teaching of the Buddhas. Come, let me arouse energy etc. This, monks, is the third case for arousing energy.

"Furthermore, monks, a monk has walked a path. He thinks thus: 'I have walked the path. But while walking the path I was not able to attend to the teaching of the Buddhas. Come, let me arouse energy etc. This, monks, is the fourth case for arousing energy.

"Furthermore, monks, a monk, walking for almsfood in a village or a market town, does not obtain as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and did not obtain as much as I needed of coarse or superior food to fill myself. My body is light and fit for work. Come, let me arouse energy etc. This, monks, is the fifth case for arousing energy.

"Furthermore, monks, a monk, walking for almsfood in a village or a market town, obtains as much as he needs of coarse or superior food to fill himself. He thinks thus: 'I have walked for almsfood in a village or a market town and obtained as much as I needed of coarse or superior food to fill myself. My body is strong and fit for work. Come, let me arouse energy etc. This, monks, is the sixth case for arousing energy.

"Furthermore, monks, a monk has arisen a slight illness. He thinks thus: 'This slight illness has arisen in me. Now there is this possibility that my illness might increase. Come, let me beforehand arouse energy... etc. This, monks, is the seventh case for arousing energy.

"Furthermore, monks, a monk has recovered from illness, not long after recovering from sickness. He thinks thus: 'I have recovered from illness, not long after recovering from sickness. Now there is this possibility that my illness might return. Come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised!' He arouses energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the eighth case for arousing energy. These, monks, are the eight cases for arousing energy." The tenth.

The Chapter on Pairs is the third.

Its summary:

Two on faith, two on recollection of death, two on accomplishment, and then others;

Desire, enough, decline, laziness and cases for arousing energy.

4. The Chapter on Mindfulness

1. The Discourse on Mindfulness and Full Awareness

81. "When mindfulness and full awareness is absent, monks, for one failing in mindfulness and full awareness, shame and moral fear has its proximate cause destroyed. When shame and moral fear is absent, for one failing in shame and moral fear, sense restraint has its proximate cause destroyed. When sense restraint is absent, for one failing in sense restraint, morality has its proximate cause destroyed. When morality is absent, for one failing in morality, right concentration has its proximate cause destroyed. When right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed. When knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed. When disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, monks, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark etc. its softwood etc. its heartwood does not go to fulfilment. Just so, monks, when mindfulness and full awareness is absent, for one failing in mindfulness and full awareness, shame and moral fear has its proximate cause destroyed; when shame and moral fear is absent, for one failing in shame and moral fear, has its proximate cause destroyed, etc. knowledge and vision of liberation.

"When mindfulness and full awareness is present, monks, for one accomplished in mindfulness and full awareness, shame and moral fear is accomplished in its proximate cause. When shame and moral fear is present, for one accomplished in shame and moral fear, sense restraint is accomplished in its proximate cause. When sense restraint is present, for one accomplished in sense restraint, morality is accomplished in its proximate cause. When morality is present, for one accomplished in morality, right concentration is accomplished in its proximate cause. When right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause. When knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause. When disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, monks, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark etc. its softwood etc. its heartwood goes to fulfilment. Just so, monks, when mindfulness and full awareness is present, for one accomplished in mindfulness and full awareness, shame and moral fear is accomplished in its proximate cause; when shame and moral fear is present, for one accomplished in shame and moral fear, is accomplished in its proximate cause, etc. knowledge and vision of liberation." The first.

2. The Discourse on Puṇṇiya

82. Then the Venerable Puṇṇiya 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 Puṇṇiya said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, by which sometimes the proclamation of the Teaching occurs to the Truth-finder, and sometimes it does not occur?" "A monk, Puṇṇiya, has faith, but

is not one who approaches; the proclamation of the Teaching does not occur to the Truth-finder. But when, Puṇṇiya, a monk has faith and is one who approaches; thus the proclamation of the Teaching occurs to the Truth-finder. A monk, Puṇṇiya, has faith and is one who approaches, but is not one who attends... etc. is one who attends, but is not one who inquires... is one who inquires, but does not listen to the Teaching with ears inclined... listens to the Teaching with ears inclined, but having heard does not retain the Teaching... having heard retains the Teaching, but does not investigate the meaning of the teachings retained... investigates the meaning of the teachings retained, but not having understood the meaning and not having understood the Teaching, is not practising in accordance with the Teaching. The proclamation of the Teaching does not yet occur to the Truth-finder.

