

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)

10. The Book of the Tens (10. Dasakanipāṭapāḷi)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 10.51-100, PTS 5.93-5.210]



PaliVerse

4. The Collection of the Numerical Discourses

10. The Book of the Tens

2. The Second Fifty

1. The Chapter on One's Own Mind

1. The Discourse on One's Own Mind

51. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"If, monks, a monk is not skilled in the method of another's mind, then 'I will be skilled in the method of my own mind' - thus indeed, monks, should you train.

"And how, monks, is a monk skilled in the method of his own mind? Just as, monks, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish. If one does not see there dust or a blemish, one is delighted by that very fact, with fulfilled thought - 'It is a gain for me indeed, I am indeed pure.' Just so, monks, for a monk reviewing is of great service regarding wholesome mental states - 'Do I frequently dwell covetous, or do I frequently dwell non-covetous? Do I frequently dwell with a mind of ill-will, or do I frequently dwell with a mind without ill-will? Do I frequently dwell overcome by sloth and torpor, or do I frequently dwell free from sloth and torpor? Do I frequently dwell agitated, or do I frequently dwell unagitated? Do I frequently dwell with sceptical doubt, or do I frequently dwell having crossed over sceptical doubt? Do I frequently dwell prone to wrath, or do I frequently dwell without wrath? Do I frequently dwell with a defiled mind, or do I frequently dwell with an undefiled mind? Do I frequently dwell with an excited body, or do I frequently dwell with an unexcited body? Do I frequently dwell lazy, or do I frequently dwell putting forth strenuous energy? Do I frequently dwell unconcentrated, or do I frequently dwell concentrated?'

"If, monks, a monk reviewing thus knows - 'I frequently dwell covetous, I frequently dwell with a mind of ill-will, I frequently dwell overcome by sloth and torpor, I frequently dwell agitated, I frequently dwell with sceptical doubt, I frequently dwell prone to wrath, I frequently dwell with a defiled mind, I frequently dwell with an excited body, I frequently dwell lazy, I frequently dwell unconcentrated,' 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, one would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness. Just so, 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.

"But if, monks, a monk reviewing thus knows - 'I frequently dwell non-covetous, I frequently dwell with a mind without ill-will, I frequently dwell free from sloth and torpor, I frequently dwell unagitated, I frequently dwell having crossed over sceptical doubt, I frequently dwell without wrath, I frequently dwell with an undefiled mind, I frequently dwell with an unexcited body, I frequently dwell putting forth strenuous energy, I frequently dwell concentrated,' by that monk, monks, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done." The first.

2. The Discourse to Sāriputta

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

"If, friends, a monk is not skilled in the method of another's mind, then 'I will be skilled in the method of my own mind' - thus indeed, friends, should you train.

"And how, friends, is a monk skilled in the method of his own mind? Just as, friends, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish. If one does not see there dust or a blemish, one is delighted by that very fact, with fulfilled thought - 'It is a gain for me indeed, I am indeed pure.'

Just so, friends, for a monk reviewing is of great service regarding wholesome mental states - 'Do I frequently dwell covetous, or do I frequently dwell non-covetous? Do I frequently dwell with a mind of ill-will, or do I frequently dwell with a mind without ill-will? Do I frequently dwell overcome by sloth and torpor, or do I frequently dwell free from sloth and torpor? Do I frequently dwell agitated, or do I frequently dwell unagitated? Do I frequently dwell with sceptical doubt, or do I frequently dwell having crossed over sceptical doubt? Do I frequently dwell prone to wrath, or do I frequently dwell without wrath? Do I frequently dwell with a defiled mind, or do I frequently dwell with an undefiled mind? Do I frequently dwell with an excited body, or do I frequently dwell with an unexcited body? Do I frequently dwell lazy, or do I frequently dwell putting forth strenuous energy? Do I frequently dwell concentrated, or do I frequently dwell unconcentrated?'

"If, friends, a monk reviewing thus knows - 'I frequently dwell covetous, etc. I frequently dwell unconcentrated,' by that monk, friends, 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, friends, one whose garment is on fire or whose head is on fire. For the quenching of that very garment or head, one would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness. Just so, friends, 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, friends, a monk reviewing thus knows - 'I frequently dwell non-covetous, etc. I frequently dwell concentrated,' by that monk, friends, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done." The second.

3. The Discourse on Duration

53. "I do not praise mere presence in wholesome mental states, monks, how much more deterioration. And I praise growth in wholesome mental states, monks, not presence, not deterioration.

"And how, monks, is there deterioration in wholesome mental states, not presence, not growth? Here, monks, whatever extent a monk has of faith, morality, learning, generosity, wisdom, and discernment, those qualities of his neither remain nor grow. This I call deterioration in wholesome mental states, monks, not presence, not growth. Thus, monks, there is deterioration in wholesome mental states, not presence, not growth.

"And how, monks, is there presence in wholesome mental states, not deterioration, not growth? Here, monks, whatever extent a monk has of faith, morality, learning, generosity, wisdom, and discernment, those qualities of his neither diminish nor grow. This I call presence in wholesome mental states, monks, not deterioration, not growth. Thus, monks, there is presence in wholesome mental states, not growth, not deterioration.

"And how, monks, is there growth in wholesome mental states, not presence, not deterioration? Here, monks, whatever extent a monk has of faith, morality, learning, generosity, wisdom, and discernment, those qualities of his neither remain nor diminish. This I call growth in wholesome mental states, monks, not presence, not deterioration. Thus, monks, there is growth in wholesome mental states, not presence, not deterioration.

"If, monks, a monk is not skilled in the method of another's mind, then 'I will be skilled in the method of my own mind' - thus indeed, monks, should you train.

"And how, monks, is a monk skilled in the method of his own mind? Just as, monks, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish. If one does not see there dust or a blemish, one is delighted by that very fact, with fulfilled thought - 'It is a gain for me indeed, I am indeed pure.' Just so, monks, for a monk reviewing is of great service regarding wholesome mental states - 'Do I frequently dwell covetous, or do I frequently dwell non-covetous? Do I frequently dwell with a mind of ill-will, or do I frequently dwell with a mind without ill-will? Do I frequently dwell overcome by sloth and torpor, or do I frequently dwell free from sloth and torpor? Do I frequently dwell agitated, or do I frequently dwell unagitated? Do I frequently dwell with sceptical doubt, or do I frequently dwell having crossed over sceptical doubt? Do I frequently dwell prone to wrath, or do I frequently dwell without wrath? Do I frequently dwell with a defiled mind, or do I frequently dwell with an undefiled mind?

Do I frequently dwell with an excited body, or do I frequently dwell with an unexcited body? Do I frequently dwell lazy, or do I frequently dwell putting forth strenuous energy? Do I frequently dwell concentrated, or do I frequently dwell unconcentrated?'

"If, monks, a monk reviewing thus knows - 'I frequently dwell covetous, I frequently dwell with a mind of ill-will, I frequently dwell overcome by sloth and torpor, I frequently dwell agitated, I frequently dwell with sceptical doubt, I frequently dwell prone to wrath, I frequently dwell with a defiled mind, I frequently dwell with an excited body, I frequently dwell lazy, I frequently dwell unconcentrated,' 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, one 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 - 'I frequently dwell non-covetous, I frequently dwell with a mind without ill-will, I frequently dwell free from sloth and torpor, I frequently dwell unagitated, I frequently dwell having crossed over sceptical doubt, I frequently dwell without wrath, I frequently dwell with an undefiled mind, I frequently dwell with an unexcited body, I frequently dwell putting forth strenuous energy, I frequently dwell concentrated,' by that monk, monks, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done." The third.

4. The Discourse on Serenity

54. "If, monks, a monk is not skilled in the method of another's mind, then 'I will be skilled in the method of my own mind' - thus indeed, monks, should you train.

"And how, monks, is a monk skilled in the method of his own mind? Just as, monks, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish. If one does not see there dust or a blemish, one is delighted by that very fact, with fulfilled thought - 'It is a gain for me indeed, I am indeed pure.' Just so, monks, for a monk reviewing is of great service regarding wholesome mental states - 'Am I indeed an obtainer of internal serenity of mind, or am I indeed not an obtainer of internal serenity of mind, am I indeed an obtainer of insight into phenomena through higher wisdom, or am I indeed not an obtainer of insight into phenomena through higher wisdom?'

"If, monks, a monk reviewing thus knows - 'I am an obtainer of internal serenity of mind, not an obtainer of insight into phenomena through higher wisdom,' by that monk, monks, having established himself in internal serenity of mind, exertion for insight into phenomena through higher wisdom is to be done. He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"But if, monks, a monk reviewing thus knows - 'I am an obtainer of insight into phenomena through higher wisdom, not an obtainer of internal serenity of mind,' by that monk, monks, having established himself in insight into phenomena through higher wisdom, exertion for internal serenity of mind is to be done. He, at a later time, becomes both an obtainer of insight into phenomena through higher wisdom and an obtainer of internal serenity of mind.

"But if, monks, a monk reviewing thus knows - 'I am not an obtainer of internal serenity of mind, not an obtainer of insight into phenomena through higher wisdom,' by that monk, monks, for the attainment of those very wholesome 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, one 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 attainment of those very wholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"But if, monks, a monk reviewing thus knows - 'I am an obtainer of internal serenity of mind, an obtainer of insight into phenomena through higher wisdom,' by that monk, monks, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done.

"Robes, monks, I say are twofold - to be used and not to be used. Almsfood, monks, I say is twofold - to be used and not to be used. Lodging, monks, I say is twofold - to be used and not to be used. Village and town, monks, I say are twofold - to be used and not to be used. District of the country, monks, I say is twofold - to be used and not to be used. Person, monks, I say is twofold - to be used and not to be used.

"Robe, monks, I say is twofold - to be practised and not to be practised' - thus indeed this was said. Dependent on what was this said? Therein, whatever robe one would know thus - 'When I practise this robe, unwholesome mental states increase and wholesome mental states decline' - such robe should not be practised. Therein, whatever robe one would know thus - 'When I practise this robe, unwholesome mental states decline and wholesome mental states increase' - such robe should be practised. "Robe, monks, I say is twofold - to be practised and not to be practised' - thus what was said, this was said dependent on that.

"Almsfood, monks, I say is twofold - to be practised and not to be practised' - thus indeed this was said. Dependent on what was this said? Therein, whatever almsfood one would know thus - 'When I practise this almsfood, unwholesome mental states increase and wholesome mental states decline' - such almsfood should not be practised. Therein, whatever almsfood one would know thus - 'When I practise this almsfood, unwholesome mental states decline and wholesome mental states increase' - such almsfood should be practised. "Almsfood, monks, I say is twofold - to be practised and not to be practised' - thus what was said, this was said dependent on that.

"Lodging, monks, I say is twofold - to be practised and not to be practised' - thus

indeed this was said. Dependent on what was this said? Therein, whatever lodging one would know thus - "When I practise this lodging, unwholesome mental states increase and wholesome mental states decline" - such lodging should not be practised. Therein, whatever lodging one would know thus - 'When I practise this lodging, unwholesome mental states decline and wholesome mental states increase' - such lodging should be practised. "Lodging, monks, I say is twofold - to be practised and not to be practised" - thus what was said, this was said dependent on that.

"Village and market town, monks, I say is twofold -to be practised and not to be practised" - thus indeed this was said. Dependent on what was this said? Therein, whatever village and market town one would know thus: "When I frequent this village and market town, unwholesome mental states increase and wholesome mental states decline" - such a village and market town should not be frequented. Therein, whatever village and market town one would know thus: "When I frequent this village and market town, unwholesome mental states decline and wholesome mental states increase" - such village and market town should be frequented. "Village and market town, monks, I say is twofold - to be practised and not to be practised" - thus what was said, this was said dependent on that.

"A region of the country, monks, I say is twofold -to be practised and not to be practised" - thus indeed this was said. Dependent on what was this said? Therein, whatever region of the country one would know thus: "When I frequent this region of the country, unwholesome mental states increase and wholesome mental states decline" - such a region of the country should not be frequented. Therein, whatever region of the country one would know thus: "When I frequent this region of the country, unwholesome mental states decline and wholesome mental states increase" - such a region of the country should be frequented. "A region of the country, monks, I say is twofold - to be practised and not to be practised" - thus what was said, this was said dependent on that.

"A person, monks, I say is twofold -to be practised and not to be practised" - thus indeed this was said. Dependent on what was this said? Therein, whatever person one would know thus - "When I associate with this person, unwholesome mental states increase and wholesome mental states decline" - such a person should not be associated with. Therein, whatever person one would know thus - "When I associate with this person, unwholesome mental states decline and wholesome mental states increase" - such a person should be associated with. "A person, monks, I say is twofold - to be associated with and not to be associated with" - thus what was said, this was said dependent on that. The fourth.

5. The Discourse on Decline

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

"A person subject to decline, a person subject to decline', friend, is said. 'A person not subject to decline, a person not subject to decline', friend, is said. In what way, friend, was a person subject to decline spoken of by the Blessed One, and in what way was a person not subject to decline spoken of by the Blessed One?" "We come even from afar, friend, to the presence of the Venerable Sāriputta to understand the

meaning of this statement. It would be good indeed if the meaning of this statement would occur to the Venerable Sāriputta himself. Having heard from the Venerable Sāriputta, the monks will remember it."

"Well then, friends, listen, pay close attention; I will speak." "Yes, friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"In what way, friend, was a person subject to decline spoken of by the Blessed One? Here, friend, a monk does not hear the Teaching not heard before, and the teachings heard by him go to decline, and those teachings previously not experienced by the mind do not occur to him, and he does not cognise what was not cognised. To this extent, friend, a person subject to decline was spoken of by the Blessed One.

"And in what way, friend, was a person not subject to decline spoken of by the Blessed One? Here, friend, a monk hears the Teaching not heard before, and the teachings heard by him do not go to decline, and those teachings previously not experienced by the mind occur to him, and he cognises what was not cognised. To this extent, friend, a person not subject to decline was spoken of by the Blessed One.

"If, friends, a monk is not skilled in the method of another's mind, then 'I will be skilled in the method of my own mind' - thus indeed, friends, should you train.

"And how, friends, is a monk skilled in the method of his own mind? Just as, friends, a woman or a man, young, youthful, fond of adornment, reviewing one's own facial reflection in a pure, bright mirror or in a clear bowl of water, if one sees there dust or a blemish, one strives for the removal of that very dust or blemish. If one does not see there dust or a blemish, one is delighted by that very fact, with fulfilled thought - 'It is a gain for me indeed, I am indeed pure.' Just so, friends, for a monk reviewing is of great service regarding wholesome mental states - 'Do I frequently dwell non-covetous, does this quality exist in me or not? Do I frequently dwell with a mind without ill-will, does this quality exist in me or not? Do I frequently dwell free from sloth and torpor, does this quality exist in me or not? Do I frequently dwell unagitated, does this quality exist in me or not? Do I frequently dwell having crossed over sceptical doubt, does this quality exist in me or not? Do I frequently dwell without wrath, does this quality exist in me or not? Do I frequently dwell with an undefiled mind, does this quality exist in me or not? Am I indeed an obtainer of internal gladness in the Teaching, does this quality exist in me or not? Am I indeed an obtainer of internal serenity of mind, does this quality exist in me or not? Am I indeed an obtainer of insight into phenomena through higher wisdom, does this quality exist in me or not?'

"But if, friends, a monk reviewing does not see all these wholesome mental states within himself, then, friends, by that monk, for the attainment of all these wholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Just as, friends, one whose garment is on fire or whose head is on fire. For the quenching of that very garment or head, one would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness. Just so, friends, by that monk, for the attainment of all wholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, friends, a monk reviewing sees some wholesome mental states within himself, and does not see some wholesome mental states within himself, then, friends, by that monk, having established himself in those wholesome mental states that he sees within himself, for the attainment of those wholesome mental states that he does not see within himself, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Just as, friends, one whose garment is on fire or whose head is on fire. For the quenching of that very garment or head, one would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness. Just so, friends, by that monk, having established himself in those wholesome mental states that he sees within himself, for the attainment of those wholesome mental states that he does not see within himself, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done.

