THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

4. Connected Discourses on the Faculties (4. Indriyasaṃyuttaṃ)

[SN 48.1-178, PTS 5.193-5.243]



3. The Collection of the Connected Discourses

5. The Great Book

4. Connected Discourses on the Faculties

1. The Chapter on the Simple Version

1. The Discourse as Simple Version

471. At Sāvatthī. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - these, monks, are the five faculties." The first.

2. The First Discourse on the Stream-Enterer

472. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. Since, monks, a noble disciple understands as it really is the gratification, danger, and escape of these five faculties - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The second.

3. The Second Discourse on the Stream-Enterer

473. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. Since, monks, a noble disciple understands as it really is the origin, passing away, gratification, danger, and escape of these five faculties - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The third.

4. The First Discourse on the Worthy One

474. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. Since, monks, a noble disciple, having understood as it really is the gratification, danger, and escape of these five faculties, is liberated by non-clinging - this is called, monks, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The fourth.

5. The Second Discourse on the Worthy One

475. "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. Since, monks, a monk, having understood as it really is the origin, passing away, gratification, danger, and escape of these five faculties, is liberated by non-clinging - this is called, monks, a monk who is a Worthy One, one who has eliminated

the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The fifth.

6. The First Discourse on Ascetics and Brahmins

476. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty. Whatever ascetics or brahmins, monks, who do not understand as it really is the gratification, danger, and escape of these five faculties, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these five faculties, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The sixth.

7. The Second Discourse on Ascetics and Brahmins

477. "Whatever ascetics or brahmins, monks, who do not understand the faith faculty, do not understand the origin of the faith faculty, do not understand the cessation of the faith faculty, do not understand the practice leading to the cessation of the faith faculty; do not understand the energy faculty, etc. do not understand the mindfulness faculty, etc. do not understand the concentration faculty, etc. do not understand the wisdom faculty, do not understand the origin of the wisdom faculty, do not understand the cessation of the wisdom faculty, do not understand the practice leading to the cessation of the wisdom faculty, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand the faith faculty, understand the origin of the faith faculty, understand the cessation of the faith faculty, understand the practice leading to the cessation of the faith faculty; understand the energy faculty, understand the origin of the energy faculty, understand the cessation of the energy faculty, understand the practice leading to the cessation of the energy faculty; understand the mindfulness faculty, etc. understand the concentration faculty, etc. understand the wisdom faculty, understand the origin of the wisdom faculty, understand the cessation of the wisdom faculty, understand the practice leading to the cessation of the wisdom faculty, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The seventh.

8. The Discourse on What Should Be Seen

478. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty. And where, monks, should the faith faculty be seen? In the four factors of stream-entry - here the faith faculty should be seen. And where, monks, should the energy faculty be seen? In the four right strivings - here the energy faculty should be seen. And where, monks, should the mindfulness faculty be seen? In the four establishments of mindfulness - here the mindfulness faculty should be seen. And where, monks, should the concentration faculty be seen? In the four meditative absorptions - here the concentration faculty should be seen. And where, monks, should the wisdom faculty be seen? In the four noble truths - here the wisdom faculty should be seen. These, monks, are the five faculties." The eighth.

9. The First Discourse on Analysis

479. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty. And what, monks, is the faith faculty? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One' - this is called, monks, the faith faculty.

"And what, monks, is the energy faculty? Here, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states - this is called, monks, the energy faculty.

"And what, monks, is the mindfulness faculty? Here, monks, a noble disciple is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago - this is called, monks, the mindfulness faculty.

"And what, monks, is the concentration faculty? Here, monks, a noble disciple, having made release the object, gains concentration, gains unified focus of mind - this is called, monks, the concentration faculty.

"And what, monks, is the wisdom faculty? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering - this is called, monks, the wisdom faculty. These, monks, are the five faculties." The ninth.

10. The Second Discourse on Analysis

480. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty. And what, monks, is the faith faculty? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One' - this is called, monks, the faith faculty.

"And what, monks, is the energy faculty? Here, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. He generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives - this is called, monks, the energy faculty.

"And what, monks, is the mindfulness faculty? Here, monks, a noble disciple is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. He dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - this is called, monks, the mindfulness faculty.

"And what, monks, is the concentration faculty? Here, monks, a noble disciple, having made release the object, gains concentration, gains unified focus of mind. He, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption. With the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, he enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity - this is called, monks, the concentration faculty.

"And what, monks, is the wisdom faculty? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering' - this is called, monks, the wisdom faculty. These, monks, are the five faculties." The tenth.

The Plain Chapter is the first.

Its summary:

Purity and two on Stream, Worthy Ones, the other two;
Ascetics and Brahmins, To Be Seen, Analyses, the other two.

2. The Chapter on the Weaker

1. The Discourse on Attainment

481. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty, etc. And what, monks, is the faith faculty? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One' - this is called, monks, the faith faculty.

"And what, monks, is the energy faculty? Whatever energy one gains concerning the four right strivings - this is called, monks, the energy faculty.

"And what, monks, is the mindfulness faculty? Whatever mindfulness one gains concerning the four establishments of mindfulness - this is called, monks, the mindfulness faculty.

"And what, monks, is the concentration faculty? Here, monks, a noble disciple, having made release the object, gains concentration, gains unified focus of mind - this is called, monks, the concentration faculty.

"And what, monks, is the wisdom faculty? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering - this is called, monks, the wisdom faculty. These, monks, are the five faculties." The first.

2. The First Discourse in Brief

482. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes a non-returner; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower." The second.