"But when, Puṇṇiya, a monk has faith, is one who approaches, is one who attends, is one who inquires, listens to the Teaching with ears inclined, having heard retains the Teaching, investigates the meaning of the teachings retained, and having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching; thus the proclamation of the Teaching occurs to the Truth-finder. Possessed of these eight qualities, Puṇṇiya, the proclamation of the Teaching to the Truth-finder is absolutely inspired." The second.

3. The Discourse on the Root

83. "If, monks, heterodox wandering ascetics were to ask thus - 'What is the root of all phenomena, friend? What is the origin of all phenomena? What is the arising of all phenomena? What is the meeting point of all phenomena? What is the chief of all phenomena? What is the authority of all phenomena? What is higher than all phenomena? What is the core of all phenomena?' - thus asked, you, monks, how would you answer those heterodox wandering ascetics?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"Well then, monks, I will teach. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this - "If, monks, heterodox wandering ascetics were to ask thus - 'What is the root of all phenomena, friend? What is the origin of all phenomena? What is the arising of all phenomena? What is the meeting point of all phenomena? What is the chief of all phenomena? What is the authority of all phenomena? What is higher than all phenomena? What is the core of all phenomena?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'Desire is the root of all phenomena, friend; attention is the origin of all phenomena; contact is the arising of all phenomena; feeling is the meeting point of all phenomena; concentration is the chief of all phenomena; mindfulness is the authority of all phenomena; wisdom is higher than all phenomena; liberation is the core of all phenomena' - thus asked, you, monks, should answer those heterodox wandering ascetics thus." The third.

4. The Discourse on the Thief

84. "Monks, a great thief possessed of eight factors quickly comes to ruin and does not last long. Which eight? He strikes one who does not strike, he takes completely,

he kills a woman, he violates a girl, he plunders one gone forth, he plunders the royal treasury, he commits deeds very near, and he is not skilled in depositing. Monks, a great thief possessed of these eight factors quickly comes to ruin and does not last long.

"Monks, a great thief possessed of eight factors does not quickly come to ruin and lasts long. Which eight? He does not strike one who does not strike, he does not take completely, he does not kill a woman, he does not violate a girl, he does not plunder one gone forth, he does not plunder the royal treasury, he does not commit deeds very near, and he is skilled in depositing. Monks, a great thief possessed of these eight factors does not quickly come to ruin and lasts long." The fourth.

5. The Discourse on Ascetics

85. 'Ascetic', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Brahmin', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'One who has attained the highest knowledge', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Physician', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Free from impurity', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Spotless', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'One with knowledge', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. 'Liberated', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One."

"What is to be attained by an ascetic, by a brahmin who has lived the holy life; What is to be attained by one who has attained the highest knowledge, the unsurpassed by a physician.

"What is to be attained by one free from impurity, by one spotless, possessing purity; What is to be attained by one with knowledge, the unsurpassed by one liberated.

"I, victorious in battle, released, I release from bondage; I am a serpent, supremely tamed, one beyond training, attained final Nibbāna." The fifth.

6. The Discourse on Fame

86. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Icchānaṅgala. There the Blessed One stayed at Icchānaṅgala in the Icchānaṅgala forest thicket. The brahmin householders of Icchānaṅgala heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Icchānaṅgala and is staying at Icchānaṅgala in the Icchānaṅgala forest thicket. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, etc. Good indeed is the seeing of such Worthy Ones.'"

Then the brahmin householders of Icchānaṅgala, after that night had passed, taking abundant solid and soft food, approached the Icchānaṅgala forest thicket; having approached, they stood outside the door-porch, making loud sounds and great sounds. Now at that time the Venerable Nāgita was the Blessed One's attendant. Then the Blessed One addressed the Venerable Nāgita - "Who are these, Nāgita, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "These, venerable sir, are the brahmin householders of Icchānaṅgala, having taken abundant solid and soft food, standing outside the door-porch, for the Blessed One himself and for the Community of monks." "Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment. Of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise."

"Let the Blessed One now consent, venerable sir. Let the Fortunate One consent. Now is the time for the Blessed One to consent, venerable sir. Wherever the Blessed One will now go, inclined towards that will be the brahmins and householders, townspeople and country-folk. Just as, venerable sir, when the sky rains with large drops, the waters flow according to the slope; just so, venerable sir, wherever the Blessed One will now go, inclined towards that will be the brahmins and householders, townspeople and country-folk. What is the reason for this? For such, venerable sir, is the Blessed One's morality and wisdom."

"Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment. Of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise."

"Even certain deities, Nāgita, do not obtain at will, do not obtain without difficulty, do not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment, of which I am one who obtains at will, obtains without difficulty, obtains without trouble. For you too, Nāgita, when you come together and assemble, dwelling devoted to living in company, it is thus - 'Surely these venerable ones do not obtain at will, do not obtain without difficulty, do not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment. Of which I am one who obtains at will, obtains without difficulty, obtains without trouble. For thus indeed these venerable ones dwell devoted to living in company, having come together and assembled.'"

"Here I, Nāgita, see monks laughing and playing with each other by nudging with their fingers. It occurs to me thus, Nāgita - 'Surely these venerable ones do not obtain at will, do not obtain without difficulty, do not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment. Of which I am one who obtains at will, obtains without difficulty,

obtains without trouble. Because indeed these venerable ones laugh and play with each other by nudging with their fingers.'

"But here I, Nāgita, see monks, having eaten as much as they like to fill their bellies, dwelling devoted to the pleasure of sleeping, the pleasure of lying on their side, the pleasure of torpor. It occurs to me thus, Nāgita - 'Surely these venerable ones do not obtain at will, do not obtain without difficulty, do not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment. Of which I am one who obtains at will, obtains without difficulty, obtains without trouble. Because indeed these venerable ones, having eaten as much as they like to fill their bellies, dwell devoted to the pleasure of sleeping, the pleasure of lying on their side, the pleasure of torpor.'

"Here I, Nāgita, see a monk dwelling near a village, sitting concentrated. It occurs to me thus, Nāgita - 'Now a monastery attendant or a novice will attend upon this venerable one. He will disturb him from that concentration.' Therefore I, Nāgita, am not delighted with that monk's dwelling near a village.

"But here I, Nāgita, see a forest-dwelling monk sitting in the forest, nodding off. It occurs to me thus, Nāgita - 'Now this venerable one, having dispelled this weariness of drowsiness, will attend only to the perception of forest in unity.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a forest-dwelling monk seated in the forest unconcentrated. It occurs to me thus, Nāgita - 'Now this venerable one will either concentrate an unconcentrated mind, or will protect a concentrated mind.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a forest-dwelling monk seated in the forest concentrated. It occurs to me thus, Nāgita - 'Now this venerable one will either liberate an unliberated mind, or will protect a liberated mind.' Therefore I, Nāgita, am delighted with that monk's forest dwelling.

"But here I, Nāgita, see a monk dwelling near a village, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He, desiring that material gain, honour and fame, neglects seclusion, neglects remote forest and woodland lodgings; having gone to villages, market towns and royal cities, he takes up residence. Therefore I, Nāgita, am not delighted with that monk's dwelling near a village.

"But here I, Nāgita, see a forest-dwelling monk, an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick. He, having dismissed that material gain, honour and fame, does not neglect seclusion, does not neglect remote forest and woodland lodgings. Therefore I, Nāgita, am delighted with that monk's forest dwelling.

At the time when I, Nāgita, travelling on the highway, see no one in front or behind, at that time, Nāgita, I am comfortable, even for the act of defecation and urination." The sixth.

7. The Discourse on Overturning the Bowl

87. "Monks, if it wishes, the Community may overturn the bowl against a lay follower possessed of eight factors. Which eight? He tries for material loss of monks, he tries for harm of monks, he strives for non-residence of monks, he reviles and abuses monks, he causes division of monks from monks, he dispraises the Buddha, he dispraises the Teaching, he dispraises the Community. Monks, if it wishes, the Community may overturn the bowl against a lay follower possessed of these eight factors.

"Monks, if it wishes, the Community may turn up the bowl for a lay follower possessed of eight factors. Which eight? He does not try for material loss of monks, he does not try for harm of monks, he does not strive for non-residence of monks, he does not revile and abuse monks, he does not cause division of monks from monks, he praises the Buddha, he praises the Teaching, he praises the Community. Monks, if it wishes, the Community may turn up the bowl for a lay follower possessed of these eight factors." The seventh.