"But if, friends, a monk reviewing sees all these wholesome mental states within himself, then, friends, by that monk, having established himself in all these wholesome mental states, exertion for the further elimination of mental corruptions is to be done." The fifth.

6. The First Discourse on Perception

56. "Monks, these ten perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal. What ten? 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, perception of cessation - these, monks, are the ten perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The sixth.

7. The Second Discourse on Perception

57. "Monks, these ten perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal. What ten? Perception of impermanence, perception of non-self, perception of death, perception of repulsiveness in food, perception of discontent with the whole world, perception of a skeleton, perception of worms, perception of the discoloured, perception of the full of holes, perception of the bloated - these, monks, are the ten perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The seventh.

8. The Discourse on the Root

58. "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? What are all phenomena grounded upon? What is the final goal 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 indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself. Having heard from the Blessed One, the monks will remember it."

"Well then, monks, listen, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"If, monks, heterodox wandering ascetics were to ask thus - '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? What are all phenomena grounded upon? What is the final goal 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; all phenomena are grounded upon the Deathless; Nibbāna is the final goal of all phenomena.' Thus asked, you, monks, should answer those heterodox wandering ascetics thus." The eighth.

9. The Discourse on Going Forth

59. "Therefore, monks, you should train thus - 'Our mind will be practised in accordance with the going forth, and arisen evil unwholesome mental states will not remain obsessing the mind; our mind will be practised in the perception of impermanence, our mind will be practised in the perception of non-self, our mind will be practised in the perception of foulness, our mind will be practised in the perception of danger, having known the righteousness and unrighteousness of the world, our mind will be practised in that perception, having known the existence and non-existence of the world, our mind will be practised in that perception, having known the origin and passing away of the world, our mind will be practised in that perception, our mind will be practised in the perception of abandoning, our mind will be practised in the perception of dispassion, our mind will be practised in the perception of cessation' - thus indeed, monks, should you train.

"When, monks, for a monk the mind is practised in accordance with the going forth and arisen evil unwholesome mental states do not remain obsessing the mind, the mind is practised in the perception of impermanence, the mind is practised in the perception of non-self, the mind is practised in the perception of foulness, the mind is practised in the perception of danger, having known the righteousness and unrighteousness of the world, the mind is practised in that perception, having known the existence and non-existence of the world, the mind is practised in that perception, having known the origin and passing away of the world, the mind is practised in that perception, the mind is practised in the perception of abandoning, the mind is practised in the perception of dispassion, the mind is practised in the

perception of cessation, for him one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The ninth.

10. The Discourse to Girimānanda

60. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Girimānanda was sick, afflicted, severely ill. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"The Venerable Girimānanda, venerable sir, is sick, afflicted, severely ill. It would be good, venerable sir, if the Blessed One would approach the Venerable Girimānanda, out of compassion." "If you, Ānanda, were to speak ten perceptions to the monk Girimānanda, there is the possibility that having heard the ten perceptions, the monk Girimānanda's illness would be allayed on the spot.

"What ten? Perception of impermanence, perception of non-self, perception of foulness, perception of danger, perception of abandoning, perception of dispassion, perception of cessation, perception of discontent with the whole world, perception of non-desire in all activities, mindfulness of breathing.

"And what, Ānanda, is the perception of impermanence? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'Materiality is impermanent, feeling is impermanent, perception is impermanent, activities are impermanent, consciousness is impermanent.' Thus he dwells observing impermanence in these five aggregates of clinging. This, Ānanda, is called the perception of impermanence.

"And what, Ānanda, is the perception of non-self? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'The eye is non-self, forms are non-self, the ear is non-self, sounds are non-self, the nose is non-self, odours are non-self, the tongue is non-self, flavours are non-self, the body is non-self, tangible objects are non-self, the mind is non-self, mental phenomena are non-self.' Thus he dwells observing non-self in these six internal and external sense bases. This, Ānanda, is called the perception of non-self.

"And what, Ānanda, is the perception of foulness? Here, Ānanda, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity - 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.' Thus he dwells observing foulness in this body. This, Ānanda, is called the perception of foulness.

"And what, Ānanda, is the perception of danger? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'This body is full of suffering, full of danger. Thus in this body various illnesses arise, as follows - eye disease, ear disease, nose disease, tongue disease, body disease, head disease, outer ear disease, mouth disease, tooth disease, lip

disease, cough, asthma, catarrh, burning, fever, stomach disease, fainting, dysentery, griping, cholera, leprosy, boils, eczema, consumption, epilepsy, ringworm, itch, scab, scratches, scabies, blood disease, bile disease, diabetes, haemorrhoids, blisters, ulcers, illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, illnesses arising from the result of action, cold, heat, hunger, thirst, defecation, urination.' Thus he dwells observing danger in this body. This, Ānanda, is called the perception of danger.

"And what, Ānanda, is the perception of abandoning? Here, Ānanda, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration. He does not accept an arisen thought of anger, he abandons it, dispels it, puts an end to it, brings it to obliteration. He does not accept an arisen thought of violence, he abandons it, dispels it, puts an end to it, brings it to obliteration. Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. This, Ānanda, is called the perception of abandoning.

"And what, Ānanda, is the perception of dispassion? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, Nibbāna.' This, Ānanda, is called the perception of dispassion.

"And what, Ānanda, is the perception of cessation? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, cessation, Nibbāna.' This, Ānanda, is called the perception of cessation.

"And what, Ānanda, is the perception of discontent with the whole world? Here, Ānanda, a monk dwells abandoning and not clinging to whatever clings, mental standpoints, adherences and underlying tendencies there are in the world. This, Ānanda, is called the perception of discontent with the whole world.

"And what, Ānanda, is the perception of non-desire for all activities? Here, Ānanda, a monk is troubled, ashamed and disgusted with all activities. This, Ānanda, is called the perception of non-desire for all activities.

"And what, Ānanda, is mindfulness of breathing? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long.' Breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short.' Breathing out short, he understands: 'I breathe out short.' He trains: 'Experiencing the whole body, I shall breathe in.' He trains: 'Experiencing the whole body, I shall breathe out.' He trains: 'Calming the bodily activity, I shall breathe in.' He trains: 'Calming the bodily activity, I shall breathe out.' He trains: 'Experiencing joy, I

shall breathe in.' He trains: 'Experiencing joy, I shall breathe out.' He trains: 'Experiencing happiness, I shall breathe in.' He trains: 'Experiencing happiness, I shall breathe out.' He trains: 'Experiencing mental activity, I shall breathe in.' He trains: 'Experiencing mental activity, I shall breathe out.' He trains: 'Calming mental activity, I shall breathe in.' He trains: 'Calming mental activity, I shall breathe out.' He trains: 'Experiencing the mind, I shall breathe in.' He trains: 'Experiencing the mind, I shall breathe out.' Gladdening the mind... etc. concentrating the mind... etc. Releasing the mind... etc. Observing impermanence... etc. observing dispassion... etc. observing cessation... etc. He trains: 'Observing relinquishment, I shall breathe in.' He trains: 'Observing relinquishment, I shall breathe out.' This, Ānanda, is called mindfulness of breathing.

"If you, Ānanda, were to speak these ten perceptions to the monk Girimānanda, there is the possibility that having heard these ten perceptions, that illness of the monk Girimānanda would subside on the spot."

Then the Venerable Ānanda, having learnt these ten perceptions in the presence of the Blessed One, approached the Venerable Girimānanda; having approached, he spoke these ten perceptions to the Venerable Girimānanda. Then, having heard the ten perceptions, that illness of the Venerable Girimānanda subsided on the spot. And the Venerable Girimānanda recovered from that illness. And thus that illness of the Venerable Girimānanda was abandoned. The tenth.

The Chapter on One's Own Mind is the first.

Its summary:

One's Own Mind and Sāriputta, Presence and by Serenity;
Deterioration and two Perceptions, Roots, Gone Forth, and Giri.

2. The Chapter on Pairs

1. The Discourse on Ignorance

61. "A first point, monks, is not discerned of ignorance - 'Before this, ignorance did not exist, then afterwards it came into being.' Even though this is said, monks, and yet it is discerned - 'Ignorance has this as condition.'

"I say, monks, that ignorance has nutriment, not that it is without nutriment. And what is the nutriment of ignorance? 'The five mental hindrances' should be said. I say, monks, that the five mental hindrances have nutriment, not that they are without nutriment. And what is the nutriment of the five mental hindrances? 'The three kinds of misconduct' should be said. I say, monks, that the three kinds of misconduct have nutriment, not that they are without nutriment. And what is the nutriment of the three kinds of misconduct? 'Non-restraint of the faculties' should be said. I say, monks, that non-restraint of the faculties has nutriment, not that it is without nutriment. And what is the nutriment of non-restraint of the faculties? 'Lack of mindfulness and full awareness' should be said. I say, monks, that lack of mindfulness and full awareness has nutriment, not that it is without nutriment. And what is the nutriment of lack of mindfulness and full awareness? 'Unwise attention' should be said. I say, monks, that unwise attention has nutriment, not that it is without nutriment. And what is the

nutriment of unwise attention? 'Faithlessness' should be said. I say, monks, that faithlessness has nutriment, not that it is without nutriment. And what is the nutriment of faithlessness? 'Not hearing the Good Teaching' should be said. I say, monks, that not hearing the Good Teaching has nutriment, not that it is without nutriment. And what is the nutriment of not hearing the Good Teaching? 'Associating with bad persons' should be said.

"Thus indeed, monks, associating with bad persons being complete fulfils not hearing the Good Teaching, not hearing the Good Teaching being complete fulfils faithlessness, faithlessness being complete fulfils unwise attention, unwise attention being complete fulfils lack of mindfulness and full awareness, lack of mindfulness and full awareness being complete fulfils non-restraint of the faculties, non-restraint of the faculties being complete fulfils the three kinds of misconduct, the three kinds of misconduct being complete fulfil the five mental hindrances, the five mental hindrances being complete fulfil ignorance. Thus is the nutriment of this ignorance, and thus is its fulfilment.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools. The small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the great ocean; thus is the nutriment of this great ocean, and thus its fulfilment.

"Just so, monks, associating with bad persons being full, fulfils hearing the bad teaching; hearing the bad teaching being full, fulfils faithlessness; faithlessness being full, fulfils unwise attention; unwise attention being full, fulfils lack of mindfulness and full awareness; lack of mindfulness and full awareness being full, fulfils non-restraint of the faculties; non-restraint of the faculties being full, fulfils the three kinds of misconduct; the three kinds of misconduct being full, fulfil the five mental hindrances; the five mental hindrances being full, fulfil ignorance; thus is the nutriment of this ignorance, and thus its fulfilment.

"True knowledge and liberation too, monks, I say has nutriment, not without nutriment. And what is the nutriment of true knowledge and liberation? 'The seven factors of enlightenment' should be said. The seven factors of enlightenment too, monks, I say have nutriment, not without nutriment. And what is the nutriment of the seven factors of enlightenment? 'The four establishments of mindfulness' should be said. The four establishments of mindfulness too, monks, I say have nutriment, not without nutriment. And what is the nutriment of the four establishments of mindfulness? 'The three kinds of good conduct' should be said. The three kinds of good conduct too, monks, I say have nutriment, not without nutriment. And what is the nutriment of the three kinds of good conduct? 'Restraint of the faculties' should be said. Restraint of the faculties too, monks, I say has nutriment, not without nutriment. And what is the nutriment of restraint of the faculties? 'Mindfulness and full awareness' should be said. Mindfulness and full awareness too, monks, I say has nutriment, not without nutriment. And what is the nutriment of mindfulness and full awareness? 'Wise attention' should be said. Wise attention too, monks, I say has nutriment, not without nutriment. And what is the nutriment of wise attention? 'Faith' should be said. Faith too, monks, I say has nutriment, not without nutriment. And

what is the nutriment of faith? 'Hearing the Good Teaching' should be said. Hearing the Good Teaching too, monks, I say has nutriment, not without nutriment. And what is the nutriment of hearing the Good Teaching? 'Associating with good persons' should be said.

"Thus indeed, monks, associating with good persons being complete fulfils hearing the Good Teaching, hearing the Good Teaching being complete fulfils faith, faith being complete fulfils wise attention, wise attention being complete fulfils mindfulness and full awareness, mindfulness and full awareness being complete fulfils restraint of the faculties, restraint of the faculties being complete fulfils the three kinds of good conduct, the three kinds of good conduct being complete fulfil the four establishments of mindfulness, the four establishments of mindfulness being complete fulfil the seven factors of enlightenment, the seven factors of enlightenment being complete fulfil true knowledge and liberation; thus there is the nutriment for this true knowledge and liberation, and thus is its fulfilment.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the great ocean and sea; thus is the nutriment of this great ocean, and thus its fulfilment.

"Just so, monks, associating with good persons being complete fulfils hearing the Good Teaching, hearing the Good Teaching being complete fulfils faith, faith being complete fulfils wise attention, wise attention being complete fulfils mindfulness and full awareness, mindfulness and full awareness being complete fulfils restraint of the faculties, restraint of the faculties being complete fulfils the three kinds of good conduct, the three kinds of good conduct being complete fulfil the four establishments of mindfulness, the four establishments of mindfulness being complete fulfil the seven factors of enlightenment, the seven factors of enlightenment being complete fulfil true knowledge and liberation; thus there is the nutriment for this true knowledge and liberation, and thus is its fulfilment." The first.

2. The Discourse on Craving

62. "A first point, monks, is not discerned of craving for existence - 'Before this, craving for existence did not exist, then afterwards it came into being.' Even though this is said, monks, and yet it is discerned - 'Craving for existence has this as condition.'

"I say, monks, that craving for existence has nutriment, not that it is without nutriment. And what is the nutriment of craving for existence? 'Ignorance' should be said. I say, monks, that ignorance has nutriment, not that it is without nutriment. And what is the nutriment of ignorance? 'The five mental hindrances' should be said. I say, monks, that the five mental hindrances have nutriment, not that they are without nutriment. And what is the nutriment of the five mental hindrances? 'The three kinds of misconduct' should be said. I say, monks, that the three kinds of misconduct have nutriment, not that they are without nutriment. And what is the nutriment of the three kinds of misconduct? 'Non-restraint of the faculties' should be said. I say, monks, that non-restraint of the faculties has nutriment, not that it is without nutriment. And what

is the nutriment of non-restraint of the faculties? 'Lack of mindfulness and full awareness' should be said. I say, monks, that lack of mindfulness and full awareness has nutriment, not that it is without nutriment. And what is the nutriment of lack of mindfulness and full awareness? 'Unwise attention' should be said. I say, monks, that unwise attention has nutriment, not that it is without nutriment. And what is the nutriment of unwise attention? 'Faithlessness' should be said. I say, monks, that faithlessness has nutriment, not that it is without nutriment. And what is the nutriment of faithlessness? 'Not hearing the Good Teaching' should be said. I say, monks, that not hearing the Good Teaching has nutriment, not that it is without nutriment. And what is the nutriment of not hearing the Good Teaching? 'Associating with bad persons' should be said.

"Thus indeed, monks, associating with bad persons being complete fulfils not hearing the Good Teaching, not hearing the Good Teaching being complete fulfils faithlessness, faithlessness being complete fulfils unwise attention, unwise attention being complete fulfils lack of mindfulness and full awareness, lack of mindfulness and full awareness being complete fulfils non-restraint of the faculties, non-restraint of the faculties being complete fulfils the three kinds of misconduct, the three kinds of misconduct being complete fulfil the five mental hindrances, the five mental hindrances being complete fulfil ignorance, ignorance being complete fulfils craving for existence; thus is the nutriment of this craving for existence, and thus is its fulfilment.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the great ocean and sea; thus is the nutriment of this great ocean, and thus its fulfilment.