3. The Second Discourse in Brief

483. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes a non-returner; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower. Thus indeed, monks, through the difference in faculties there is a difference in fruits, through the difference in fruits there is a difference in individuals." The third.

4. The Third Discourse in Brief

484. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes a non-returner; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower. Thus indeed, monks, one who fulfils the complete attains the complete, one who fulfils a portion attains a portion. 'The five faculties are not barren', monks, I say." The fourth.

5. The First Discourse in Detail

485. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes an attainer of final nibbāna in the interval; with those softer than that, one becomes an attainer of final nibbāna after the interval; with those softer than that, one becomes an attainer of final nibbāna without exertion; with those softer than that, one becomes an attainer of final nibbāna through exertion; with those softer than that, one becomes an upstream-goer heading toward the Akaniṭṭha realm; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower." The fifth.

6. The Second Discourse in Detail

486. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes an attainer of final nibbāna in the interval; with those softer than that, one becomes an attainer of final nibbāna after the interval; with those softer than that, one becomes an attainer of final nibbāna without exertion; with those softer than that, one becomes an attainer of final nibbāna through exertion; with those softer than that, one becomes an upstream-goer heading toward the Akaniṭṭha realm; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower. Thus indeed, monks, through the difference in faculties there is a difference in fruits, through the difference in fruits there is a difference in individuals." The sixth.

7. The Third Discourse in Detail

487. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes an attainer of final nibbāna in the interval; with those softer than that, one becomes an attainer of final nibbāna after the interval; with

those softer than that, one becomes an attainer of final nibbāna without exertion; with those softer than that, one becomes an attainer of final nibbāna through exertion; with those softer than that, one becomes an upstream-goer heading toward the Akaniṭṭha realm; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower. Thus indeed, monks, one who fulfils the complete attains the complete, one who fulfils a portion attains a portion. 'The five faculties are not barren', monks, I say." The seventh.

8. The Discourse on One Practising

488. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes one practising for realising the fruition of arahantship; with those softer than that, one becomes a non-returner; with those softer than that, one becomes one practising for realising the fruition of non-returning; with those softer than that, one becomes a once-returner; with those softer than that, one becomes one practising for realising the fruition of once-returning; with those softer than that, one becomes a stream-enterer; with those softer than that, one becomes one practising for realising the fruition of stream-entry. For whom, monks, these five faculties are entirely, in every way, absent, that one I call 'an outsider, standing in the faction of worldlings'." The eighth.

9. The Discourse on One Accomplished

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

"'Accomplished in faculties, accomplished in faculties', venerable sir, is said. In what way, venerable sir, is one accomplished in faculties?" "Here, monk, a monk develops the faith faculty leading to peace, leading to highest enlightenment, develops the energy faculty leading to peace, leading to highest enlightenment, develops the mindfulness faculty leading to peace, leading to highest enlightenment, develops the concentration faculty leading to peace, leading to highest enlightenment, develops the wisdom faculty leading to peace, leading to highest enlightenment. To this extent, monk, is a monk accomplished in faculties." The ninth.

10. The Discourse on the Elimination of Mental Corruptions

490. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Because of having developed and cultivated these five faculties, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The tenth.

The More Malleable Chapter is the second.

Its summary:

Acquisition, three in brief, in detail - three others;
Practising and accomplished, the tenth is elimination of mental corruptions.

3. The Chapter on the Six Faculties

1. The Discourse on Rebirth

491. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty. As long as I, monks, did not directly know as it really is the origin, passing away, gratification, danger, and escape of these five faculties, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the origin, passing away, gratification, danger, and escape of these five faculties, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me -'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The first.

2. The Discourse on the Life Faculty

492. "There are, monks, these three faculties. What three? The femininity faculty, the masculinity faculty, the life faculty - these, monks, are the three faculties." The second.

3. The Discourse on the Faculty of Final Knowledge

493. "There are, monks, these three faculties. What three? The faculty of 'I shall know the unknown', the faculty of final knowledge, the faculty of one who has final knowledge - these, monks, are the three faculties." The third.

4. The Discourse on the One-Seeder

494. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Through the completeness and fulfilment of these five faculties, monks, one becomes a Worthy One; with those softer than that, one becomes an attainer of final nibbāna in the interval; with those softer than that, one becomes an attainer of final nibbāna after the interval; with those softer than that, one becomes an attainer of final nibbāna without exertion; with those softer than that, one becomes an attainer of final nibbāna through exertion; with those softer than that, one becomes an upstream-goer heading toward the Akaniṭṭha realm; with those softer than that, one becomes a once-returner; with those softer than that, one becomes a one who has sown the seed of rebirth one last time; with those softer than that, one becomes a family-to-family goer; with those softer than that, one becomes one with seven rebirths at the utmost; with those softer than that, one becomes a follower of the Teaching; with those softer than that, one becomes a faith-follower." The fourth.

5. The Discourse on the Pure

495. "There are, monks, these six faculties. What are the six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty -

these, monks, are the six faculties." The fifth.

6. The Discourse on the Stream-Enterer

496. "There are, monks, these six faculties. What are the six? The eye faculty, etc. the mind faculty. Since, monks, a noble disciple understands as it really is the origin, passing away, gratification, danger, and escape of these six faculties - this is called, monks, a noble disciple who is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The sixth.

7. The Discourse on the Worthy One

497. "There are, monks, these six faculties. What are the six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. Since, monks, a monk, having understood as it really is the origin, passing away, gratification, danger, and escape of these six faculties, is liberated by non-clinging - this is called, monks, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The seventh.