8. The Discourse on Announcing Distrust

88. "Monks, lay followers who wish may declare distrust towards a monk possessed of eight qualities. Which eight? He tries for material loss of laypeople, he tries for harm of laypeople, he reviles and abuses laypeople, he causes division of laypeople from laypeople, he dispraises the Buddha, he dispraises the Teaching, he dispraises the Community, and they see him in an improper resort. Monks, lay followers who wish may declare distrust towards a monk possessed of these eight qualities.

"Monks, lay followers who wish may declare confidence towards a monk possessed of eight qualities. Which eight? He does not try for material loss of laypeople, he does not try for harm of laypeople, he does not revile and abuse laypeople, he does not cause division of laypeople from laypeople, he praises the Buddha, he praises the Teaching, he praises the Community, and they see him in a proper resort. Monks, lay followers who wish may declare confidence towards a monk possessed of these eight qualities." The eighth.

9. The Discourse on Reconciliation

89. "Monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of eight qualities. Which eight? He tries for material loss of laypeople, he tries for harm of laypeople, he reviles and abuses laypeople, he causes division of laypeople from laypeople, he dispraises the Buddha, he dispraises the Teaching, he dispraises the Community, and he does not fulfil a righteous promise to laypeople. Monks, if it wishes, the Community may perform a legal act of reconciliation against a monk possessed of these eight qualities.

"Monks, if it wishes, the Community may revoke a legal act of reconciliation against a monk possessed of eight qualities. Which eight? He does not try for material loss of laypeople, he does not try for harm of laypeople, he does not revile and abuse laypeople, he does not cause division of laypeople from laypeople, he praises the Buddha, he praises the Teaching, he praises the Community, and he fulfils a righteous promise to laypeople. Monks, if it wishes, the Community may revoke a legal act of reconciliation against a monk possessed of these eight qualities." The ninth.

10. The Discourse on Proper Conduct

90. "Monks, a monk against whom a decision for specific depravity has been carried out should conduct himself rightly in eight principles - he should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns, he should not accept any authorization from the monastic community, he should not be placed in any separate position, and he should not be rehabilitated on that basis. Monks, a monk against whom a decision for specific depravity has been carried out should conduct himself rightly in these eight principles." The tenth.

The Chapter on Mindfulness is the fourth.

Its summary:

With Sati, Puṇṇiya, and root, with thief-ascetic as the fifth;
Yasa, with bowl-confidence, and reconciliation with conduct.

5. The Chapter on Asceticism

91-116. Then the female lay follower Bojjhā, Sirīmā, Padumā, Sutanā, Manujā, Uttarā, Muttā, Khemā, Rucī, Cundī, Bimbī, Sumanā, Mallikā, Tissā, Tissā's mother, Soṇā, Soṇā's mother, Kāṇā, Kāṇā's mother, Uttarā Nanda's mother, Visākhā Migāra's mother, the female lay follower Khujjuttarā, the female lay follower Sāmāvatī, Suppavāsā the Koliyan daughter, the female lay follower Suppiyā, Nakulamātā the woman householder.

The Chapter on Asceticism is the fifth.

The Second Fifty is complete.

Consecutive Repetitions on Lust

117. "Monks, for the direct knowledge of lust, eight qualities are to be developed. What are the eight? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - Monks, for the direct knowledge of lust, these eight qualities are to be developed."

118. "Monks, for the direct knowledge of lust, eight qualities are to be developed. What are the eight? Perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' Perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' Not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' Not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly. Having overcome them, one has this perception: 'I know, I see.' Not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre, yellow, of yellow colour, etc. red, of red colour, etc. white,

of white colour, etc. of white lustre. Having overcome them, one has this perception: 'I know, I see' - Monks, for the direct knowledge of lust, these eight qualities are to be developed."

119. "Monks, for the direct knowledge of lust, eight qualities are to be developed. What are the eight? One who is material sees forms; not perceiving material forms internally, one sees forms externally; one is intent only upon the beautiful; with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' one enters and dwells in the plane of infinite space; having completely transcended the plane of infinite space, aware that 'consciousness is infinite,' one enters and dwells in the plane of infinite consciousness; having completely transcended the plane of infinite consciousness, aware that 'there is nothing,' one enters and dwells in the plane of nothingness; having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception; having completely transcended the plane of neither-perception-nor-non-perception, one enters and dwells in the cessation of perception and feeling - Monks, for the direct knowledge of lust, these eight qualities are to be developed."

120-146. "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... etc. these eight qualities are to be developed."

147-626. "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... etc. these eight qualities are to be developed."

The Repetition Series on Lust is concluded.

The Book of Eights 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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