"Just so, monks, associating with bad persons being complete fulfils not hearing the Good Teaching, not hearing the Good Teaching being complete fulfils faithlessness, faithlessness being complete fulfils unwise attention, unwise attention being complete fulfils lack of mindfulness and full awareness, lack of mindfulness and full awareness being complete fulfils non-restraint of the faculties, non-restraint of the faculties being complete fulfils the three kinds of misconduct, the three kinds of misconduct being complete fulfil the five mental hindrances, the five mental hindrances being complete fulfil ignorance, ignorance being complete fulfils craving for existence; thus is the nutriment of this craving for existence, and thus is its fulfilment.

"True knowledge and liberation too, monks, I say has nutriment, not without nutriment. And what is the nutriment of true knowledge and liberation? 'The seven factors of enlightenment' should be said. The seven factors of enlightenment too, monks, I say have nutriment, not without nutriment. And what is the nutriment of the seven factors of enlightenment? 'The four establishments of mindfulness' should be said. The four establishments of mindfulness too, monks, I say have nutriment, not without nutriment. And what is the nutriment of the four establishments of mindfulness? 'The three kinds of good conduct' should be said. The three kinds of good conduct too, monks, I say have nutriment, not without nutriment. And what is

the nutriment of the three kinds of good conduct? 'Restraint of the faculties' should be said. Restraint of the faculties too, monks, I say has nutriment, not without nutriment. And what is the nutriment of restraint of the faculties? 'Mindfulness and full awareness' should be said. Mindfulness and full awareness too, monks, I say has nutriment, not without nutriment. And what is the nutriment of mindfulness and full awareness? 'Wise attention' should be said. Wise attention too, monks, I say has nutriment, not without nutriment. And what is the nutriment of wise attention? 'Faith' should be said. Faith too, monks, I say has nutriment, not without nutriment. And what is the nutriment of faith? 'Hearing the Good Teaching' should be said. Hearing the Good Teaching too, monks, I say has nutriment, not without nutriment. And what is the nutriment of hearing the Good Teaching? 'Associating with good persons' should be said.

"Thus indeed, monks, associating with good persons being complete fulfils hearing the Good Teaching, hearing the Good Teaching being complete fulfils faith, faith being complete fulfils wise attention, wise attention being complete fulfils mindfulness and full awareness, mindfulness and full awareness being complete fulfils restraint of the faculties, restraint of the faculties being complete fulfils the three kinds of good conduct, the three kinds of good conduct being complete fulfil the four establishments of mindfulness, the four establishments of mindfulness being complete fulfil the seven factors of enlightenment, the seven factors of enlightenment being complete fulfil true knowledge and liberation; thus there is the nutriment for this true knowledge and liberation, and thus is its fulfilment.

"Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope, etc. thus is the nutriment of this great ocean, and thus its fulfilment. Just so, monks, associating with good persons being complete fulfils hearing the Good Teaching, etc. thus there is the nutriment for this true knowledge and liberation, and thus is its fulfilment." The second.

3. The Discourse on One Who Has Reached the Goal

63. "Whoever, monks, have come to a conclusion about me, all of them are accomplished in right view. Of those accomplished in right view, for five the goal is here, for five the goal is having left here. For which five is the goal here? For one with seven rebirths at the utmost, for a family-to-family goer, for one who has sown the seed of rebirth one last time, for a once-returner, and whoever is a Worthy One in this very life - for these five the goal is here. For which five is the goal having left here? For an attainer of final nibbāna in the interval, for an attainer of final nibbāna after the interval, for an attainer of final nibbāna without exertion, for an attainer of final nibbāna through exertion, for an upstream-goer heading toward the Akaniṭṭha realm - for these five the goal is having left here. Whoever, monks, have come to a conclusion about me, all of them are accomplished in right view. Of those accomplished in right view, for these five the goal is here, for these five the goal is having left here." The third.

4. The Discourse on One with Perfect Confidence

64. "Whoever, monks, have unwavering confidence in me, all of them are stream-enterers. Of those stream-enterers, for five the goal is here, for five the goal is having left here. For which five is the goal here? For one with seven rebirths at the utmost, for a family-to-family goer, for one who has sown the seed of rebirth one last time, for a once-returner, and whoever is a Worthy One in this very life - for these five the goal is here. For which five is the goal having left here? For an attainer of final nibbāna in the interval, for an attainer of final nibbāna after the interval, for an attainer of final nibbāna without exertion, for an attainer of final nibbāna through exertion, for an upstream-goer heading toward the Akaniṭṭha realm - for these five the goal is having left here. Whoever, monks, have unwavering confidence in me, all of them are stream-enterers. Of those stream-enterers, for these five the goal is here, for these five the goal is having left here." The fourth.

5. The First Discourse on Happiness

65. On one occasion the Venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka. Then the wandering ascetic Sāmaṇḍakāni approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Sāmaṇḍakāni said this to the Venerable Sāriputta -

"Now what, friend Sāriputta, is happiness, what is suffering?" "Rebirth, friend, is suffering, non-rebirth is happiness. When there is rebirth, friend, this suffering is to be expected - cold, heat, hunger, thirst, defecation, urination, contact with fire, contact with the stick, contact with the knife, and relatives and friends having come together and assembled irritate one. When there is rebirth, friend, this suffering is to be expected. When there is non-rebirth, friend, this happiness is to be expected - no cold, no heat, no hunger, no thirst, no defecation, no urination, no contact with fire, no contact with the stick, no contact with the knife, and relatives and friends having come together and assembled do not irritate one. When there is non-rebirth, friend, this happiness is to be expected." The fifth.

6. The Second Discourse on Happiness

66. On one occasion the Venerable Sāriputta was dwelling among the Magadhans at the village of Nālaka. Then the wandering ascetic Sāmaṇḍakāni approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Sāmaṇḍakāni said this to the Venerable Sāriputta -

"Now what, friend Sāriputta, is happiness in this Teaching and discipline, what is suffering?" "Discontent, friend, is suffering in this Teaching and discipline, contentment is happiness. When there is discontent, friend, this suffering is to be expected - even while going one does not attain pleasure and comfort, even while standing... even while sitting... even while lying down... even when gone to a village... even when gone to the forest... even when gone to the root of a tree... even when gone to an empty house... even when gone to the open air... even when gone among monks one does not attain pleasure and comfort. When there is discontent, friend, this suffering is to be expected.

"When there is contentment, friend, this happiness is to be expected -even while going one attains pleasure and comfort, even while standing... even while sitting... even while lying down... even when gone to a village... even when gone to the forest... even when gone to the root of a tree...even when gone to an empty house... even when gone to the open air...even when gone among monks one attains pleasure and comfort. When there is contentment, friend, this happiness is to be expected." The sixth.

7. The First Discourse on Naḷakapāna

67. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a market town of the Kosalans named Naḷakapāna. There the Blessed One stayed at Naḷakapāna in a palāsa grove. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks. Then the Blessed One, having for much of the night instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, having surveyed the Community of monks who were silent, completely silent, addressed the Venerable Sāriputta -

"The Community of monks is free from sloth and torpor, Sāriputta. Let a talk on the Teaching occur to you, Sāriputta, for the monks. My back aches; I will stretch it." "Yes, venerable sir," the Venerable Sāriputta assented to the Blessed One.

Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"For whoever, friends, has no faith in wholesome mental states, has no shame, has no moral fear, has no energy, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. Just as, friends, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference; just so, friends, whoever has no faith in wholesome mental states, has no shame, has no moral fear, has no energy, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

'A faithless person' - friends, this is decline; 'a shameless person' - friends, this is decline; 'a person having no moral fear' - friends, this is decline; 'a lazy person' - friends, this is decline; 'an unwise person' - friends, this is decline; 'a person prone to wrath' - friends, this is decline; 'a person who bears grudges' - friends, this is decline; 'a person having evil desires' - friends, this is decline; 'a person having evil friends' - friends, this is decline; 'a person holding wrong view' - friends, this is decline.

"For whoever, friend, has faith in wholesome mental states, has shame...has moral fear, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline. Just as, friend,

during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference; just so, friend, for whoever has faith in wholesome mental states, has shame...has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

"'A person with faith', friend, this is non-decline; 'a person with shame', friend, this is non-decline; 'a person with moral fear', friend, this is non-decline; 'a person putting forth strenuous energy', friend, this is non-decline; 'a wise person', friend, this is non-decline; 'a person without wrath', friend, this is non-decline; 'a person without resentment', friend, this is non-decline; 'a person of few wishes', friend, this is non-decline; 'a person with good friends', friend, this is non-decline; 'a person with right view', friend, this is non-decline."

Then the Blessed One, having risen, addressed the Venerable Sāriputta -"Good, good, Sāriputta! For whoever, Sāriputta, has no faith in wholesome mental states, has no shame... has no moral fear, has no energy, has no wisdom in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. Just as, Sāriputta, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference; just so, Sāriputta, for whoever has no faith in wholesome mental states, etc. has no wisdom in wholesome mental states, for him whatever night or day, etc. not growth.

"'A faithless person', Sāriputta, this is decline; shameless... without moral fear, lazy, unwise, prone to wrath, bearing grudges... having evil desires... having evil friends... 'a person with wrong view', Sāriputta, this is decline.

"For whoever, Sāriputta, has faith in wholesome mental states, has shame...has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline. Just as, Sāriputta, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference; just so, Sāriputta, for whoever has faith in wholesome mental states, has shame... has moral fear, has energy, has wisdom in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline.

'A person with faith', Sāriputta, this is non-decline; has shame... one with moral fear... one putting forth strenuous energy... one who is wise... one without wrath... one without resentment... one of few wishes... one with good friends... 'a person with right view', Sāriputta, this is non-decline." The seventh.

8. The Second Discourse on Naḷakapāṇa

68. On one occasion the Blessed One was dwelling at Naḷakapāṇa in a palāsa grove. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks. Then the Blessed One, having for much of the night

instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, having surveyed the Community of monks who were silent, completely silent, addressed the Venerable Sāriputta -

"The Community of monks is free from sloth and torpor, Sāriputta. Let a talk on the Teaching occur to you, Sāriputta, for the monks. My back aches; I will stretch it." "Yes, venerable sir," the Venerable Sāriputta assented to the Blessed One.

Then the Blessed One, having prepared the double robe folded in four, lay down in the lion's posture on his right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising. There the Venerable Sāriputta addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Sāriputta. The Venerable Sāriputta said this -

"For whoever, friends, has no faith in wholesome mental states, has no shame, has no moral fear, has no energy, has no wisdom, has no giving ear... has no retaining of the Teaching... has no investigation of the meaning... has no practice in accordance with the Teaching... has no diligence in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. Just as, friends, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference; just so, friends, whoever has no faith in wholesome mental states, has no shame, has no moral fear, has no energy, has no wisdom, has no giving ear... has no retaining of the Teaching... has no investigation of the meaning... has no practice in accordance with the Teaching... has no diligence in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"For whoever, friend, has faith in wholesome mental states, has shame... has moral fear, has energy, has wisdom... has giving ear... has retaining of the Teaching... has investigation of the meaning... has practice in accordance with the Teaching... has diligence in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline. Just as, friend, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference; just so, friend, for whoever has faith in wholesome mental states, etc. has diligence in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline."

Then the Blessed One, having risen, addressed the Venerable Sāriputta - "Good, good, Sāriputta! For whoever, Sāriputta, has no faith in wholesome mental states, has no shame... has no moral fear, has no wisdom, has no energy, has no giving ear... has no retaining of the Teaching... has no investigation of the meaning... has no practice in accordance with the Teaching... has no diligence in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth. Just as, Sāriputta, during the dark fortnight of the moon, whatever night or day comes, it diminishes in beauty, diminishes in roundness, diminishes in radiance, diminishes in height and circumference; just so, Sāriputta, for

whoever has no faith in wholesome mental states, etc. has no diligence in wholesome mental states, for him whatever night or day comes, only deterioration is to be expected in wholesome mental states, not growth.

"For whoever, Sāriputta, has faith in wholesome mental states, has shame...has moral fear, has energy, has wisdom... has giving ear... has retaining of the Teaching... has investigation of the meaning... has practice in accordance with the Teaching... has diligence in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline. Just as, Sāriputta, during the bright fortnight of the moon, whatever night or day comes, it grows in beauty, grows in roundness, grows in radiance, grows in height and circumference; just so, Sāriputta, for whoever has faith in wholesome mental states, etc. has diligence in wholesome mental states, for him whatever night or day comes, only growth is to be expected in wholesome mental states, not decline." The eighth.

9. The First Discourse on Points of Discussion

69. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here? And what was the conversation that was interrupted?"

"Here we, venerable sir, after the meal, having returned from our alms round, were seated together assembled in the assembly hall, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence - or such." "This indeed, monks, is not proper for you, sons of good family who have gone forth from home into homelessness through faith, that you should dwell engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such.

"There are, monks, these ten topics of discussion. What are the ten? Talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness

from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - these, monks, are the ten topics of discussion.

"If you, monks, were to speak again and again taking up these ten topics of discussion, you would outshine with your radiance the radiance of even these moon and sun, so powerful, so mighty - what then to say of the heterodox wandering ascetics!" The ninth.

10. The Second Discourse on Points of Discussion

70. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many monks, after the meal, having returned from their alms round, were seated together assembled in the assembly hall, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk about ministers, etc. talk about existence and non-existence - or such.

"There are, monks, these ten praiseworthy states. What are the ten? Here, monks, a monk is himself of few wishes and gives talk on fewness of wishes to the monks. 'A monk of few wishes who gives talk on fewness of wishes to the monks' - this is a praiseworthy state.

He is himself content and gives talk on contentment to the monks. 'A content monk who gives talk on contentment to the monks' - this is a praiseworthy state.

He is himself secluded and gives talk on solitude to the monks. 'A secluded monk who gives talk on solitude to the monks' - this is a praiseworthy state.

He is himself aloof from society and gives talk on aloofness from society to the monks. 'A monk aloof from society who gives talk on aloofness from society to the monks' - this is a praiseworthy state.

He is himself putting forth strenuous energy and gives talk on arousal of energy to the monks. 'A monk putting forth strenuous energy who gives talk on arousal of energy to the monks' - this is a praiseworthy state.

He is himself accomplished in morality and gives talk on accomplishment in morality to the monks. 'A monk accomplished in morality who gives talk on accomplishment in morality to the monks' - this is a praiseworthy state.

He is himself accomplished in concentration and gives talk on accomplishment in concentration to the monks. 'A monk accomplished in concentration who gives talk on accomplishment in concentration to the monks' - this is a praiseworthy state.

He is himself accomplished in wisdom and gives talk on accomplishment in wisdom to the monks. 'A monk accomplished in wisdom who gives talk on accomplishment in wisdom to the monks' - this is a praiseworthy state.

He is himself accomplished in liberation and gives talk on accomplishment in liberation to the monks. 'A monk accomplished in liberation who gives talk on accomplishment in liberation to the monks' - this is a praiseworthy state.

He is himself accomplished in knowledge and vision of liberation and gives talk on accomplishment in knowledge and vision of liberation to the monks. 'A monk accomplished in knowledge and vision of liberation who gives talk on accomplishment in knowledge and vision of liberation to the monks' - this is a praiseworthy state. These, monks, are the ten praiseworthy states." The tenth.

The Chapter on Pairs is the second.

Its summary:

Ignorance, Craving, and Goal, Certainly and the two Happinesses;
Two spoken at Naḷakapāna, Points of Controversy and the other two.

3. The Chapter on Wish

1. The Discourse on Wish

71. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, train in them.

"If, monks, a monk should wish - 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

"If, monks, a monk should wish - 'May the services of those whose robes, almsfood, lodging and requisite of medicines for the sick I use be of great fruit and great benefit to them' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May those relatives and blood relations who are deceased ghosts, when they remember me with a confident mind, may that be of great fruit and great benefit to them' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be content with any requisites of robes, almsfood, lodging and medicine for the sick' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping

creatures, with ill-spoken and ill-expressed ways of speech; may I be one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be one who overcomes discontent and delight, and may discontent and delight not overcome me, may I dwell having overcome again and again arisen discontent and delight' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I be one who overcomes fear and dread, and may fear and dread not overcome me, may I dwell having overcome again and again arisen fear and dread' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'May I 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' - he should be one who fulfils morality, etc. one who develops empty dwellings.