8. The Discourse on the Perfectly Enlightened One

498. "There are, monks, these six faculties. What are the six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. As long as I, monks, did not directly know as it really is the origin, passing away, gratification, danger, and escape of these six faculties, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. But when I, monks, directly knew as it really is the origin, passing away, gratification, danger, and escape of these six faculties, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.' The eighth.

9. The First Discourse on Ascetics and Brahmins

499. "There are, monks, these six faculties. What are the six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these six faculties, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves." "But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these six faculties, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal

of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The ninth.

10. The Second Discourse on Ascetics and Brahmins

500. "Whatever ascetics or brahmins, monks, who do not understand the eye faculty, do not understand the origin of the eye faculty, do not understand the cessation of the eye faculty, do not understand the practice leading to the cessation of the eye faculty; the ear faculty, etc. the nose faculty, etc. the tongue faculty, etc. body faculty, etc. do not understand the mind faculty, do not understand the origin of the mind faculty, do not understand the cessation of the mind faculty, do not understand the practice leading to the cessation of the mind faculty. They are not for me, monks, etc. having realised by direct knowledge themselves, having attained, they dwell.

"But whatever ascetics or brahmins, monks, who understand the eye faculty, understand the origin of the eye faculty, understand the cessation of the eye faculty, understand the practice leading to the cessation of the eye faculty; the ear faculty, etc. the nose faculty, etc. the tongue faculty, etc. body faculty, etc. understand the mind faculty, understand the origin of the mind faculty, understand the cessation of the mind faculty, understand the practice leading to the cessation of the mind faculty, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The tenth.

The Six Faculties Chapter is the third.

Its summary:

> Rebirth, understanding of life, one who has sown the seed of rebirth one last time, and pure;
> Stream, Worthy One and Enlightened by himself, and two on ascetics and brahmins.

4. The Chapter on the Pleasure Faculty

1. The Discourse as Simple Version

501. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity - these, monks, are the five faculties." The first.

2. The Discourse on the Stream-Enterer

502. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity. Since, monks, a noble disciple understands as it really is the origin, passing away, gratification, danger, and escape of these five faculties - this is called, monks, a noble disciple who is 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 the Worthy One

503. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity. Since, monks, a monk, having understood as it really is the origin, passing away, gratification, danger, and escape of these five faculties, is liberated by non-clinging - this is called, monks, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge." The third.

4. The First Discourse on Ascetics and Brahmins

504. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity. Whatever ascetics or brahmins, monks, who do not understand as it really is the origin, passing away, gratification, danger, and escape of these five faculties, they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand as it really is the origin, passing away, gratification, danger, and escape of these five faculties, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The fourth.

5. The Second Discourse on Ascetics and Brahmins

505. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity. Whatever ascetics or brahmins, monks, who do not understand the faculty of pleasantness, do not understand the origin of the faculty of pleasantness, do not understand the cessation of the faculty of pleasantness, do not understand the practice leading to the cessation of the faculty of pleasantness; do not understand the faculty of pain, etc. do not understand the faculty of pleasure, etc. do not understand the faculty of displeasure, etc. do not understand the faculty of equanimity, do not understand the origin of the faculty of equanimity, do not understand the cessation of the faculty of equanimity, do not understand the practice leading to the cessation of the faculty of equanimity; they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand the faculty of pleasantness, understand the origin of the faculty of pleasantness, understand the cessation of the faculty of pleasantness, understand the practice leading to the cessation of the faculty of pleasantness; understand the faculty of pain, etc. understand the faculty of pleasure... understand the faculty of displeasure... understand the faculty of equanimity, understand the origin of the faculty of

equanimity, understand the cessation of the faculty of equanimity, understand the practice leading to the cessation of the faculty of equanimity, they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves." The fifth.

6. The First Discourse on Analysis

506. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity.

"And what, monks, is the faculty of pleasantness? Whatever bodily pleasure, bodily comfort, pleasant and comfortable feeling born of body-contact - this is called, monks, the faculty of pleasantness.

"And what, monks, is the faculty of pain? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact - this is called, monks, the faculty of pain.

"And what, monks, is the faculty of pleasure? Whatever mental pleasure, mental comfort, pleasant and comfortable feeling born of mind-contact - this is called, monks, the faculty of pleasure.

"And what, monks, is the faculty of displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact - this is called, monks, the faculty of displeasure.

"And what, monks, is the faculty of equanimity? Whatever bodily or mental feeling that is neither comfortable nor uncomfortable - this is called, monks, the faculty of equanimity. These, monks, are the five faculties." The sixth.

7. The Second Discourse on Analysis

507. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity.

"And what, monks, is the faculty of pleasantness? Whatever bodily pleasure, bodily comfort, pleasant and comfortable feeling born of body-contact - this is called, monks, the faculty of pleasantness.

"And what, monks, is the faculty of pain? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact - this is called, monks, the faculty of pain.

"And what, monks, is the faculty of pleasure? Whatever mental pleasure, mental comfort, pleasant and comfortable feeling born of mind-contact - this is called, monks, the faculty of pleasure.

"And what, monks, is the faculty of displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact - this is called, monks, the faculty of displeasure.

"And what, monks, is the faculty of equanimity? Whatever bodily or mental feeling that is neither comfortable nor uncomfortable - this is called, monks, the faculty of equanimity.

