

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)

09. The Book of the Nines (09. Navakanipātapāḷi)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

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PaliVerse

4. The Collection of the Numerical Discourses

09. The Book of the Nines

2. The Second Fifty

1. The Chapter on Security

1. The Discourse on Khema

52. "'Security, security', friend, is said. In what way, friend, has security been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. To this extent too, friends, security has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, security has been spoken of by the Blessed One without qualification." The first.

2. The Discourse on Attaining Security

53. "'Having attained security, having attained security', friend, is said. Etc. The second.

3. The Discourse on the Deathless

54. "'The Deathless, the Deathless', friend, is said. Etc. The third.

4. The Discourse on Attaining the Deathless

55. "'Attained the Deathless, attained the Deathless', friend, is said. Etc. The fourth.

5. The Discourse on Fearlessness

56. "'Safety, safety', friend, is said. Etc. The fifth.

6. The Discourse on Attaining Fearlessness

57. "'Attained fearlessness, attained fearlessness', friend, is said. Etc. The sixth.

7. The Discourse on Tranquillity

58. "'Tranquillity, tranquillity', friend, is said. Etc. The seventh.

8. The Discourse on Progressive Tranquillity

59. "'Progressive tranquillity, progressive tranquillity', friend, is said. Etc. The eighth.

9. The Discourse on Cessation

60. "'Cessation, cessation', friend, is said. Etc. The ninth.

10. The Discourse on Gradual Cessation

61. "'Gradual cessation, gradual cessation', friend, is said. In what way, friend, has gradual cessation been spoken of by the Blessed One?"

"Here, friends, a monk, quite secluded from sensual pleasures... etc. he enters and dwells in the first meditative absorption. To this extent too, friends, gradual cessation has been spoken of by the Blessed One by method... etc.

"Furthermore, friends, a monk, having completely transcended the plane of neither-perception-nor-non-perception, enters and dwells in the cessation of perception and feeling, and having seen with wisdom, his mental corruptions are utterly eliminated. To this extent too, friends, gradual cessation has been spoken of by the Blessed One without qualification." The tenth.

11. The Discourse on the Unable

62. "Monks, without abandoning nine qualities, one is incapable of realising arahantship. Which nine? Lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess - these, monks, without abandoning these nine qualities, one is incapable of realising arahantship.

"Monks, by abandoning nine qualities, one is capable of realising arahantship. Which nine? Lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess - these, monks, by abandoning these nine qualities, one is capable of realising arahantship." The eleventh.

The Chapter on Security is the first.

Its summary:

Security and the Deathless, Safety, and by Tranquillity;
Cessation and Gradual, Teaching, and by Abandoning and Capable.

2. The Chapter on the Establishments of Mindfulness

1. The Discourse on Weakness in Training

63. "There are, monks, these five weaknesses in training. Which five? Killing living beings, taking what is not given, sexual misconduct, lying, spirits, liquor and intoxicants that cause negligence - these, monks, are the five weaknesses in training.

"For the abandoning of these five weaknesses in training, monks, the four establishments of mindfulness are to be developed. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the abandoning of these five weaknesses in training, monks, these four establishments of mindfulness are to be developed." The first.

2. The Discourse on the Mental Hindrances

64. "There are, monks, these five mental hindrances. Which five? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt - these, monks, are the five mental hindrances.

"For the abandoning of these five mental hindrances, monks, the four establishments of mindfulness are to be developed. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the abandoning of these five mental hindrances, monks, these four establishments of mindfulness are to be developed." The second.

3. The Discourse on the Types of Sensual Pleasure

65. "Monks, these are the five types of sensual pleasure. Which five? Forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing; sounds cognisable by ear... etc. odours cognisable by nose... flavours cognisable by tongue... Tangible objects cognisable by body that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. These, monks, are the five types of sensual pleasure.

"For the abandoning of these five types of sensual pleasure, monks, etc. these four establishments of mindfulness are to be developed." The third.

4. The Discourse on the Aggregates of Clinging

66. "These are the five aggregates of clinging, monks. Which five? The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - these, monks, are the five aggregates of clinging.

"For the abandoning of these five aggregates of clinging, monks, etc. these four establishments of mindfulness are to be developed." The fourth.

5. The Discourse on the Lower Fetters

67. "There are, monks, these five lower mental fetters. Which five? Identity view, sceptical doubt, adherence to moral rules and austerities, sensual desire, anger - these, monks, are the five lower mental fetters.

"For the abandoning of these five lower mental fetters, monks, etc. these four establishments of mindfulness are to be developed." The fifth.

6. The Discourse on Destination

68. "There are these five destinations, monks. What five? Hell, the animal realm, the sphere of ghosts, human beings, gods - these, monks, are the five destinations.

"For the abandoning of these five destinations, monks, etc. these four establishments of mindfulness are to be developed." The sixth.

7. The Discourse on Stinginess

69. "There are, monks, these five kinds of stinginess. Which five? Stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings - these, monks, are the five kinds of stinginess.