"If, monks, a monk should wish - 'With the elimination of the mental corruptions, may I dwell having realised by direct knowledge myself, having attained, the liberation of mind and liberation by wisdom that are without mental corruptions in this very life' - he should be one who fulfils morality, devoted internally to serenity of mind, with meditative absorption not neglected, endowed with insight, one who develops empty dwellings.

'Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, train in them' - thus what was said, this was said dependent on that." The first.

2. The Discourse on the Thorn

72. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall together with many well-known well-known elder disciples - with the Venerable Cāla, and the Venerable Upacāla, and the Venerable Kukkuṭa, and the Venerable Kaḷimbha, and the Venerable Nikaṭa, and the Venerable Kaṭissaha; and with other well-known well-known elder disciples.

Now at that time many well-known well-known Licchavis, with the finest finest vehicles, with a retinue in front and behind, making loud sounds and great sounds, were plunging into the Great Wood to see the Blessed One. Then this occurred to those venerable ones: "These many well-known well-known Licchavis, with the finest finest vehicles, with a retinue in front and behind, making loud sounds and great sounds, are plunging into the Great Wood to see the Blessed One. 'Sound is a thorn to the meditative absorptions' has been said by the Blessed One. What if we were to approach the Gosiṅga Sal-tree Wood? There we might dwell in comfort, with little sound and uncrowded." Then those venerable ones approached the Gosiṅga Sal-tree Wood; there those venerable ones dwell in comfort, with little sound and uncrowded.

Then the Blessed One addressed the monks: "Where indeed, monks, is Cāla, where is Upacāla, where is Kukkuṭa, where is Kaḷimbha, where is Nikaṭa, where is Kaṭissaha; where indeed, monks, have those elder disciples gone?"

"Here, venerable sir, this occurred to those venerable ones: 'These many well-known well-known Licchavis, with the finest finest vehicles, with a retinue in front and behind, making loud sounds and great sounds, are plunging into the Great Wood to see the Blessed One. "Sound is a thorn to the meditative absorptions" has been said by the Blessed One. What if we were to approach the Gosiṅga Sal-tree Wood? There we might dwell in comfort, with little sound and uncrowded.' Then, venerable sir, those venerable ones approached the Gosiṅga Sal-tree Wood. There those venerable ones dwell in comfort, with little sound and uncrowded."

"Good, good, monks, just as those great disciples, answering correctly, would answer. 'Sound is a thorn to the meditative absorptions, monks,' has been said by me.

"Monks, there are these ten thorns. What are the ten? For one who delights in solitude, delight in company is a thorn; for one engaged in the pursuit of the sign of foulness, the pursuit of the sign of beauty is a thorn; for one with guarded doors in the sense faculties, seeing shows is a thorn; for the holy life, approaching women is a thorn; for the first meditative absorption, sound is a thorn; for the second meditative absorption, applied and sustained thought are thorns; for the third meditative absorption, rapture is a thorn; for the fourth meditative absorption, in-breath and out-breath is a thorn; for the attainment of the cessation of perception and feeling, perception and feeling are thorns; lust is a thorn; hate is a thorn; delusion is a thorn.

"Monks, dwell without thorns. Monks, dwell free from thorns. Monks, dwell without thorns and free from thorns. Monks, Worthy Ones are without thorns; monks, Worthy Ones are free from thorns; monks, Worthy Ones are without thorns and free from thorns." The second.

3. The Discourse on Desirable Qualities

73. "Monks, there are these ten things that are desirable, lovely, agreeable, and rare in the world. What are the ten? Wealth is desirable, lovely, agreeable, and rare in the world; beauty is desirable, lovely, agreeable, and rare in the world; health is desirable, lovely, agreeable, and rare in the world; morality is desirable, lovely, agreeable, and rare in the world; the holy life is desirable, lovely, agreeable, and rare in the world; friends are desirable, lovely, agreeable, and rare in the world; great learning is desirable, lovely, agreeable, and rare in the world; wisdom is desirable, lovely, agreeable, and rare in the world; teachings are desirable, lovely, agreeable, and rare in the world; heavens are desirable, lovely, agreeable, and rare in the world.

"For these ten things, monks, that are desirable, lovely, agreeable, and rare in the world, there are ten things that are obstacles - laziness and inactivity are obstacles to wealth, lack of adornment and lack of decoration are obstacles to beauty, doing what is unsuitable is an obstacle to health, evil friendship is an obstacle to morality, non-restraint of the faculties is an obstacle to the holy life, deceiving is an obstacle to friends, not engaging in recitation is an obstacle to great learning, not listening and

not inquiring are obstacles to wisdom, non-pursuit and non-reviewing are obstacles to teachings, wrong practice is an obstacle to heavens. For these ten things, monks, that are desirable, lovely, agreeable, and rare in the world, these ten things are obstacles.

"For these ten things, monks, that are desirable, lovely, agreeable, and rare in the world, there are ten things that are nutriment - industriousness and non-laziness are nutriment for wealth, adornment and decoration are nutriment for beauty, doing what is suitable is a nutriment for health, good friendship is a nutriment for morality, restraint of the faculties is a nutriment for the holy life, not deceiving is a nutriment for friends, engaging in recitation is a nutriment for great learning, listening and inquiring are nutriment for wisdom, pursuit and reviewing are nutriment for teachings, right practice is a nutriment for heavens. For these ten things, monks, that are desirable, lovely, agreeable, and rare in the world, these ten things are nutriment." The third.

4. The Discourse on Growth

74. "Monks, a noble disciple growing with ten kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body. Which ten? He grows in fields and sites, grows in wealth and grain, grows in children and wife, grows in slaves, workmen and servants, grows in quadrupeds, grows in faith, grows in morality, grows in learning, grows in generosity, grows in wisdom - Monks, a noble disciple growing with these ten kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body.

"Whoever here grows in wealth and grain,
In children, in wife, and in quadrupeds;
He becomes wealthy, glorious, venerated,
By relatives, by friends, and also by kings.

"Whoever here grows in faith and morality,
In wisdom, generosity, and learning - both;
Such a good person, discerning,
Grows in both in this very life." The fourth.

5. The Discourse on Migasālā

75. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the female lay follower Migasālā; having approached, he sat down on the prepared seat. Then the female lay follower Migasālā approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, the female lay follower Migasālā said this to the Venerable Ānanda -

"How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life? My father, venerable sir, Purāṇa, was a practitioner of the holy life, living far from, abstaining from sexual intercourse, which is a village practice. He died and was

declared by the Blessed One - 'a once-returner, a being reborn in the Tusita realm.' My grandfather, venerable sir, Isidatta, was not a practitioner of the holy life, but was content with his own wife. He too died and was declared by the Blessed One - 'a once-returner, a being reborn in the Tusita realm.'

How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life?" "Thus indeed, sister, this has been declared by the Blessed One."

Then the Venerable Ānanda, having received almsfood at the dwelling of the female lay follower Migasālā, rose from his seat and departed. Then the Venerable Ānanda, after the meal, having returned from his alms round, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, approached the dwelling of the female lay follower Migasālā; having approached, I sat down on the prepared seat. Then, venerable sir, the female lay follower Migasālā approached me; having approached, he paid respect to me and sat down to one side. Seated to one side, venerable sir, the female lay follower Migasālā said this to me -

'How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life? My father, venerable sir, Purāṇa, was a practitioner of the holy life, living far from, abstaining from sexual intercourse, which is a village practice. He died and was declared by the Blessed One to be a once-returner, a being reborn in the Tusita realm. My grandfather, venerable sir, Isidatta, was not a practitioner of the holy life, but was content with his own wife. He too died and was declared by the Blessed One - a once-returner, a being reborn in the Tusita realm.

How is it, Venerable Ānanda, that this Teaching taught by the Blessed One is to be understood, where indeed a practitioner of the holy life and one who is not a practitioner of the holy life will both have the same destination in the future life?' When this was said, I, venerable sir, said this to the female lay follower Migasālā - 'Thus indeed, sister, this has been declared by the Blessed One.'"

"And who, Ānanda, is the female lay follower Migasālā, foolish, inexperienced, a mere woman with a woman's wisdom, and who are those with knowledge of the higher and lower faculties of persons?

"There are, Ānanda, these ten persons existing and found in the world. What are the ten? Here, Ānanda, a certain person is immoral. And he does not understand as it really is that liberation of mind and liberation by wisdom where that immorality of his ceases without remainder. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person is immoral. And he understands as it really is that liberation of mind and liberation by wisdom where that immorality of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge - 'This one has just these qualities, that one too has just these qualities. Why is one of them inferior and one superior?' That indeed, Ānanda, is for their harm and suffering for a long time.

"Therein, Ānanda, that person who is immoral, And he understands as it really is that liberation of mind and liberation by wisdom where that immorality of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. This person, Ānanda, is more excellent and more sublime than that former person. What is the reason for this? The stream of the Teaching, Ānanda, carries this person along. Who could know that difference except for the Truth-finder! Therefore, Ānanda, do not be ones who measure by measure regarding persons; do not take the measure of persons. One who takes the measure of persons is injured, Ānanda. Either I, Ānanda, should take the measure of persons, or one who is like me.

"But here, Ānanda, a certain person is moral. And he does not understand as it really is that liberation of mind and liberation by wisdom where that morality of his ceases without remainder. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person is moral. And he understands as it really is that liberation of mind and liberation by wisdom where that morality of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge, etc. Either I, Ānanda, should take the measure of persons, or one who is like me.

"But here, Ānanda, a certain person has intense lust. And he does not understand as it really is that liberation of mind and liberation by wisdom where that lust of his ceases without remainder. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person has intense lust. And he understands as it really is that liberation of mind and liberation by wisdom where that lust of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge, etc. Either I, Ānanda, should take the measure of persons, or one who is like me.

"But here, Ānanda, a certain person is prone to wrath. And he does not understand as it really is that liberation of mind and liberation by wisdom where that wrath of his ceases without remainder. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person is prone to wrath. And he understands as it really is that liberation of mind and liberation by wisdom where that wrath of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge, etc. Either I, Ānanda, should take the measure of persons, or one who is like me.

"But here, Ānanda, a certain person is agitated. And he does not understand as it really is that liberation of mind and liberation by wisdom where that restlessness of his ceases without remainder. For him, what should be done by hearing has not been done, what should be done by great learning has not been done, what should be penetrated by view has not been penetrated, and he does not obtain even temporary liberation. He, upon the body's collapse at death, goes to decline, not to distinction; he is one going to decline, not one going to distinction.

"But here, Ānanda, a certain person is agitated. And he understands as it really is that liberation of mind and liberation by wisdom where that restlessness of his ceases without remainder. For him, what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and he obtains temporary liberation. He, upon the body's collapse at death, goes to distinction, not to decline; he is one going to distinction, not one going to decline.

"Therein, Ānanda, those who measure by measure judge - 'This one has just these qualities, that one too has just these qualities. Why is one of them inferior and one superior?' That indeed, Ānanda, is for their harm and suffering for a long time.

"Therein, Ānanda, that person who is agitated and understands as it really is that liberation of mind and liberation by wisdom where that restlessness of his ceases without remainder, for whom what should be done by hearing has been done, what should be done by great learning has been done, what should be penetrated by view has been penetrated, and who obtains temporary liberation - This person, Ānanda, is more excellent and more sublime than that former person. What is the reason for this? The stream of the Teaching, Ānanda, carries this person along. Who could know that difference except the Truth-finder! Therefore, Ānanda, do not be ones who measure by measure regarding persons; do not take the measure of persons. One who takes the measure of persons is injured, Ānanda. Either I, Ānanda, should take the measure of persons, or one who is like me.

"And who, Ānanda, is the female lay follower Migasālā, foolish, inexperienced, a mere woman with a woman's wisdom, and who are those with knowledge of the higher and lower faculties of persons! These, Ānanda, are the ten persons existing and found in the world.

"If, Ānanda, Isidatta had been endowed with such morality as Purāṇa was endowed with, then Purāṇa would not have known even Isidatta's destination. And if, Ānanda, Purāṇa had been endowed with such wisdom as Isidatta was endowed with, then Isidatta would not have known even Purāṇa's destination. Thus, Ānanda, these two persons were each deficient in one factor." The fifth.

6. The Discourse on Three Qualities

76. "Monks, if these three phenomena were not found in the world, a Truth-finder would not arise in the world, a Worthy One, a Perfectly Enlightened One, nor would the Teaching and discipline proclaimed by the Truth-finder shine in the world. Which three? Birth, ageing, and death - these, monks, are the three phenomena that if not found in the world, a Truth-finder would not arise in the world, a Worthy One, a Perfectly Enlightened One, nor would the Teaching and discipline proclaimed by the Truth-finder shine in the world. But because, monks, these three phenomena are found in the world, therefore a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, therefore the Teaching and discipline proclaimed by the Truth-finder shines in the world.

"Monks, without abandoning these three phenomena, one is incapable of abandoning birth, of abandoning ageing, of abandoning death. Which three? Without abandoning lust, without abandoning hate, without abandoning delusion - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning birth, of abandoning ageing, of abandoning death.

"Monks, without abandoning these three phenomena, one is incapable of abandoning lust, of abandoning hate, of abandoning delusion. Which three? Without abandoning identity view, without abandoning sceptical doubt, without abandoning adherence to moral rules and austerities - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning lust, of abandoning hate, of abandoning delusion.

"Monks, without abandoning these three phenomena, one is incapable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities. Which three? Without abandoning unwise attention, without abandoning following the wrong path, without abandoning sluggishness of mind - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities.

"Monks, without abandoning these three phenomena, one is incapable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind. Which three? Without abandoning forgetfulness, without abandoning lack of full awareness, without abandoning distraction of the mind - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind.

"Monks, without abandoning these three phenomena, one is incapable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind. Which three? Without abandoning unwillingness to see the noble ones, without abandoning unwillingness to hear the noble teaching, without abandoning a fault-finding mind - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind.

"Monks, without abandoning these three phenomena, one is incapable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a fault-finding mind. Which three? Without abandoning restlessness, without abandoning non-restraint, without abandoning immorality - these, monks, are the three phenomena that without abandoning, one is incapable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a fault-finding mind.

"Monks, without abandoning these three qualities, one is incapable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality. Which three? Without abandoning faithlessness, without abandoning lack of generosity, without abandoning idleness - these, monks, are the three qualities without abandoning which one is incapable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality.

"Monks, without abandoning these three qualities, one is incapable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness. Which three? Without abandoning disrespect, without abandoning being difficult to admonish, without abandoning evil friendship - these, monks, are the three qualities without abandoning which one is incapable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness.

"Monks, without abandoning these three qualities, one is incapable of abandoning disrespect, of abandoning being difficult to admonish, of abandoning evil friendship. Which three? Without abandoning shamelessness, without abandoning moral fearlessness, without abandoning heedlessness - these, monks, are the three qualities without abandoning which one is incapable of abandoning disrespect, of

abandoning being difficult to admonish, of abandoning evil friendship.

"Monks, one who is shameless and has no moral fear is heedless. He, being heedless, is incapable of abandoning disrespect, of abandoning being difficult to admonish, of abandoning evil friendship. He, having evil friends, is incapable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness. He, being lazy, is incapable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality. He, being immoral, is incapable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a censuring mind. He, having a censuring mind, is incapable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind. He, having a distracted mind, is incapable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind. He, having a sluggish mind, is incapable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities. He, having sceptical doubt, is incapable of abandoning lust, of abandoning hate, of abandoning delusion. He, not having abandoned lust, not having abandoned hate, not having abandoned delusion, is incapable of abandoning birth, of abandoning ageing, of abandoning death.

"Monks, by abandoning these three qualities, one is capable of abandoning birth, of abandoning ageing, of abandoning death. Which three? Having abandoned lust, having abandoned hate, having abandoned delusion - these, monks, are the three qualities by abandoning which one is capable of abandoning birth, of abandoning ageing, of abandoning death.