"Therein, monks, both the faculty of pleasantness and the faculty of pleasure should be seen as pleasant feeling. Therein, monks, both the faculty of pain and the faculty of displeasure should be seen as painful feeling. Therein, monks, that is to say the faculty of equanimity, should be seen as neither-unpleasant-nor-pleasant feeling. These, monks, are the five faculties." The seventh.

8. The Third Analysis Discourse

508. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity.

"And what, monks, is the faculty of pleasantness? Whatever bodily pleasure, bodily comfort, pleasant and comfortable feeling born of body-contact - this is called, monks, the faculty of pleasantness.

"And what, monks, is the faculty of pain? Whatever bodily pain, bodily discomfort, painful and uncomfortable feeling born of body-contact - this is called, monks, the faculty of pain.

"And what, monks, is the faculty of pleasure? Whatever mental pleasure, mental comfort, pleasant and comfortable feeling born of mind-contact - this is called, monks, the faculty of pleasure.

"And what, monks, is the faculty of displeasure? Whatever mental pain, mental discomfort, painful and uncomfortable feeling born of mind-contact - this is called, monks, the faculty of displeasure.

"And what, monks, is the faculty of equanimity? Whatever bodily or mental feeling that is neither comfortable nor uncomfortable - this is called, monks, the faculty of equanimity.

"Therein, monks, both the faculty of pleasantness and the faculty of pleasure should be seen as pleasant feeling. Therein, monks, both the faculty of pain and the faculty of displeasure should be seen as painful feeling. Therein, monks, that is to say the faculty of equanimity, should be seen as neither-unpleasant-nor-pleasant feeling. Thus indeed, monks, these five faculties become three, and three become five by method of exposition." The eighth.

9. The Simile of the Wood Discourse

509. "There are, monks, these five faculties. Which five? The faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, the faculty of equanimity. Dependent on contact experienced as pleasant, monks, the faculty of pleasantness arises. Being happy, he understands: 'I am happy.' With the cessation of that very contact experienced as pleasant, he understands: 'Whatever feeling arising from that, the faculty of pleasantness that arose dependent on contact experienced as pleasant, that ceases, that is appeased.'

Dependent on contact experienced as unpleasant, monks, the faculty of pain arises. Being in pain, he understands: 'I am in pain.' With the cessation of that very contact experienced as unpleasant, he understands: 'Whatever feeling arising from that, the faculty of pain that arose dependent on contact experienced as unpleasant, that ceases, that is appeased.'

Dependent on contact experienced as pleasure, monks, the faculty of pleasure arises. Being glad, he understands: 'I am glad.' With the cessation of that very contact experienced as pleasure, he understands: 'Whatever feeling arising from that, the faculty of pleasure that arose dependent on contact experienced as pleasure, that ceases, that is appeased.'

Dependent on contact experienced as displeasure, monks, the faculty of displeasure arises. Being unhappy, he understands: 'I am unhappy.' With the cessation of that very contact experienced as displeasure, he understands: 'Whatever feeling arising from that, the faculty of displeasure that arose dependent on contact experienced as displeasure, that ceases, that is appeased.'

Dependent on contact experienced as equanimity, monks, the faculty of equanimity arises. Being equanimous, he understands: 'I am equanimous.' With the cessation of that very contact experienced as equanimity, he understands: 'Whatever feeling arising from that, the faculty of equanimity that arose dependent on contact experienced as equanimity, that ceases, that is appeased.'

Just as, monks, from the friction and combination of two sticks, heat is produced, fire is generated; from the separation and dispersal of those very sticks, whatever heat arising from that ceases, that is appeased; so too, monks, dependent on contact experienced as pleasant, the faculty of pleasantness arises. Being happy, he understands: 'I am happy.' With the cessation of that very contact experienced as pleasant, he understands: 'Whatever feeling arising from that, the faculty of pleasantness that arises dependent on contact experienced as pleasant, that ceases, that is appeased.'

Dependent on contact experienced as unpleasant, monks, etc. dependent on contact experienced as pleasure, monks, etc. dependent on contact experienced as displeasure, monks, etc. dependent on contact experienced as equanimity, monks, the faculty of equanimity arises. Being equanimous, he understands: 'I am equanimous.' With the cessation of that very contact experienced as equanimity, he understands: 'Whatever feeling arising from that, the faculty of equanimity that arises dependent on contact experienced as equanimity, that ceases, that is appeased.' The ninth.

10. The Irregularity Discourse

510. "There are, monks, these five faculties. Which five? The faculty of pain, the faculty of displeasure, the faculty of pleasantness, the faculty of pleasure, the faculty of equanimity. Here, monks, for a monk dwelling diligent, ardent, and resolute, the faculty of pain arises. He thus understands: 'There has arisen in me this faculty of pain, and that has a sign, has a source, has activities, has a condition. And that without sign, without source, without activities, without condition, the faculty of pain will arise - this is impossible. He understands the faculty of pain, understands the

origin of the faculty of pain, understands the cessation of the faculty of pain, and understands where the arisen faculty of pain ceases without remainder. Where does the arisen faculty of pain cease without remainder? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion; here the arisen faculty of pain ceases without remainder. This is called, monks, 'a monk who has known the cessation of the faculty of pain, and directs his mind to that purpose.'

Here again, monks, for a monk dwelling diligent, ardent, and resolute, the faculty of displeasure arises. He thus understands: 'There has arisen in me this faculty of displeasure, and that has a sign, has a source, has activities, has a condition. And that without sign, without source, without activities, without condition, the faculty of displeasure will arise - this is impossible. He understands the faculty of displeasure, understands the origin of the faculty of displeasure, understands the cessation of the faculty of displeasure, and understands where the arisen faculty of displeasure ceases without remainder. Where does the arisen faculty of displeasure cease without remainder? Here, monks, with the subsiding of applied and sustained thought, a monk enters upon and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and bliss born of concentration; here the arisen faculty of displeasure ceases without remainder. This is called, monks, 'a monk who has known the cessation of the faculty of displeasure, and directs his mind to that purpose.'