"For the abandoning of these five kinds of stinginess, monks, etc. these four establishments of mindfulness are to be developed." The seventh.

8. The Discourse on the Higher Fetters

70. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters.

"For the abandoning of these five higher mental fetters, monks, etc. these four establishments of mindfulness are to be developed." The eighth.

9. The Discourse on Mental Rigidity

71. "Monks, there are these five mental rigidities. Which five? Here, monks, a monk is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident. Monks, a monk who is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the first mental rigidity.

"Furthermore, monks, a monk is uncertain about the Teaching, etc. is uncertain about the Community, etc. is uncertain about the training, etc. is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen. Monks, a monk who is angry towards his fellows in the holy life, displeased, with a struck mind, with barrenness arisen, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the fifth mental rigidity.

"For the abandoning of these five mental rigidities, monks, etc. these four establishments of mindfulness are to be developed." The ninth.

10. The Discourse on Bondage of Mind

72. "Monks, there are these five bondages of mind. Which five? Here, monks, a monk is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. Monks, a monk who is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving, his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the first bondage of mind.

"Furthermore, monks, a monk is not free from lust towards the body... etc. is not free from lust towards material form... having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor... lives the holy life having aspired to a certain order of gods - 'By

this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity.' Monks, a monk who lives the holy life having aspired to a certain order of gods - 'By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity,' his mind does not incline to ardour, to pursuit, to perseverance, to striving. One whose mind does not incline to ardour, to pursuit, to perseverance, to striving - this is the fifth bondage of mind. These, monks, are the five bondages of mind.

"For the abandoning of these five bondages of mind, monks, the four establishments of mindfulness are to be developed. Which four? Here, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. For the abandoning of these five bondages of mind, monks, these four establishments of mindfulness are to be developed." The tenth.

The Chapter on the Establishments of Mindfulness is the second.

Its summary:

Training, Hindrances, Sensual Pleasures, Aggregates and Lower Fetters,
Destination;
Stinginess, Higher Fetters as eighth, Mental Rigidities, Shackles.

3. The Chapter on Right Strivings

1. The Discourse on Training

73. "There are, monks, these five weaknesses in training. Which five? Killing living beings... etc. spirits, liquor and intoxicants that cause negligence - these, monks, are the five weaknesses in training.

"For the abandoning of these five weaknesses in training, monks, the four right strivings are to be developed. Which four? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. For the abandoning of these five weaknesses in training, monks, these four right strivings are to be developed." The first.

74-81.

10. The Discourse on Bondage of Mind

82. "Monks, there are these five bondages of mind. Which five? Here, monks, a monk is not free from lust towards sensual pleasures... etc. These, monks, are the five bondages of mind.

"For the abandoning of these five bondages of mind, monks, the four right strivings are to be developed. Which four? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; for the abandoning of arisen evil unwholesome mental states... for the arising of unarisen wholesome mental states... he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. For the abandoning of these five bondages of mind, monks, these four right strivings are to be developed." The tenth.

The Chapter on Right Striving is the third.

4. The Chapter on the Bases for Spiritual Power

1. The Discourse on Training

83. "There are, monks, these five weaknesses in training. Which five? Killing living beings... etc. spirits, liquor and intoxicants that cause negligence -these, monks, are the five weaknesses in training.

"For the abandoning of these five weaknesses in training, monks, the four bases for spiritual power are to be developed. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy... concentration due to mind, He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. For the abandoning of these five weaknesses in training, monks, these four bases for spiritual power are to be developed." The first.

84-91.

10. The Discourse on Bondage of Mind

92. "Monks, there are these five bondages of mind. Which five? Here, monks, a monk is not free from lust towards sensual pleasures... etc. These, monks, are the five bondages of mind.

"For the abandoning of these five bondages of mind, monks, these four bases for spiritual power are to be developed. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy... concentration due to mind, He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. For the abandoning of these five bondages of mind, monks, these four bases for spiritual power are to be developed." The tenth.

The Chapter on the Bases for Spiritual Power is the fourth.

Just as the establishments of mindfulness, the strivings, and also the four;
And the four bases for spiritual power, likewise one should apply.

5. Consecutive Repetitions on Lust

93. "Monks, for the direct knowledge of lust, nine qualities are to be developed. Which nine? Perception of foulness, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion - Monks, for the direct knowledge of lust, these nine qualities are to be developed."

94. "Monks, for the direct knowledge of lust, nine qualities are to be developed. Which nine? The first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption, the plane of infinite space, the plane of infinite consciousness, the plane of nothingness, the plane of neither-perception-nor-non-perception, the cessation of perception and feeling - Monks, for the direct knowledge of lust, these nine qualities are to be developed."

95-112. "Monks, for the full understanding of lust, etc. for the utter elimination, etc. for the abandoning, etc. for the destruction, etc. for the passing away, etc. for the dispassion, etc. for the cessation, etc. for the giving up, etc. for the relinquishment... etc. these nine qualities are to be developed."

113-432. "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 nine qualities are to be developed."

The Repetition Series on Lust is concluded.

The Book of the Nines 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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