"Monks, by abandoning these three qualities, one is capable of abandoning lust, of abandoning hate, of abandoning delusion. Which three? Having abandoned identity view, having abandoned sceptical doubt, having abandoned adherence to moral rules and austerities - these, monks, are the three qualities by abandoning which one is capable of abandoning lust, of abandoning hate, of abandoning delusion.

"Monks, by abandoning these three qualities, one is capable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities. Which three? Having abandoned unwise attention, having abandoned following the wrong path, having abandoned sluggishness of mind - these, monks, are the three qualities, by abandoning which, one is capable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities.

"Monks, by abandoning these three qualities, one is capable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind. Which three? Having abandoned forgetfulness, having abandoned lack of full awareness, having abandoned distraction of the mind - these, monks, are the three qualities, by abandoning which, one is capable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind.

"Monks, by abandoning these three qualities, one is capable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind. Which three? Having abandoned unwillingness to see the noble ones, having

abandoned unwillingness to hear the noble teaching, having abandoned a censuring mind - these, monks, are the three qualities, by abandoning which, one is capable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind.

"Monks, by abandoning these three qualities, one is capable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a censuring mind. Which three? Having abandoned restlessness, having abandoned non-restraint, having abandoned immorality - these, monks, are the three qualities, by abandoning which, one is capable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a censuring mind.

"Monks, by abandoning these three qualities, one is capable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality. Which three? Having abandoned faithlessness, having abandoned lack of generosity, having abandoned idleness - these, monks, are the three qualities, by abandoning which, one is capable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality.

"Monks, by abandoning these three qualities, one is capable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness. Which three? Having abandoned disrespect, having abandoned being difficult to admonish, having abandoned evil friendship - these, monks, are the three qualities, by abandoning which, one is capable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness.

"Monks, by abandoning these three qualities, one is capable of abandoning disrespect, of abandoning being difficult to admonish, of abandoning evil friendship. Which three? Having abandoned shamelessness, having abandoned moral fearlessness, having abandoned heedlessness - these, monks, are the three qualities, by abandoning which, one is capable of abandoning disrespect, of abandoning being difficult to admonish, of abandoning evil friendship.

"Monks, one who has shame and moral fear is diligent. He, being diligent, is capable of abandoning disrespect, of abandoning being difficult to admonish, of abandoning evil friendship. He, having good friends, is capable of abandoning faithlessness, of abandoning lack of generosity, of abandoning idleness. He, putting forth strenuous energy, is capable of abandoning restlessness, of abandoning non-restraint, of abandoning immorality. He, being moral, is capable of abandoning unwillingness to see the noble ones, of abandoning unwillingness to hear the noble teaching, of abandoning a censuring mind. He, being without a censuring mind, is capable of abandoning forgetfulness, of abandoning lack of full awareness, of abandoning distraction of the mind. He, being with an undistracted mind, is capable of abandoning unwise attention, of abandoning following the wrong path, of abandoning sluggishness of mind. He, being with a mind not sluggish, is capable of abandoning identity view, of abandoning sceptical doubt, of abandoning adherence to moral rules and austerities. He, being without sceptical doubt, is capable of abandoning lust, of

abandoning hate, of abandoning delusion. He, having abandoned lust, having abandoned hate, having abandoned delusion, is capable of abandoning birth, of abandoning ageing, of abandoning death." The sixth.

7. The Discourse on the Crow

77. "Monks, a crow is possessed of ten bad qualities. Which ten? He is a destroyer of virtue, and reckless, and greedy, and gluttonous, and cruel, and without compassion, and weak, and a crier, and unmindful, and a hoarder - monks, a crow is possessed of these ten bad qualities. Just so, monks, an evil monk is possessed of ten bad qualities. Which ten? He is a destroyer of virtue, and reckless, and greedy, and gluttonous, and cruel, and without compassion, and weak, and a crier, and unmindful, and a hoarder - monks, an evil monk is possessed of these ten bad qualities." The seventh.

8. The Discourse on the Jain

78. "Monks, the Jains are possessed of ten bad qualities. Which ten? Monks, the Jains are faithless; monks, the Jains are immoral; monks, the Jains are shameless; monks, the Jains are without moral fear; monks, the Jains associate with bad persons; monks, the Jains are self-exalting and disparaging of others; monks, the Jains are adhering to their own views, holding on to them tenaciously, relinquishing them with difficulty; monks, the Jains are deceitful; monks, the Jains have evil desires; monks, the Jains have evil friends - monks, the Jains are possessed of these ten bad qualities." The eighth.

9. The Discourse on the Grounds of Resentment

79. "Monks, there are these ten grounds of resentment. What are the ten? 'He has done harm to me' - one binds resentment; 'he is doing harm to me' - one binds resentment; 'he will do harm to me' - one binds resentment; 'he has done harm to one who is dear and agreeable to me' - etc. 'he is doing harm' - etc. 'he will do harm' - one binds resentment; 'he has done good to one who is disagreeable and unpleasant to me' - etc. 'he is doing good' - etc. 'he will do good' - one binds resentment; and one becomes angry without reason - these, monks, are the ten grounds of resentment." The ninth.

10. The Discourse on the Removal of Resentment

80. "Monks, there are these ten removals of resentment. What are the ten? 'He has done harm to me, how could it be obtained here?' - one removes resentment; 'He is doing harm to me, how could it be obtained here?' - one removes resentment; 'He will do harm to me, how could it be obtained here?' - one removes resentment; 'He has done harm to one who is dear and agreeable to me, etc. he is doing harm, etc. he will do harm, how could it be obtained here?' - one removes resentment; 'He has done good to one who is disagreeable and unpleasant to me, etc. he is doing good, etc. he will do good, how could it be obtained here?' - one removes resentment; and one does not become angry without reason - these, monks, are the ten removals of resentment." The tenth.

The Chapter on Wishes is the third.

Its summary:

Wish, Thorn, Desirable, Growth, and Migasālā;
Three Things, Crow, Jains, two on Resentment.

4. The Chapter on the Elders

1. The Discourse on Vāhana

81. On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond. Then the Venerable Vāhana 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 Vāhana said this to the Blessed One - "With how many qualities, venerable sir, does the Truth-finder dwell escaped, unbound, free, with a mind rid of barriers?"

"With ten qualities, Vāhana, the Truth-finder dwells escaped, unbound, free, with a mind rid of barriers. Which ten? With matter, Vāhana, the Truth-finder dwells escaped, unbound, free, with a mind rid of barriers; with feeling, Vāhana, etc. with perception, Vāhana... with activities, Vāhana... with consciousness, Vāhana... with birth, Vāhana... with ageing, Vāhana... with death, Vāhana... with sufferings, Vāhana... with mental defilements, Vāhana, the Truth-finder dwells escaped, unbound, free, with a mind rid of barriers. Just as, Vāhana, a water lily or a lotus or a white lotus, born in the water, grown in the water, having risen above the water, stands untainted by the water; just so, Vāhana, with these ten qualities the Truth-finder dwells escaped, unbound, free, with a mind rid of barriers." The first.

2. The Discourse on Ānanda

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

"Indeed, Ānanda, that a monk being faithless will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being immoral will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being of little learning will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being difficult to admonish will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk having evil friends will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being lazy will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being unmindful will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being discontent will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk having evil desires will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk holding wrong view will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk possessed of these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is impossible.

"Indeed, Ānanda, that a monk being faithful will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being moral will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being very learned and remembering what has been learnt will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being easy to admonish will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk having good friends will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk putting forth strenuous energy will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being mindful will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being content will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk being of few wishes will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk holding right view will attain growth, increase, and expansion in this Teaching and discipline - this is possible.

"Indeed, Ānanda, that a monk possessed of these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is possible." The second.

3. The Discourse on Puṇṇiya

83. 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 yet 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... having understood the meaning and having understood the Teaching, 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 of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear, but he is not one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life, 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, 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 - thus the proclamation of the Teaching occurs to the Truth-finder. Possessed of these ten qualities, Puṇṇiya, the proclamation of the Teaching to the Truth-finder is absolutely inspired." The third.

4. The Discourse on Answering Questions

84. There the Venerable Mahāmoggallāna addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this:

"Here, friend, a monk declares the final liberating knowledge: 'I understand: '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.' Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, cross-questions, asks for reasons, and admonishes. He, being cross-questioned, asked for reasons, and admonished by the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, comes to barrenness, comes to confusion, comes to calamity, comes to disaster, comes to calamity and disaster.

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, attends thus: 'Why indeed does this venerable

one declare the final liberating knowledge: "I understand: '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'?"

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus:

'This venerable one is prone to wrath; he frequently dwells with a mind pervaded by wrath. But prepossession by wrath is decline in the Teaching and discipline proclaimed by the Truth-finder.

'And this venerable one bears grudges; he frequently dwells with a mind pervaded by hostility. But prepossession by hostility is decline in the Teaching and discipline proclaimed by the Truth-finder.

'And this venerable one is contemptuous; he frequently dwells with a mind pervaded by contempt. But prepossession by contempt is decline in the Teaching and discipline proclaimed by the Truth-finder.

'And this venerable one is spiteful; he frequently dwells with a mind pervaded by insolence. But prepossession by insolence is decline in the Teaching and discipline proclaimed by the Truth-finder.

'And this venerable one is envious; he frequently dwells with a mind pervaded by jealousy. But prepossession by jealousy is decline in the Teaching and discipline proclaimed by the Truth-finder.

'And this venerable one is stingy; he frequently dwells with a mind pervaded by stinginess. But prepossession by stinginess is decline in the Teaching and discipline proclaimed by the Truth-finder.

'This venerable one is fraudulent; he frequently dwells with a mind pervaded by fraudulence. Prepossession by fraudulence in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is deceitful; he frequently dwells with a mind pervaded by deceit. Prepossession by deceit in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one has evil desires; he frequently dwells with a mind pervaded by desire. Prepossession by desire in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'When there is still more to be done, this venerable one has stopped midway with a trifling specific attainment. Stopping midway in the Teaching and discipline proclaimed by the Truth-finder - this is decline.'

"Indeed, friends, that a monk without abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is impossible. Indeed, friends, that a monk by abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is possible." The fourth.

5. The Discourse on the Boaster

85. On one occasion the Venerable Mahācunda was dwelling among the Cetis at Sahajāti. There the Venerable Mahācunda addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Mahācunda. The Venerable Mahācunda said this -

"Here, friends, a monk is a boaster, a vaunter regarding achievements - 'I attain and emerge from the first meditative absorption, I attain and emerge from the second meditative absorption, I attain and emerge from the third meditative absorption, I attain and emerge from the fourth meditative absorption, I attain and emerge from the plane of infinite space, I attain and emerge from the plane of infinite consciousness, I attain and emerge from the plane of nothingness, I attain and emerge from the plane of neither-perception-nor-non-perception, I attain and emerge from the cessation of perception and feeling.'

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, cross-questions, asks for reasons, and admonishes. He, being cross-questioned, asked for reasons, and admonished by the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, comes to barrenness, comes to confusion, comes to calamity, comes to disaster, comes to calamity and disaster.

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, attends thus: 'Why indeed is this venerable one a boaster, a vaunter regarding achievements - I attain and emerge from the first meditative absorption, etc. I attain and emerge from the cessation of perception and feeling.'

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus:

'For a long time this venerable one has been one who makes breaks, one who makes holes, one who makes blemishes, one who makes stains, not one who acts continuously, not one of continuous conduct regarding morality. This venerable one is immoral. Immorality in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is faithless; faithlessness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is of little learning, of inappropriate conduct; little learning in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is difficult to admonish; being difficult to admonish in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one has evil friends; evil friendship in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is lazy; idleness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is unmindful; forgetfulness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is deceitful; deceit in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is difficult to support; being difficult to support in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is unwise; lack of wisdom in the Teaching and discipline proclaimed by the Truth-finder - this is decline.'

"Just as, friends, one friend might say to another friend thus - 'Whenever, my dear, you have need for wealth, you should request wealth from me. I will give you wealth.' When some need for wealth has arisen, one friend might say to the other friend thus - 'I have need, my dear, for wealth. Give me wealth.' He might speak thus - 'Well then, my dear, dig here.' Digging there, he would not find anything. He might speak thus - 'You spoke falsely to me, my dear; you spoke hollowly to me, my dear - dig here.' He might speak thus - 'I did not speak falsely to you, my dear, I did not speak hollowly. Well then, my dear, dig here.' Digging there too, he would not find anything. He might speak thus - 'You spoke falsely to me, my dear, you spoke hollowly to me, my dear - dig here.' He might speak thus - 'I did not speak falsely to you, my dear, I did not speak hollowly. Well then, my dear, dig here.' Digging there too, he would not find anything. He might speak thus - 'You spoke falsely to me, my dear, you spoke hollowly to me, my dear - dig here.' He might speak thus - 'I did not speak falsely to you, my dear, I did not speak hollowly. But rather I myself reached madness, a perversion of mind.'

"Just so, friends, a monk is a boaster, a braggart regarding achievements - 'I attain and emerge from the first meditative absorption, I attain and emerge from the second meditative absorption, I attain and emerge from the third meditative absorption, I attain and emerge from the fourth meditative absorption, I attain and emerge from the plane of infinite space, I attain and emerge from the plane of infinite consciousness, I attain and emerge from the plane of nothingness, I attain and emerge from the plane of neither-perception-nor-non-perception, I attain and emerge from the cessation of perception and feeling.'

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, cross-questions, asks for reasons, and admonishes. He, being cross-questioned, asked for reasons, and admonished by the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, comes to barrenness, comes to confusion, comes to calamity, comes to disaster, comes to calamity and disaster.

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, attends thus: 'Why indeed is this venerable one

a boaster, a vaunter regarding achievements - I attain the first meditative absorption, etc. I attain and emerge from the cessation of perception and feeling.'

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus -

'For a long time this venerable one has been one who makes breaks, one who makes holes, one who makes blemishes, one who makes stains, not one who acts continuously, not one of continuous conduct regarding morality. This venerable one is immoral; immorality in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is faithless; faithlessness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is of little learning, of inappropriate conduct; little learning in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is difficult to admonish; being difficult to admonish in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one has evil friends; evil friendship in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is lazy; idleness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is unmindful; forgetfulness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is deceitful; deceit in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is difficult to support; being difficult to support in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is unwise; lack of wisdom in the Teaching and discipline proclaimed by the Truth-finder - this is decline.'

"Indeed, friends, that a monk without abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is impossible. Indeed, friends, that a monk by abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is possible." The fifth.

6. The Discourse on Overestimation

86. On one occasion the Venerable Mahākassapa was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Venerable Mahākassapa addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Mahākassapa. The Venerable Mahākassapa said this -

"Here, friend, a monk declares the final liberating knowledge: 'I understand: '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.' Him the Truth-finder or a disciple of the

Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, cross-questions, asks for reasons, and admonishes. He, being cross-questioned, asked for reasons, and admonished by the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, comes to barrenness, comes to confusion, comes to calamity, comes to disaster, comes to calamity and disaster.

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, attends thus: 'Why indeed does this venerable one declare the final liberating knowledge: "I understand: '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.'"

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus:

'This venerable one has overestimation, holds overestimation as truth, perceiving as attained what is not attained, perceiving as done what is not done, perceiving as reached what is not reached. Through overestimation he declares the final liberating knowledge - "I understand: '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.'"

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, attends thus: 'In dependence on what indeed is this venerable one one who has overestimation, holds overestimation as truth, perceiving as attained what is not attained, perceiving as done what is not done, perceiving as reached what is not reached. Through overestimation he declares the final liberating knowledge - "I understand: '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.'"

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus:

'This venerable one is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view. Therefore this venerable one has overestimation, holds overestimation as truth, perceiving as attained what is not attained, perceiving as done what is not done, perceiving as reached what is not reached. Through overestimation he declares the final liberating knowledge - "I understand: '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.'"