Here again, monks, for a monk dwelling diligent, ardent, and resolute, the faculty of pleasantness arises. He thus understands: 'There has arisen in me this faculty of pleasantness, and that has a sign, has a source, has activities, has a condition. And that without sign, without source, without activities, without condition, the faculty of pleasantness will arise - this is impossible. He understands the faculty of pleasantness, understands the origin of the faculty of pleasantness, understands the cessation of the faculty of pleasantness, and understands where the arisen faculty of pleasantness ceases without remainder. Where does the arisen faculty of pleasantness cease without remainder? Here, monks, with the fading away of rapture, a monk dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption; here the arisen faculty of pleasantness ceases without remainder. This is called, monks, 'a monk who has known the cessation of the faculty of pleasantness, and directs his mind to that purpose.'

"Here again, monks, for a monk dwelling diligent, ardent, and resolute, the faculty of pleasure arises. He thus understands: 'There has arisen in me this faculty of pleasure, and that indeed is with sign, with source, with activity, with condition. But that a faculty of pleasure without sign, without source, without activity, without condition will arise - this is impossible. He understands the faculty of pleasure, understands the origin of the faculty of pleasure, understands the cessation of the faculty of pleasure, and understands where the arisen faculty of pleasure ceases without remainder. And where does the arisen faculty of pleasure cease without remainder? Here, monks, with the abandoning of bliss and pain, and with the prior disappearance of pleasure

and displeasure, a monk enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity; here the arisen faculty of pleasure ceases without remainder. This is called, monks, 'a monk who has understood the cessation of the faculty of pleasure, and directs his mind to that purpose.'"

"Here again, monks, for a monk dwelling diligent, ardent, and resolute, the faculty of equanimity arises. He thus understands: 'There has arisen in me this faculty of equanimity, and that indeed is with sign, with source, with activity, with condition. But that a faculty of equanimity without sign, without source, without activity, without condition will arise - this is impossible. He understands the faculty of equanimity, understands the origin of the faculty of equanimity, understands the cessation of the faculty of equanimity, and understands where the arisen faculty of equanimity ceases without remainder. And where does the arisen faculty of equanimity cease without remainder? Here, monks, with the complete transcendence of the plane of neither-perception-nor-non-perception, a monk enters upon and dwells in the cessation of perception and feeling; here the arisen faculty of equanimity ceases without remainder. This is called, monks, 'a monk who has understood the cessation of the faculty of equanimity, and directs his mind to that purpose.'" The tenth.

The Faculty of Pleasantness Chapter is the fourth.

Its summary:

> Purity and Stream-Enterer, Worthy One, two on ascetics and brahmins;
> Three spoken with analysis, Wood, and Out of Order.

5. The Chapter on Old Age

1. The Subject to Ageing Discourse

511. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in Migāramātā's mansion. Now at that time, in the evening, the Blessed One, having emerged from seclusion, was seated in the afternoon sunshine, warming his back.

Then the venerable Ānanda approached the Blessed One; having approached, having paid respect to the Blessed One, while stroking the Blessed One's limbs with his hand, he said this to the Blessed One: "Wonderful, venerable Sir, marvellous, venerable Sir! Now, venerable Sir, the Blessed One's complexion is no longer so pure and bright, the limbs are all loose and wrinkled, the body is inclined forward, and an alteration of the faculties is seen - of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty."

"So it is, Ānanda - subject to ageing in youth, subject to disease in health, subject to death in life. The complexion is no longer so pure and bright, the limbs are all loose and wrinkled, the body is inclined forward, and an alteration of the faculties is seen - of the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

"Fie on you, wretched ageing, ageing that makes ugly;
Such a delightful image has been crushed by ageing.

"Even one who lives a hundred years, he too is heading for death;
It spares nothing, it crushes everything." The first.

2. The Brahmin Uṇṇābha Discourse

512. At Sāvatthī. Then the brahmin Uṇṇābha approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Uṇṇābha said this to the Blessed One:

"These five faculties, Master Gotama, have different domains and different ranges, and do not experience each other's range and domain. Which five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. Now, Master Gotama, for these five faculties having different domains and different ranges, not experiencing each other's range and domain, what is their refuge, and who experiences their range and domain?"

"These five faculties, brahmin, have different domains and different ranges, and do not experience each other's range and domain. Which five? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty. For these five faculties, brahmin, having different domains and different ranges, not experiencing each other's range and domain, mind is their refuge, and mind experiences their range and domain."

"But, Master Gotama, what is the refuge of the mind?" "Brahmin, mindfulness is the refuge of the mind." "But, Master Gotama, what is the refuge of mindfulness?" "Brahmin, liberation is the refuge of mindfulness." "But, Master Gotama, what is the refuge of liberation?" "Brahmin, Nibbāna is the refuge of liberation." "But, Master Gotama, what is the refuge of Nibbāna?" "You have gone beyond the question, brahmin, you were not able to grasp the limit of the question. For, brahmin, the holy life is grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal."

Then the brahmin Uṇṇābha, having delighted and rejoiced in the Blessed One’s words, 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 brahmin Uṇṇābha had departed, addressed the monks: "Just as, monks, in a pinnacle building or a pinnacle hall with windows on the eastern side, when the sun is rising, having entered through the window, where would the ray be established?" "On the western wall, venerable sir." "So too, monks, the brahmin Uṇṇābha's faith in the Truth-finder is settled, rooted, established, firm, unshakeable by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world. If, monks, at this time the brahmin Uṇṇābha were to die, there is no mental fetter by which the brahmin Uṇṇābha, being fettered, would come back again to this world." The second.

3. The Sāketa Discourse

513. Thus have I heard. On one occasion the Blessed One was dwelling at Sāketa in the Añjana Grove, in the Deer Park. There the Blessed One addressed the monks: "Is there indeed, monks, a method by which method the five faculties are the five powers, and the five powers are the five faculties?"

"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.""There is, monks, a method by which method the five faculties are the five powers, and the five powers are the five faculties.

And what, monks, is the method by which method the five faculties are the five powers, and the five powers are the five faculties? Whatever, monks, is the faith faculty, that is the power of faith; whatever is the power of faith, that is the faith faculty; whatever is the energy faculty, that is the power of energy; whatever is the power of energy, that is the energy faculty; whatever is the mindfulness faculty, that is the power of mindfulness; whatever is the power of mindfulness, that is the mindfulness faculty; whatever is the concentration faculty, that is the power of concentration; whatever is the power of concentration, that is the concentration faculty; whatever is the wisdom faculty, that is the power of wisdom; whatever is the power of wisdom, that is the wisdom faculty. Just as, monks, a river slanting towards the east, sloping towards the east, inclining towards the east, with an island in its middle. There is, monks, a method by which method that river is reckoned as just one stream. But there is also, monks, a method by which method that river is reckoned as just two streams.

And what, monks, is the method by which method that river is reckoned as just one stream? Whatever water, monks, is at the eastern end of that island, and whatever water is at the western end - this, monks, is the method by which method that river is reckoned as just one stream.

And what, monks, is the method by which method that river is reckoned as just two streams? Whatever water, monks, is at the northern end of that island, and whatever water is at the southern end - this, monks, is the method by which method that river is reckoned as just two streams. So too, monks, whatever is the faith faculty, that is the power of faith; whatever is the power of faith, that is the faith faculty; whatever is the energy faculty, that is the power of energy; whatever is the power of energy, that is the energy faculty; whatever is the mindfulness faculty, that is the power of mindfulness; whatever is the power of mindfulness, that is the mindfulness faculty; whatever is the concentration faculty, that is the power of concentration; whatever is the power of concentration, that is the concentration faculty; whatever is the wisdom faculty, that is the power of wisdom; whatever is the power of wisdom, that is the wisdom faculty. Because of having developed and cultivated the five faculties, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The third.

4. The Eastern Porch Discourse

514. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī at the Eastern Porch. There the Blessed One addressed the venerable Sāriputta -"Do you believe, Sāriputta - the faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal?"

"I do not go by faith in the Blessed One in this matter, venerable sir -the faith faculty, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. For those, venerable sir, to whom this would be unknown, unseen, not understood, not realised, not touched by wisdom, they would go by faith in others in this matter - the faith faculty, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. But for those, venerable sir, to whom this is known, seen, understood, realised, touched by wisdom, they are without uncertainty, without doubt in this matter - the faith faculty, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. And for me, venerable sir, this is known, seen, understood, realised, touched by wisdom. I am without uncertainty, without doubt in this matter - the faith faculty, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal."

"Good, good, Sāriputta! For those, Sāriputta, to whom this would be unknown, unseen, not understood, not realised, not touched by wisdom, they would go by faith in others in this matter - the faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. But for those, Sāriputta, to whom this is known, seen, understood, realised, touched by wisdom, they are without uncertainty, without doubt in this matter - the faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal." The fourth.

5. The First Eastern Monastery Discourse

515. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in Migāramātā's mansion. There the Blessed One addressed the monks: "Because of having developed and cultivated how many faculties, monks, does a monk who has eliminated the mental corruptions declare the final liberating knowledge thus - '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'?"

"The teachings have the Blessed One as their root, venerable sir, etc. "Because of having developed and cultivated one faculty, monks, a monk who has eliminated the mental corruptions declares the final liberating knowledge thus - '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.' Which one? The wisdom faculty. For a

wise noble disciple, monks, faith following that becomes established, energy following that becomes established, mindfulness following that becomes established, concentration following that becomes established. Because of having developed and cultivated this one faculty, monks, a monk who has eliminated the mental corruptions declares the final liberating knowledge thus - '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.'" The fifth.

6. The Second Eastern Monastery Discourse

516. The same source. "Because of having developed and cultivated how many faculties, monks, does a monk who has eliminated the mental corruptions 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'?" "The teachings have the Blessed One as their root, venerable sir, etc. "Because of having developed and cultivated two faculties, monks, a monk who has eliminated the mental corruptions 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.' Which two? Noble wisdom and noble liberation. Whatever is his noble wisdom, monks, that is his wisdom faculty. Whatever is his noble liberation, monks, that is his concentration faculty. Because of having developed and cultivated these two faculties, monks, a monk who has eliminated the mental corruptions 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.'" The sixth.

7. The Third Eastern Monastery Discourse

517. The same source. "Because of having developed and cultivated how many faculties, monks, does a monk who has eliminated the mental corruptions 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'?" "The teachings have the Blessed One as their root, venerable sir, etc. "Because of having developed and cultivated four faculties, monks, a monk who has eliminated the mental corruptions 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.' Which four? The energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - because of having developed and cultivated these four faculties, monks, a monk who has eliminated the mental corruptions 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.'" The seventh.