"Him the Truth-finder or a disciple of the Truth-finder, a meditator skilled in attainment, skilled in another's mind, skilled in the method of another's mind, having encompassed his mind with his mind, understands thus:

'This venerable one is covetous; he frequently dwells with a mind pervaded by covetousness. Prepossession by covetousness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is angry; he frequently dwells with a mind pervaded by anger. Prepossession by anger in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is affected by sloth and torpor; he frequently dwells with a mind pervaded by sloth and torpor. Prepossession by sloth and torpor in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one is agitated; he frequently dwells with a mind pervaded by restlessness. Prepossession by restlessness in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one has sceptical doubt; he frequently dwells with a mind pervaded by sceptical doubt. Prepossession by sceptical doubt in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one delights in work, is devoted to work, is given to delight in work. Taking pleasure in work in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one delights in talk, is devoted to talk, is given to delight in talk. Taking pleasure in talk in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one delights in sleep, is devoted to sleep, is given to delight in sleep. Taking pleasure in sleep in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'This venerable one delights in company, is devoted to company, is given to delight in company. Taking pleasure in company in the Teaching and discipline proclaimed by the Truth-finder - this is decline.

'When there is still more to be done, this venerable one has stopped midway with a trifling specific attainment. Stopping midway in the Teaching and discipline proclaimed by the Truth-finder - this is decline.'

"Indeed, friends, that a monk without abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is impossible. Indeed, friends, that a monk by abandoning these ten qualities will attain growth, increase, and expansion in this Teaching and discipline - this is possible." The sixth.

7. The Discourse on the Unpleasant

87. There the Blessed One, referring to the deceased monk, addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Here, monks, a monk is one who creates legal cases, and does not speak in praise of the settlement of legal cases. That, monks, a monk is one who creates legal cases and does not speak in praise of the settlement of legal cases, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is not eager to train, and does not speak in praise of undertaking the training. That, monks, a monk is not eager to train and does not speak in praise of undertaking the training, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk has evil desires, and does not speak in praise of the removal of desire. That, monks, a monk has evil desires and does not speak in praise of the removal of desire, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is prone to wrath, and does not speak in praise of the removal of wrath. That, monks, a monk is prone to wrath and does not speak in praise of the removal of wrath, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is contemptuous, and does not speak in praise of the removal of contempt. That, monks, a monk is contemptuous and does not speak in praise of the removal of contempt, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is fraudulent, and does not speak in praise of the removal of fraudulence. That, monks, a monk is fraudulent and does not speak in praise of the removal of fraudulence, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is deceitful, and does not speak in praise of the removal of deceitfulness. That, monks, a monk is deceitful and does not speak in praise of the removal of deceitfulness, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is not by nature one who discerns the teachings, and does not speak in praise of discernment of the Teaching. That, monks, a monk is not by nature one who discerns the teachings and does not speak in praise of discernment of the Teaching, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is not in seclusion, and does not speak in praise of seclusion. That, monks, a monk is not in seclusion and does not speak in praise of seclusion, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is not hospitable towards his fellows in the holy life, and does not speak in praise of hospitality. That, monks, a monk is not hospitable towards his fellows in the holy life and does not speak in praise of hospitality, this too is a quality not leading to affection, to respect, to development, to asceticism, to unity.

"For such a monk, monks, even though such a wish might arise -'Oh, may my fellows in the holy life honour me, respect me, revere me, venerate me!' - yet his fellows in the holy life do not honour him, do not respect him, do not revere him, do not venerate him. What is the reason for this? For thus, monks, his intelligent fellows in the holy life see those evil unwholesome mental states as not abandoned.

"Just as, monks, for an inferior horse, even though such a wish might arise -'Oh, may people place me in the position of a thoroughbred, and feed me food fit for a thoroughbred, and groom me with grooming fit for a thoroughbred!' - yet people do not place him in the position of a thoroughbred, do not feed him food fit for a thoroughbred, do not groom him with grooming fit for a thoroughbred. What is the reason for this? For thus, monks, intelligent people see those fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours as not abandoned. Just so, monks, for such a monk, even though such a wish might arise - 'Oh, may my fellows in the holy life honour me, respect me, revere me, venerate me!' - yet his fellows in the holy life do not honour him, do not respect him, do not revere him, do not venerate him. What is the reason for this? For thus, monks, his intelligent fellows in the holy life see those evil unwholesome mental states as not abandoned.

"Here again, monks, a monk is not one who creates legal cases, and speaks in praise of the settlement of legal cases. That, monks, a monk is not one who creates legal cases and speaks in praise of the settlement of legal cases, this too is a quality leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is eager to train, and speaks in praise of undertaking the training. That, monks, a monk is eager to train and speaks in praise of undertaking the training, this too is a quality leading to affection, to respect, to development, to asceticism, to unity.

"Furthermore, monks, a monk is of few wishes, and speaks in praise of the removal of desire. That, monks, a monk is of few wishes and speaks in praise of the removal of desire, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is without wrath, and speaks in praise of the removal of wrath. That, monks, a monk is without wrath and speaks in praise of the removal of wrath, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is without depreciation, and speaks in praise of the removal of depreciation. That, monks, a monk is without depreciation and speaks in praise of the removal of depreciation, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is not fraudulent, and speaks in praise of the removal of fraudulence. That, monks, a monk is not fraudulent and speaks in praise of the removal of fraudulence, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is not deceitful, and speaks in praise of the removal of deceit. That, monks, a monk is not deceitful and speaks in praise of the removal of deceit, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is by nature one who discerns the teachings, and speaks in praise of discernment of the Teaching. That, monks, a monk is by nature one who discerns the teachings and speaks in praise of discernment of the Teaching,

this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is in seclusion, and speaks in praise of seclusion. That, monks, a monk is in seclusion and speaks in praise of seclusion, this too is a quality, etc. leads to unity.

"Furthermore, monks, a monk is one who offers friendly welcome to his fellows in the holy life, and speaks in praise of friendly welcome. That, monks, a monk is one who offers friendly welcome to his fellows in the holy life and speaks in praise of friendly welcome, this too is a quality leading to affection, to respect, to development, to asceticism, to unity.

"For such a monk, monks, even though such a wish might not arise - 'Oh indeed, may my fellows in the holy life honour me, respect me, revere me, venerate me,' yet his fellows in the holy life honour him, respect him, revere him, venerate him. What is the reason for this? For thus, monks, intelligent fellow monks in the holy life see those evil unwholesome mental states as abandoned in him.

"Just as, monks, for a fine thoroughbred horse, even though such a wish might not arise - 'Oh, may people place me in the position of a thoroughbred, and feed me thoroughbred food, and groom me with thoroughbred grooming!' - yet people place him in the position of a thoroughbred, and feed him thoroughbred food, and groom him with thoroughbred grooming. What is the reason for this? For wise people, monks, see that those fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours have been abandoned.

"Just so, monks, for such a monk, even though such a wish might not arise - 'Oh indeed, may my fellows in the holy life honour me, respect me, revere me, venerate me,' yet his fellows in the holy life honour him, respect him, revere him, venerate him. What is the reason for this? For wise fellow monks in the holy life, monks, see that those evil unwholesome mental states have been abandoned." The seventh.

8. The Discourse on the Reviler

88. "Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is possible, there is the opportunity that he might undergo one of ten disasters. Which ten? He does not attain what has not been attained, he declines from what has been attained, the Good Teaching does not become purified for him, or he has overestimation regarding the Good Teaching, or he lives the holy life without delight, or he commits a certain defiled offence, or he experiences a serious illness, or he reaches madness and derangement of the mind, he dies deluded, upon the body's collapse at death he is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Monks, a monk who reviles and abuses, who slanders noble ones among his fellows in the holy life, this is possible, there is the opportunity that he might undergo one of these ten disasters." The eighth.

9. The Discourse on Kokālika

89. Then the monk Kokālika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the monk Kokālika said this to the Blessed One - "Sāriputta and Moggallāna have evil

desires, venerable sir, they have come under the control of evil desires." "Do not say so, Kokālika, do not say so, Kokālika! Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved."

For the second time the monk Kokālika said this to the Blessed One - "Although, venerable sir, the Blessed One is trustworthy and reliable to me, yet Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires." "Do not say so, Kokālika, do not say so, Kokālika! Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved."

For the third time the monk Kokālika said this to the Blessed One - "Although, venerable sir, the Blessed One is trustworthy and reliable to me, yet Sāriputta and Moggallāna have evil desires, they have come under the control of evil desires." "Do not say so, Kokālika, do not say so, Kokālika! Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved."

Then the monk Kokālika rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Not long after the monk Kokālika had departed, his whole body was covered with boils the size of mustard seeds. Having been the size of mustard seeds, they became the size of mung beans; having been the size of mung beans, they became the size of chickpeas; having been the size of chickpeas, they became the size of jujube stones; having been the size of jujube stones, they became the size of jujube fruits; having been the size of jujube fruits, they became the size of myrobalans; having been the size of myrobalans, they became the size of unripe wood-apples; having been the size of unripe wood-apples, they became the size of billa fruits; having been the size of billa fruits, they burst open, and pus and blood oozed out. He lay on plantain leaves like a fish that has swallowed poison.

Then Turū, an individual Brahmā, approached the monk Kokālika; having approached, standing in the sky, he said this to the monk Kokālika - "Have confidence, Kokālika, in Sāriputta and Moggallāna. Sāriputta and Moggallāna are well-behaved." "Who are you, friend?" "I am Turū, an individual Brahmā." "Were you not, friend, declared by the Blessed One to be a non-returner? Then why have you come here? See how much you have failed in this."

Then Turū, an individual Brahmā, addressed the monk Kokālika in verses -

"For a person who is born, an axe is born in his mouth;
With which the fool cuts himself, speaking ill-spoken words.

"He who praises one who is blameworthy, or blames one who is praiseworthy;
He gathers misfortune with his mouth, by that misfortune he finds no happiness.

"This misfortune is insignificant, the loss of wealth at dice;
Together with all, together with oneself, this is the greater misfortune;
He who corrupts his mind towards the Fortunate Ones.

"A hundred thousand nirabbudas, and thirty-six and five abbudas;

He who blames the noble ones goes to hell, having directed speech and mind to evil."

Then the monk Kokālika died from that very illness. Having died, the monk Kokālika was reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna.

Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Brahmā Sahampati said this to the Blessed One - "Kokālika, venerable sir, the monk is deceased. And having deceased, venerable sir, the monk Kokālika has been reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna." This Brahmā Sahampati said. Having said this, having paid respect to the Blessed One, having circumambulated him keeping him on his right, he disappeared right there.

Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, Brahmā Sahampati said this to me - 'Kokālika, venerable sir, the monk is deceased; and having deceased, venerable sir, the monk Kokālika has been reborn in the Paduma hell, having harboured hostility in his mind towards Sāriputta and Moggallāna.' This, monks, Brahmā Sahampati said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

When this was said, a certain monk said this to the Blessed One - "How long, venerable sir, is the life-span in the Paduma hell?" "Long indeed, monk, is the life-span in the Paduma hell. It is not easy to reckon - 'so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.'"

"But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said - "Just as, monk, a Kosalan cartload of sesame seeds measuring twenty khāris, from that a man might remove one sesame seed at the end of every hundred years. More quickly, monk, would that Kosalan cartload of sesame seeds measuring twenty khāris come to utter elimination and exhaustion by this method, but not one Abbuda hell. Just as, monk, twenty Abbuda hells, so is one Nirabbuda hell. Just as, monk, twenty Nirabbuda hells, so is one Ababa hell. Just as, monk, twenty Ababa hells, so is one Aṭṭa hell. Just as, monk, twenty Aṭṭa hells, so is one Ahaha hell. Just as, monk, twenty Ahaha hells, so is one Kumuda hell. Just as, monk, twenty Kumuda hells, so is one Sogandhika hell. Just as, monk, twenty Sogandhika hells, so is one Uppala hell. Just as, monk, twenty Uppala hells, so is one Puṇḍarīka hell. Just as, monk, twenty Puṇḍarīka hells, so is one Paduma hell. In the Paduma hell, monk, the monk Kokālika has been reborn, having harboured hostility in his mind towards Sāriputta and Moggallāna." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"For a person who is born, an axe is born in his mouth;
With which the fool cuts himself, speaking ill-spoken words.

"He who praises one who is blameworthy, or blames one who is praiseworthy;
He gathers misfortune with his mouth, by that misfortune he finds no happiness.

"This misfortune is insignificant, the loss of wealth at dice;
Together with all, together with oneself, this is the greater misfortune;
He who corrupts his mind towards the Fortunate Ones.

"A hundred thousand nirabbudas, and thirty-six and five abbudas;
He who blames the noble ones goes to hell, having directed speech and mind to evil." The ninth.

10. The Discourse on the Powers of One Who Has Eliminated the Mental Corruptions

90. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "How many, Sāriputta, are the powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated'?"

"Ten, venerable sir, are the powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.' What are the ten? Here, venerable sir, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom. That, venerable sir, for a monk who has eliminated the mental corruptions, all activities are well seen as impermanent, as they really are, with right wisdom - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom. That, venerable sir, for a monk who has eliminated the mental corruptions, sensual pleasures are well seen as like a pit of burning charcoal, as they really are, with right wisdom - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions. That, venerable

sir, for a monk who has eliminated the mental corruptions, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion, is established in seclusion, delights in renunciation, has become completely free from all phenomena conducive to mental corruptions - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed. That, venerable sir, for a monk who has eliminated the mental corruptions, the four establishments of mindfulness have been developed and well developed - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

Furthermore, venerable sir, for a monk who has eliminated the mental corruptions, the four right strivings have been developed and well developed; etc. the four bases for spiritual power have been developed and well developed; etc. the five faculties; the five powers have been developed and well developed; the seven factors of enlightenment have been developed and well developed; the noble eightfold path has been developed and well developed. That, venerable sir, for a monk who has eliminated the mental corruptions, the noble eightfold path has been developed and well developed - this too, venerable sir, is a power of a monk who has eliminated the mental corruptions, based on which power a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.'

These, venerable sir, are the ten powers of a monk who has eliminated the mental corruptions, endowed with which powers a monk who has eliminated the mental corruptions acknowledges the elimination of the mental corruptions: 'My mental corruptions are eliminated.' The tenth.

The Chapter on Elders is fourth.

Its summary:

Vāhana, Ānanda, Puṇṇiya, declaration, boaster;
Not dear, reviler, Kokālika, and with the powers of one who eliminated the mental corruptions.

5. The Chapter on Upāli

1. The Discourse on the Enjoyer of Sensual Pleasures

91. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this

-

"There are, householder, these ten enjoyers of sensual pleasures existing and found in the world. What are the ten? Here, householder, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence; having sought wealth not by rule, by violence, he does not make himself happy, does not please himself, does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence; having sought wealth not by rule, by violence, he makes himself happy, pleases himself, but does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth not by rule, by violence; having sought wealth not by rule, by violence, he makes himself happy, pleases himself, shares, and makes merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence; having sought wealth both by rule and not by rule, both by violence and without violence, he does not make himself happy, does not please himself, does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence; having sought wealth both by rule and not by rule, both by violence and without violence, he makes himself happy, pleases himself, but does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth both by rule and not by rule, both by violence and without violence; having sought wealth both by rule and not by rule, both by violence and without violence, he makes himself happy, pleases himself, shares, and makes merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth righteously, without violence; having sought wealth righteously, without violence, he does not make himself happy, does not please himself, does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth righteously, without violence; having sought wealth righteously, without violence, he makes himself happy, pleases himself, but does not share, does not make merit.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth righteously, without violence; having sought wealth righteously, without violence, he makes himself happy, pleases himself, shares, and makes merit. And he consumes that wealth greedy, infatuated, transgressing, not seeing the danger, without wisdom of escape.

Here again, householder, a certain enjoyer of sensual pleasures seeks wealth righteously, without violence; having sought wealth righteously, without violence, he makes himself happy, pleases himself, shares, and makes merit. And he consumes that wealth not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape.

Therein, householder, that enjoyer of sensual pleasures who seeks wealth not by rule, by violence, having sought wealth not by rule, by violence, does not make himself happy, does not please himself, does not share, does not make merit - this, householder, enjoyer of sensual pleasures is blameworthy on three grounds. 'He seeks wealth not by rule, by violence' - by this first ground he is blameworthy. 'He does not make himself happy, does not please himself' - by this second ground he is blameworthy. 'He does not share, does not make merit' - by this third ground he is blameworthy. This, householder, enjoyer of sensual pleasures is blameworthy on these three grounds.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth unrighteously, with violence, having sought wealth unrighteously, with violence, makes himself happy, pleases himself, does not share, does not make merit, this, householder, one enjoying sensual pleasures is blameworthy on two grounds, praiseworthy on one ground. 'He seeks wealth not by rule, by violence' - by this first ground he is blameworthy. 'He makes himself happy, pleases himself' - by this one ground he is praiseworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. This, householder, one enjoying sensual pleasures is blameworthy on these two grounds, praiseworthy on this one ground.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth unrighteously, with violence, having sought wealth unrighteously, with violence, makes himself happy, pleases himself, shares, makes merit, this, householder, one enjoying sensual pleasures is blameworthy on one ground, praiseworthy on two grounds. 'He seeks wealth unrighteously, with violence' - by this one ground he is blameworthy. 'He makes himself happy, pleases himself' - by this first ground he is praiseworthy. 'He shares, makes merit' - by this second ground he is praiseworthy. This, householder, one enjoying sensual pleasures is blameworthy on this one ground, praiseworthy on these two grounds.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth both righteously and unrighteously, both with violence and without violence, having sought wealth both righteously and unrighteously, both with violence and without violence, does not make himself happy, does not please himself, does not share, does not make merit, this, householder, one enjoying sensual pleasures is praiseworthy on one ground, blameworthy on three grounds. 'He seeks wealth righteously, without violence' - by this one ground he is praiseworthy. 'He seeks wealth not by rule, by violence' - by this first ground he is blameworthy. 'He does not make himself happy, does not please himself' - by this second ground he is blameworthy. 'He does not share, does not make merit' - by this third ground he is blameworthy. This, householder, one enjoying sensual pleasures is praiseworthy on this one ground, blameworthy on these three grounds.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth both righteously and unrighteously, both with violence and without violence, having sought wealth both righteously and unrighteously, both with violence and without violence, makes himself happy, pleases himself, does not share, does not make merit, this, householder, one enjoying sensual pleasures is praiseworthy on two grounds, blameworthy on two grounds. 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He seeks wealth not by rule, by violence' - by this

first ground he is blameworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. This, householder, one enjoying sensual pleasures is praiseworthy on these two grounds, blameworthy on these two grounds.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth both righteously and unrighteously, both with violence and without violence, having sought wealth both righteously and unrighteously, both with violence and without violence, makes himself happy, pleases himself, shares, makes merit, this, householder, one enjoying sensual pleasures is praiseworthy on three grounds, blameworthy on one ground. 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He seeks wealth unrighteously, with violence' - by this one ground he is blameworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, makes merit' - by this third ground he is praiseworthy. This, householder, one enjoying sensual pleasures is praiseworthy on these three grounds, blameworthy on this one ground.

"Therein, householder, that one enjoying sensual pleasures who seeks wealth righteously, without violence, having sought wealth righteously, without violence, does not make himself happy, does not please himself, does not share, does not make merit, this, householder, one enjoying sensual pleasures is praiseworthy on one ground, blameworthy on two grounds. 'He seeks wealth righteously, without violence' - by this one ground he is praiseworthy. 'He does not make himself happy, does not please himself' - by this first ground he is blameworthy. 'He does not share, does not make merit' - by this second ground he is blameworthy. This, householder, one enjoying sensual pleasures is praiseworthy on this one ground, blameworthy on these two grounds.

"There, householder, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, does not share, does not perform meritorious deeds, this, householder, one enjoying sensual pleasures is praiseworthy on two grounds, blameworthy on one ground. 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He does not share, does not perform meritorious deeds' - by this one ground he is blameworthy. This, householder, one enjoying sensual pleasures is praiseworthy on these two grounds, blameworthy on this one ground.

"There, householder, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds, yet he consumes that wealth bound, infatuated, transgressing, not seeing the danger, without wisdom of escape, this, householder, one enjoying sensual pleasures is praiseworthy on three grounds, blameworthy on one ground. 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, makes merit' - by this third ground he is praiseworthy. 'He consumes that wealth bound, infatuated, transgressing, not seeing the danger, without wisdom of escape' - by this one ground he is blameworthy. This, householder, one enjoying

sensual pleasures is praiseworthy on these three grounds, blameworthy on this one ground.

"There, householder, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds, and he consumes that wealth not bound, not infatuated, not transgressing, seeing the danger, with wisdom of escape, this, householder, one enjoying sensual pleasures is praiseworthy on four grounds. 'He seeks wealth righteously, without violence' - by this first ground he is praiseworthy. 'He makes himself happy, pleases himself' - by this second ground he is praiseworthy. 'He shares, makes merit' - by this third ground he is praiseworthy. 'He consumes that wealth not bound, not infatuated, not transgressing, seeing the danger, with wisdom of escape' - by this fourth ground he is praiseworthy. This, householder, one enjoying sensual pleasures is praiseworthy on these four grounds.

"These, householder, are the ten kinds of enjoyers of sensual pleasures existing and found in the world. Of these, householder, ten kinds of enjoyers of sensual pleasures, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds, and he consumes that wealth not bound, not infatuated, not transgressing, seeing the danger, with wisdom of escape, this one of these ten kinds of enjoyers of sensual pleasures is the foremost and the best and the chief and the highest and the most excellent. Just as, householder, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee. The cream of ghee is declared the foremost therein.

Just so, householder, of these ten kinds of enjoyers of sensual pleasures, whatever one enjoying sensual pleasures seeks wealth righteously, without violence, and having sought wealth righteously, without violence, makes himself happy and pleased, shares, performs meritorious deeds, and he consumes that wealth not bound, not infatuated, not transgressing, seeing the danger, with wisdom of escape, this one of these ten kinds of enjoyers of sensual pleasures is the foremost and the best and the chief and the highest and the most excellent." The first.

2. The Discourse on Fear

92. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"When, householder, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, and the noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated. I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"What are the five fears and enmities that are allayed? Whatever, householder, one who kills living beings produces fear and enmity pertaining to the present life on account of killing living beings, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from killing living beings does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from killing living beings, that fear and enmity is thus allayed.

"Whatever, householder, one who takes what is not given... etc. one who engages in sexual misconduct... one who speaks falsehood... one who indulges in spirits, liquor and intoxicants that cause negligence produces fear and enmity pertaining to the present life on account of spirits, liquor and intoxicants that cause negligence, and produces fear and enmity pertaining to the future life, and experiences mental suffering and displeasure - one who abstains from spirits, liquor and intoxicants that cause negligence does not produce fear and enmity pertaining to the present life, does not produce fear and enmity pertaining to the future life, and does not experience mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, householder, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. the Enlightened One, the Blessed One'; He is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' He is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world'; He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. With these four factors of stream-entry he is endowed.

"And what is the noble method that is well seen and thoroughly penetrated by him with wisdom? Here, householder, a noble disciple considers thus: 'Thus when this exists, that comes to be; from the arising of this, that arises; when this is absent, that does not exist; from the cessation of this, that ceases, that is to say -with ignorance as condition, activities; with activities as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, displeasure, and anguish come to be; thus is the origin of this whole mass of suffering; but with the

remainderless fading away and cessation of ignorance comes the cessation of activities; etc. thus is the cessation of this whole mass of suffering.'And this is the noble method that is well seen and thoroughly penetrated by him with wisdom.

"When, householder, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The second.

3. The Discourse on What View

93. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Then the householder Anāthapiṇḍika went out from Sāvattṥī during the day to see the Blessed One. Then the householder Anāthapiṇḍika had this thought: "It is not the right time yet to see the Blessed One. The Blessed One is in seclusion. It is also not the right time to see the monks who cultivate the mind. The monks who cultivate the mind are in seclusion. What if I were to approach the park of the heterodox wandering ascetics?"

Then the householder Anāthapiṇḍika approached the park of the heterodox wandering ascetics. Now at that time the heterodox wandering ascetics, having come together and assembled, were noisy, with loud noise and great noise, sitting engaged in various kinds of pointless talk. Those heterodox wandering ascetics saw the householder Anāthapiṇḍika coming from afar. Having seen him, they made an agreement among themselves: "Let the venerable ones be quiet, let the venerable ones not make a sound. This householder Anāthapiṇḍika is coming to the park, a disciple of the ascetic Gotama. As far as the lay disciples of the ascetic Gotama who are clad in white dwell at Sāvattṥī, this householder Anāthapiṇḍika is one of them. These venerable ones desire quietness, are disciplined in quietness, and speak in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach."

Then those heterodox wandering ascetics became silent. Then the householder Anāthapiṇḍika approached those heterodox wandering ascetics; having approached, he exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, he sat down to one side. To the householder Anāthapiṇḍika seated to one side, those heterodox wandering ascetics said this: "Tell us, householder, what view does the ascetic Gotama hold?" "I do not know, venerable sirs, the entire view of the Blessed One."

"So then, householder, you do not know the entire view of the ascetic Gotama; tell us, householder, what view do the monks hold?" "I do not know, venerable sirs, the entire view of the monks either."

"So then, householder, you do not know the entire view of the ascetic Gotama, nor do you know the entire view of the monks; tell us, householder, what view do you hold?" "It is not difficult, venerable sirs, for us to declare what view we hold. Come now, let

the venerable ones first declare their own views, and afterwards it will not be difficult for us to declare what view we hold."

When this was said, a certain wandering ascetic said this to the householder Anāthapiṇḍika - "The world is eternal, only this is the truth, anything else is vain - I hold this view, householder."

Another wandering ascetic also said this to the householder Anāthapiṇḍika - "The world is non-eternal, only this is the truth, anything else is vain - I hold this view, householder."

Another wandering ascetic also said this to the householder Anāthapiṇḍika - "The world is finite... etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain - I hold this view, householder."

When this was said, the householder Anāthapiṇḍika said this to those wandering ascetics - "That venerable one, venerable sir, who says thus - 'The world is eternal, only this is the truth, anything else is vain - I hold this view, householder' - this view of this venerable one has arisen either because of his own unwise attention or because of the condition of another's utterance. But that view has come to be, is conditioned, fashioned by volition, dependently arisen. But whatever has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. What is suffering, to that very thing this venerable one clings, to that very thing this venerable one has consented.

"That venerable one, venerable sir, who says thus - 'The world is non-eternal, only this is the truth, anything else is vain - I hold this view, householder' - this view of this venerable one too has arisen either because of his own unwise attention or because of the condition of another's utterance. But that view has come to be, is conditioned, fashioned by volition, dependently arisen. But whatever has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. What is suffering, to that very thing this venerable one clings, to that very thing this venerable one has consented.

"That venerable one, venerable sir, who says thus - 'The world is finite... etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain - I hold this view, householder' - this view of this venerable one too has arisen either because of his own unwise attention or because of the condition of another's utterance. But that view has come to be, is conditioned, fashioned by volition, dependently arisen. But whatever has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. What is suffering, to that this venerable one clings, to that this venerable one has consented."

When this was said, those wandering ascetics said this to the householder Anāthapiṇḍika - "Our own views have been declared indeed, householder, by all of us each according to his own. Tell us, householder, what view do you hold?" "Whatever, venerable sir, has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. 'What is suffering, that is not mine, this I am not, this is not my self' - I hold this view, venerable sir."

"Whatever, householder, has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. What is suffering, to that you, householder, cling, to that you, householder, have consented."

"Whatever, venerable sir, has come to be, is conditioned, fashioned by volition, dependently arisen, that is impermanent. What is impermanent, that is suffering. 'What is suffering, that is not mine, this I am not, this is not my self' - thus this is well seen as it really is with right wisdom. And I understand as it really is the further escape from it."

When this was said, those wandering ascetics sat silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered. Then the householder Anāthapiṇḍika, having understood that those wandering ascetics had become silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered, having risen from his seat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Anāthapiṇḍika reported to the Blessed One all the friendly conversation he had with those heterodox wandering ascetics. "Good, good, householder! Thus indeed, householder, those foolish men should from time to time be thoroughly refuted with reason."

Then the Blessed One instructed, encouraged, inspired, and gladdened the householder Anāthapiṇḍika with a talk on the Teaching. Then the householder Anāthapiṇḍika, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Blessed One, soon after the householder Anāthapiṇḍika had departed, addressed the monks - "Even a monk, monks, who has been fully ordained for a hundred rains retreats in this Teaching and discipline, should restrain heterodox wandering ascetics, having well restrained them with reason, just as they were restrained by the householder Anāthapiṇḍika." The third.

4. The Discourse on Vajjiyamāhita

94. On one occasion the Blessed One was dwelling at Campā on the bank of the Gaggarā pond. Then the householder Vajjiyamāhita went out from Campā during the day to see the Blessed One. Then the householder Vajjiyamāhita had this thought: "It is not the right time yet to see the Blessed One. The Blessed One is in seclusion. It is also not the right time to see the monks who cultivate the mind. The monks who cultivate the mind are also in seclusion. What if I were to approach the park of the heterodox wandering ascetics?"

Then the householder Vajjiyamāhita approached the park of the heterodox wandering ascetics. Now at that time those heterodox wandering ascetics, having come together and assembled, were noisy, with loud noise and great noise, sitting engaged in various kinds of pointless talk.

Those heterodox wandering ascetics saw the householder Vajjiyamāhita coming from afar. Having seen him, they made an agreement among themselves: "Let the venerable ones be quiet. Let the venerable ones not make a sound. This householder Vajjiyamāhita is coming, a disciple of the ascetic Gotama. As far as the lay disciples of the ascetic Gotama who are clad in white dwell at Campā, this householder Vajjiyamāhita is one of them. These venerable ones desire quietness, are disciplined in quietness, and speak in praise of quietness. Perhaps, having noticed that the assembly is quiet, he might think it fit to approach."

Then those heterodox wandering ascetics became silent. Then the householder Vajjiyamāhita approached those heterodox wandering ascetics; having approached, he exchanged friendly greetings with those heterodox wandering ascetics. Having concluded the pleasant and memorable talk, he sat down to one side. To the householder Vajjiyamāhita seated to one side, those heterodox wandering ascetics said this: "Is it true, householder, that the ascetic Gotama censures all austere asceticism, that he absolutely reproaches and blames every austere ascetic who leads a miserable life?" "No indeed, venerable sirs, the Blessed One does not censure all austere asceticism, nor does he absolutely reproach and blame every austere ascetic who leads a miserable life. The Blessed One, venerable sirs, censures what is blameworthy and praises what is praiseworthy. But, venerable sirs, the Blessed One, censuring what is blameworthy and praising what is praiseworthy, is an analyst. The Blessed One is not one who speaks absolutely in this matter."

When this was said, a certain wandering ascetic said this to the householder Vajjiyamāhita: "Wait, householder, this ascetic Gotama whose praises you speak, is he not a nihilist, one without a doctrine?" "Here, venerable sirs, I will tell you with reason: 'This is wholesome,' venerable sirs, has been laid down by the Blessed One; 'This is unwholesome,' venerable sirs, has been laid down by the Blessed One. Thus the Blessed One, declaring the wholesome and unwholesome, is one with a doctrine; the Blessed One is not a nihilist, not one without a doctrine."

When this was said, those wandering ascetics sat silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered. Then the householder Vajjiyamāhita, having understood that those wandering ascetics had become silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered, having risen from his seat, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Vajjiyamāhita reported to the Blessed One all the friendly conversation he had with those heterodox wandering ascetics.