8. The Fourth Eastern Monastery Discourse

518. The same source. "Because of having developed and cultivated how many faculties, monks, does a monk who has eliminated the mental corruptions 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'?" "The teachings have the Blessed One as their root, venerable sir, etc.

"Because of having developed and cultivated five faculties, monks, a monk who has eliminated the mental corruptions 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.' Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - Because of having developed and cultivated these five faculties, monks, a monk who has eliminated the mental corruptions 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.'" The eighth.

9. The Piṇḍola Bhāradvāja Discourse

519. Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time final liberating knowledge had been declared by the venerable Piṇḍolabhāradvāja - "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." Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One:

"Venerable sir, final liberating knowledge has been declared by the venerable Piṇḍolabhāradvāja - '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.' What reason indeed, venerable sir, did the venerable Piṇḍolabhāradvāja see that he declared 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'?"

"Because of having developed and cultivated three faculties, monks, final liberating knowledge was declared by the monk Piṇḍolabhāradvāja - '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.' Which three? The mindfulness faculty, the concentration faculty, the wisdom faculty - because of having developed and cultivated these three faculties, monks, final liberating knowledge was declared by the monk Piṇḍolabhāradvāja - '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.' And what is the goal of these three faculties, monks?Elimination is their goal. Elimination of what? Of birth, ageing and death. Seeing 'the elimination of birth, ageing and death', monks, final liberating knowledge was declared by the monk Piṇḍolabhāradvāja - '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.'" The ninth.

10. The Discourse on the Market Town

520. Thus have I heard. On one occasion the Blessed One was dwelling among the Aṅgas, where there was a town of the Aṅgas named Āpaṇa. There the Blessed One addressed the venerable Sāriputta - "Sāriputta, would a noble disciple who has gone to the Truth-finder with complete confidence, who is devoted to him, be uncertain or have sceptical doubt about the Truth-finder or the Truth-finder's teaching?"

"Venerable sir, a noble disciple who has gone to the Truth-finder with complete confidence, who is devoted to him, would not be uncertain or have sceptical doubt about the Truth-finder or the Truth-finder's teaching. For, venerable sir, for a noble disciple with faith this is to be expected - that he will dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Whatever is his energy, venerable sir, that is his energy faculty.

"For, venerable sir, for a noble disciple with faith, putting forth strenuous energy, this is to be expected - that he will be mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. Whatever is his mindfulness, venerable sir, that is his mindfulness faculty.

"For, venerable sir, for a noble disciple with faith, putting forth strenuous energy, mindful, this is to be expected - that having made release the object, he will gain concentration, he will gain unified focus of mind. Whatever is his concentration, venerable sir, that is his concentration faculty.

"For, venerable sir, for a noble disciple with faith, putting forth strenuous energy, mindful, with concentrated mind, this is to be expected - that he will thus understand: 'This wandering in the round of rebirths is without discernible beginning. A first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. But with the complete fading away and cessation without remainder of that mass of darkness which is ignorance, this is the peaceful state, this is the sublime state, that is to say - the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Whatever is his wisdom, venerable sir, that is his wisdom faculty.

"That noble disciple with faith, venerable sir, having thus striven again and again, having thus remembered again and again, having thus concentrated again and again, having thus understood again and again, thus believes: 'These indeed are those teachings which I had previously heard. Therefore I now dwell having touched them with the body, and having penetrated them with wisdom, I see.' Whatever is his faith, venerable sir, that is his faith faculty."

"Good, good, Sāriputta! Sāriputta, a noble disciple who has gone to the Truth-finder with complete confidence, who is devoted to him, would not be uncertain or have sceptical doubt about the Truth-finder or the Truth-finder's teaching. For, Sāriputta, for a noble disciple with faith this is to be expected - that he will dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Whatever is his energy, Sāriputta, that is his energy faculty.

"For, Sāriputta, for a noble disciple with faith, putting forth strenuous energy, this is to be expected - that he will be mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. Whatever is his mindfulness, Sāriputta, that is his mindfulness faculty.

"For, Sāriputta, for a faithful noble disciple with aroused energy, having established mindfulness, this is to be expected: having made release the object, he will gain concentration, he will gain unified focus of mind. Whatever is his concentration, Sāriputta, that is his concentration faculty.

"For, Sāriputta, for a faithful noble disciple with aroused energy, having established mindfulness, with concentrated mind, this is to be expected: he will thus understand - 'This wandering in the round of rebirths is without discernible beginning. A first point is not discerned of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths. But with the complete fading away and cessation without remainder of that mass of darkness which is ignorance, this is the peaceful state, this is the sublime state, that is to say - the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. Whatever is his wisdom, Sāriputta, that is his wisdom faculty.

"That faithful noble disciple, Sāriputta, having thus striven again and again, having thus remembered again and again, having thus concentrated again and again, having thus understood again and again, thus believes - 'These indeed are those teachings which I had previously heard. Therefore I now dwell having touched them with the body, and having penetrated them with wisdom, I see.' Whatever is his faith, Sāriputta, that is his faith faculty." The tenth.

The Chapter on Old Age is the fifth.

Its summary:

> Ageing, Uṇṇābha the brahmin, Sāketa, the Eastern Porch;
> And four at the Eastern Park, Piṇḍola, and with Āpaṇa.