"Good, good, householder! Thus indeed, householder, those foolish men should from time to time be thoroughly refuted with reason. I do not say, householder, that all austere asceticism should be practised; nor do I say, householder, that all austere asceticism should not be practised; I do not say, householder, that all observance should be undertaken; nor do I say, householder, that all observance should not be

undertaken; I do not say, householder, that all striving should be striven; nor do I say, householder, that all striving should not be striven; I do not say, householder, that all relinquishment should be relinquished. Nor do I say, householder, that all relinquishment should not be relinquished; I do not say, householder, that all liberation should be liberated; nor do I say, householder, that all liberation should not be liberated.

For whatever austere asceticism, householder, when practising which unwholesome mental states increase and wholesome mental states decline, I say such austere asceticism should not be practised. But whatever austere asceticism, householder, when practising which unwholesome mental states decline and wholesome mental states increase, I say such austere asceticism should be practised.

For whatever observance, householder, when undertaking which unwholesome mental states increase and wholesome mental states decline, I say such observance should not be undertaken. But whatever observance, householder, when undertaking which unwholesome mental states decline and wholesome mental states increase, I say such observance should be undertaken.

For whatever striving, householder, when striving which unwholesome mental states increase and wholesome mental states decline, I say such striving should not be striven. But whatever striving, householder, when striving which unwholesome mental states decline and wholesome mental states increase, I say such striving should be striven.

For whatever relinquishment, householder, when relinquishing which unwholesome mental states increase and wholesome mental states decline, I say such relinquishment should not be relinquished. But whatever relinquishment, householder, when relinquishing which unwholesome mental states decline and wholesome mental states increase, I say such relinquishment should be relinquished.

For whatever liberation, householder, when liberating which unwholesome mental states increase and wholesome mental states decline, I say such liberation should not be liberated. But whatever liberation, householder, when liberating which unwholesome mental states decline and wholesome mental states increase, I say such liberation should be liberated."

Then the householder Vajjiyamāhita, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Blessed One, soon after the householder Vajjiyamāhita had departed, addressed the monks - "Even a monk, monks, who has for a long time had little dust in his eyes in this Teaching and discipline, should restrain heterodox wandering ascetics, having well restrained them with reason, just as they were restrained by the householder Vajjiyamāhita." The fourth.

5. The Discourse on Uttiya

95. Then the wandering ascetic Uttiyo approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the wandering ascetic Uttiyo said this to the Blessed One - "What now, Master Gotama, is the world eternal, only this is the truth, anything else is vain?" "This, Uttiyo, has been left undeclared by me - 'the world is eternal, only this is the truth, anything else is vain.'"

"What then, Master Gotama, is the world non-eternal, only this is the truth, anything else is vain?" "This too, Uttiyo, has been left undeclared by me - 'the world is non-eternal, only this is the truth, anything else is vain.'"

"What now, Master Gotama, is the world finite, etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain?" "This too, Uttiyo, has been left undeclared by me - 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain.'"

"When asked 'What now, Master Gotama, is the world eternal, only this is the truth, anything else is vain?' you say 'This, Uttiyo, has been left undeclared by me - the world is eternal, only this is the truth, anything else is vain.'"

When asked 'What then, Master Gotama, is the world non-eternal, only this is the truth, anything else is vain?' - you say 'This too, Uttiyo, has been left undeclared by me - the world is non-eternal, only this is the truth, anything else is vain.'

When asked 'What now, Master Gotama, is the world finite, etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain?' - you say 'This too, Uttiyo, has been left undeclared by me - the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain.' Then what has been declared by the Venerable Gotama?"

"Having directly known, Uttiya, I expound the Teaching to disciples for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna."

"But this that Master Gotama, having directly known, expounds the Teaching to disciples for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna - is the whole world led by that, or a half, or a third?" When this was said, the Blessed One remained silent.

Then this occurred to the Venerable Ānanda: "May the wandering ascetic Uttiya not acquire such an evil wrong view: 'When asked a question of the highest importance, the ascetic Gotama surely evades and does not answer; surely he is not able.' That

would be for the wandering ascetic Uttiya's harm and suffering for a long time."

Then the Venerable Ānanda said this to the wandering ascetic Uttiya: "Well then, friend Uttiya, I will make a simile for you. By means of a simile some wise men here understand the meaning of what is said. Just as, friend Uttiya, there might be a king's border city with strong foundations, strong walls and gateways, with a single door. There might be a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. He follows the path going all around that city. Following the path going all around, he would not see any gap in the wall or opening in the wall, even one large enough for a cat to slip through. But he does not have such knowledge - 'This many living beings enter or leave this city.' But this occurs to him here: 'Whatever gross living beings enter or leave this city, all of them enter or leave by this door.'

"Just so indeed, friend Uttiya, the Truth-finder does not have such concern: 'Is the whole world led by that, or a half, or a third?' But this occurs here to the Truth-finder: 'Whatever beings have been led forth from the world, are being led forth, or will be led forth, all of them, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are - thus they have been led forth from the world, are being led forth, or will be led forth.' The very question you asked the Blessed One, friend Uttiya, that very question you asked the Blessed One by another method of exposition. Therefore the Blessed One did not answer that to you." The fifth.

6. The Discourse on Kokanuda

96. On one occasion the Venerable Ānanda was dwelling at Rājagaha in the Tapoda Monastery. Then the Venerable Ānanda, having risen towards the break of dawn, approached the hot springs to bathe his limbs. Having bathed his limbs in the hot springs, having come out, he stood wearing a single robe, drying his limbs. The wandering ascetic Kokanuda too, having risen towards the break of dawn, approached the hot springs to bathe his limbs.

The wandering ascetic Kokanuda saw the Venerable Ānanda coming from afar. Having seen them, he said this to the Venerable Ānanda - "Who is here, friend?" "I am a monk, friend."

"Of which monks, friend?" "Of the ascetics, disciples of the Sakyan, friend."

"We would ask the venerable one a certain point, if the venerable one gives permission for the answering of a question." "Ask, friend, having heard I will know."

"What now, dear sir, 'the world is eternal, only this is the truth, anything else is vain' - do you hold such a view?" "No indeed, friend, I do not hold such a view: 'the world is eternal, only this is the truth, anything else is vain.'"

"What then, dear sir, 'the world is non-eternal, only this is the truth, anything else is vain' - do you hold such a view?" "No indeed, friend, I do not hold such a view: 'the world is non-eternal, only this is the truth, anything else is vain.'"

"What now, dear sir, the world is finite... etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder

exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain - do you hold such a view?" "No indeed, friend, I do not hold such a view: 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain.'"

"Then the venerable one does not know, does not see?" "It is not that I, friend, do not know, do not see. I know, friend, I see."

"What now, sir, the world is eternal, only this is the truth, anything else is vain' -do you hold such a view?" thus asked, 'I do not indeed, friend, hold such a view: 'the world is eternal, only this is the truth, anything else is vain.'

"What then, sir, the world is non-eternal, only this is the truth, anything else is vain' - do you hold such a view?" thus asked, 'I do not indeed, friend, hold such a view: 'the world is non-eternal, only this is the truth, anything else is vain,' you say.

"What now, dear sir, the world is finite... etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain - do you hold such a view?" thus asked, 'I do not indeed, friend, hold such a view: 'the Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain,' you say.

"Then the venerable one does not know, does not see,' thus asked, 'It is not that I, friend, do not know, do not see. I know, friend, I see,' you say. But in what way, friend, is the meaning of this statement to be seen?"

"The world is eternal, only this is the truth, anything else is vain,' friend, this is a wrong view. 'The world is non-eternal, only this is the truth, anything else is vain,' friend, this is a wrong view. The world is finite... etc. the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... 'The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain,' friend, this is a wrong view.

"Friend, as far as view extends, as far as the standpoint for views, the foundation for views, the prepossession by views, the origin of views, and the uprooting of views - that I know, that I see. Knowing that, seeing that, why should I say - 'I do not know, I do not see'? I know, friend, I see."

"What is the venerable one's name, and how do the fellows in the holy life know the venerable one?" "'Ānanda' is my name, friend. And the fellows in the holy life know me as 'Ānanda'." "Indeed, friend, we were conversing with a great teacher, and we did not know - 'the Venerable Ānanda.' For if we had known - 'this is the Venerable Ānanda,' even this much would not have occurred to us. May the Venerable Ānanda forgive me." The sixth.

7. The Discourse on Those Worthy of Gifts

97. "Monks, a monk possessed of ten qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.

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

"He is very learned, remembering what has been learnt, having great accumulation of learning. Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view.

"He has good friends, good companions, good associates.

"He holds right view, endowed with right vision.

"He experiences the various kinds of supernormal power - having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space; he dives in and out of the earth just as in water; he goes on water without breaking it just as on earth; he travels cross-legged through space just as a winged bird; he fondles and strokes with his hand even the moon and sun, so mighty and powerful; he exercises mastery with his body even as far as the Brahma world.

"With the divine ear element, purified and surpassing the human, he hears both sounds, divine and human, whether far or near.

"He understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind with lust as 'a mind with lust'; he understands a mind without lust as 'a mind without lust'; a mind with hate, a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, he understands an unliberated mind as 'an unliberated mind'.

"He recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives.

"With the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with

mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

With the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, a monk possessed of these ten qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." The seventh.

8. The Discourse on the Elder

98. "Monks, an elder monk possessed of ten qualities, in whatever direction he dwells, dwells at ease. Which ten? He is an elder of long standing, long gone forth; he 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 skilled in the arising and appeasement of legal cases; he is a lover of the Teaching, of amiable conversation, having great gladness in the higher teaching and higher discipline; he is content with any requisites of robes, almsfood, lodging and medicine for the sick; he is pleasing, well-restrained in going forward and returning, in sitting in an inhabited area; 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; and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Monks, an elder monk possessed of these ten qualities, in whatever direction he dwells, dwells at ease." The eighth.

9. The Discourse to Upāli

99. Then the Venerable Upāli 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 Upāli said this to the Blessed One - "I wish, venerable sir, to resort to remote forest and woodland lodgings."

"Remote forest and woodland lodgings are indeed difficult to endure, Upāli. Solitude is difficult to practise, it is difficult to delight in being alone. Methinks the forests carry away the mind of a monk who has not attained concentration. Whoever, Upāli, would say thus - 'I, not having attained concentration, will resort to remote forest and woodland lodgings,' for him this is to be expected - 'He will either sink down or float up.'

"Just as, Upāli, there might be a great water pool. Then a large bull elephant might come, seven or seven and a half cubits tall. He would think thus - 'What if I, having plunged into this water pool, were to play the game of washing my ears and play the game of washing my back. Having played the game of washing my ears and having played the game of washing my back, having bathed and drunk, having come out, I might go wherever I wish.' He, having plunged into that water pool, would play the game of washing his ears and play the game of washing his back; having played the game of washing his ears and having played the game of washing his back, having bathed and drunk, having come out, he would go wherever he wished. What is the reason for this? A large body, Upāli, finds a footing in the deep.

"Then a hare or a cat might come. He would think thus - 'Who am I, who is the large bull elephant! What if I, having plunged into this water pool, were to play the game of washing my ears and play the game of washing my back; having played the game of washing my ears and having played the game of washing my back, having bathed and drunk, having come out, I might go wherever I wish.' He might hastily, without reflecting, plunge into that water pool. This is to be expected for it - 'He will either sink down or float up.' What is the reason for this? A small body, Upāli, does not find a footing in the deep. Just so, Upāli, whoever would say thus - 'I, not having attained concentration, will resort to remote forest and woodland lodgings,' for him this is to be expected - 'He will either sink down or float up.'

"Just as, Upāli, a young boy, dull, an infant lying on his back, plays with his own urine and excrement. What do you think, Upāli, is this not entirely a complete fool's play?"
"Yes, venerable sir."

"That boy, Upāli, at a later time, following growth, following the maturing of the faculties, plays with whatever toys there are for boys, as follows - toy ploughs, stick games, somersaults, toy windmills, toy measures, toy chariots, toy bows. What do you think, Upāli, is this not a play more superior and more sublime than the former play?"
"Yes, venerable sir."

"That boy, Upāli, at a later time, following growth, following the maturing of the faculties, endowed and furnished with the five types of sensual pleasure, indulges himself with forms cognisable by the eye that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring; with sounds cognisable by the ear... with odours cognisable by the nose... with flavours cognisable by the tongue... with tangible objects cognisable by the body that are desirable, pleasant, agreeable, enticing, connected with sensuality, alluring. What do you think, Upāli, is this not a play more superior and more sublime than the former plays?" "Yes, venerable sir."

"But here, Upāli, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure.

"A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?'

"At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

"Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

"Having abandoned taking what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given; he dwells in purity through non-stealing.

"Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from sexual intercourse, which is a village practice.

"Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world.

"Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord; he is a speaker of words that create concord.

"Having abandoned harsh speech, he abstains from harsh speech. He speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing to many people and agreeable to many people.

"Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching and the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal.

"He abstains from damaging seed and plant life. He eats only one meal a day, abstaining from eating at night, abstaining from food at improper times. He abstains from watching dancing, singing, music and shows, he abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations, he abstains from using high and luxurious beds, he abstains from accepting gold and silver, he abstains from accepting raw grain, he abstains from accepting raw meat, he abstains from accepting women and girls, he abstains from accepting male and female slaves, he abstains from accepting goats and sheep, he abstains from accepting fowl and swine, he abstains from accepting elephants, cattle, horses and mares, he abstains from

accepting fields and land, he abstains from running messages and errands, he abstains from buying and selling, he abstains from using false weights, false metals, and false measures, he abstains from cheating, deceiving, fraud and crooked dealings, he abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

"He is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him, just as a winged bird, wherever it flies, flies with its wings as its only burden. Just so a monk is content with a robe for tending the body, with almsfood for tending the belly. Wherever he goes, he goes having taken only these with him. He, endowed with this noble aggregate of morality, experiences internally a blameless happiness.

He, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind-faculty, he commits to restraint of the mind-faculty. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness.

"He acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

"He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of

restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt.

"He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, but they do not yet dwell having attained their own welfare.

"Furthermore, Upāli, a monk, with the subsiding of applied and sustained thought... etc. he enters and dwells in the second meditative absorption. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, but they do not yet dwell having attained their own welfare.

"Furthermore, Upāli, a monk, with the fading away of rapture... etc. he enters and dwells in the third meditative absorption. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, but they do not yet dwell having attained their own welfare.

"Furthermore, Upāli, a monk, with the abandoning of pleasure... etc. the fourth meditative absorption... etc.

Furthermore, Upāli, a monk, 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,' enters and dwells in the plane of infinite space. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, but they do not yet dwell having attained their own welfare.

"Furthermore, Upāli, a monk, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enters and dwells in the plane of infinite consciousness... etc.

"With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness... etc.

"With the complete transcendence of the plane of nothingness, aware that 'this is peaceful, this is sublime,' he enters and dwells in the plane of neither-perception-nor-non-perception. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, but they do not yet dwell having attained their own welfare.

"Furthermore, Upāli, a monk, with the complete transcendence of 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. What do you think, Upāli, is not this abiding more brilliant and more sublime than the former abidings?" "Yes, venerable sir."

"This too, Upāli, my disciples, seeing the Teaching within themselves, resort to remote forest and woodland lodgings, secluded lodgings, and they dwell having attained their own welfare. Come now, Upāli, dwell in the monastic community. For you dwelling in the monastic community, there will be comfort." The ninth.

10. The Discourse on the Unable

100. "Monks, without abandoning these ten qualities, one is incapable of realising arahantship. What are the ten? Lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, conceit - these, monks, without abandoning these ten qualities, one is incapable of realising arahantship.

"Monks, by abandoning these ten qualities, one is capable of realising arahantship. What are the ten? Lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, conceit - these, monks, by abandoning these ten qualities, one is capable of realising arahantship." The tenth.

The Chapter on Upāli is the fifth.

Its summary:

Enjoyer of sensual pleasures, fear, view, Vajjiyamāhita the third;
Kokanuda, worthy of offerings, elder, Upāli, and incapable.

The Second Fifty is complete.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 4. The Collection of the Numerical Discourses. 10. The Book of the Tens. 2. The Second Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org