6. The Chapter on the Boar's Cave

1. The Discourse on the Sal Tree

521. Thus have I heard. On one occasion the Blessed One was dwelling among the Kosalans at Sālā, a brahmin village. There the Blessed One addressed the monks: "Just as, monks, whatever animals there are, the lion, the king of beasts, is declared the foremost among them, that is to say - in strength, in speed, in valour; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment."

"And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment; the energy faculty is a quality conducive to enlightenment; it leads to enlightenment; the mindfulness faculty is a quality conducive to enlightenment; it leads to enlightenment; the concentration faculty is a quality conducive to enlightenment; it leads to enlightenment; the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever animals there are, the lion, the king of beasts, is declared the foremost among them, that is to say - in strength, in speed, in valour; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The first.

2. The Discourse on Mallikā

522. Thus have I heard. On one occasion the Blessed One was dwelling among the Mallas, where there was a town of the Mallas named Uruvelakappa. There the Blessed One addressed the monks: "As long as, monks, noble knowledge has not arisen for a noble disciple, there is no stability of the four faculties, there is no position of the four faculties. But when, monks, noble knowledge has arisen for a noble disciple, then there is stability of the four faculties, then there is position of the four faculties."

"Just as, monks, as long as the pinnacle of a pinnacle building has not been raised, there is no stability of the rafters, there is no position of the rafters. But when, monks, the pinnacle of a pinnacle building has been raised, then there is stability of the rafters, then there is position of the rafters. So too, monks, as long as noble knowledge has not arisen for a noble disciple, there is no stability of the four faculties, there is no position of the four faculties. But when, monks, noble knowledge has arisen for a noble disciple, then of the four faculties, etc. there is position.

"Which four? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty. For a wise noble disciple, monks, faith following that becomes established, energy following that becomes established, mindfulness following that becomes established, concentration following that becomes established." The second.

3. The Discourse on the Trainee

523. Thus have I heard. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. There the Blessed One addressed the monks: "Is there indeed, monks, a method by which method a trainee monk, standing on the trainee's plane, might understand 'I am a trainee', and a monk beyond training, standing on the plane of one beyond training, might understand 'I am one beyond training'?"

"The teachings have the Blessed One as their root, venerable sir, etc. "There is, monks, a method by which method a trainee monk, standing on the trainee's plane, might understand 'I am a trainee', and a monk beyond training, standing on the plane of one beyond training, might understand 'I am one beyond training'."

"And what, monks, is the method by which method a trainee monk, standing on the trainee's plane, understands 'I am a trainee'? Here, monks, a trainee monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering' - This too, monks, is the method by which method a trainee monk, standing on the trainee's plane, understands 'I am a trainee'."

"Furthermore, monks, a trainee monk considers thus - 'Is there indeed outside of here another ascetic or brahmin who expounds a teaching that is thus factual, true, real, as does the Blessed One?' He thus understands: 'There is not indeed outside of here another ascetic or brahmin who expounds a teaching that is thus factual, true, real, as does the Blessed One.' This too, monks, is the method by which method a trainee monk, standing on the trainee's plane, understands 'I am a trainee'."

"Furthermore, monks, a trainee monk understands the five faculties -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - their destination, their highest point, their fruit, their final goal. But he does not dwell having touched them with the body; and having penetrated them with wisdom, he sees. This too, monks, is the method by which method a trainee monk, standing on the trainee's plane, understands 'I am a trainee'."

"And what, monks, is the method by which method a monk beyond training, standing on the plane of one beyond training, understands 'I am one beyond training'? Here, monks, a monk beyond training understands the five faculties - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - their destination, their highest point, their fruit, their final goal. And he dwells having touched them with the body; and having penetrated them with wisdom, he sees.This too, monks, is the method by which method a monk beyond training, standing on the plane of one beyond training, understands 'I am one beyond training'."

"Furthermore, monks, a monk beyond training understands the six faculties. 'The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty - these six faculties will cease entirely, in every way, without remainder, and no other six faculties will arise anywhere in anything,' he understands. This too, monks, is the method by which method a monk beyond training, standing on the plane of one beyond training, understands 'I am one beyond training'." The third.

4. The Discourse on the Footprint

524. "Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say - in terms of its greatness; so too, monks, whatever steps lead to enlightenment, the wisdom faculty is the step declared the foremost among them, that is to say - for enlightenment. And what, monks, are the steps that lead to enlightenment? The faith faculty, monks, is a step; it leads to enlightenment; the energy faculty is a step; it leads to enlightenment; the mindfulness faculty is a step; it leads to enlightenment;the concentration faculty is a step; it leads to enlightenment; the wisdom faculty is a step; it leads to enlightenment. Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say - in terms of its greatness;so too, monks, whatever steps lead to enlightenment, the wisdom faculty is the step declared the foremost among them, that is to say - for enlightenment." The fourth.

5. The Discourse on the Core

525. "Just as, monks, whatever heartwood odours there are, red sandalwood is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment. And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment. The energy faculty, etc. The mindfulness faculty, etc. The concentration faculty, etc. the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever heartwood odours

there are, red sandalwood is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The fifth.

6. The Discourse on Being Established

526. "For a monk established in one thing, monks, the five faculties have been developed and well developed. In which one thing? In diligence. And what, monks, is diligence? Here, monks, a monk guards the mind regarding mental corruptions and regarding states with mental corruptions. For him guarding the mind regarding mental corruptions and regarding states with mental corruptions, the faith faculty also goes to fulfilment through development. The energy faculty also goes to fulfilment through development. The mindfulness faculty also goes to fulfilment through development. The concentration faculty also goes to fulfilment through development. The wisdom faculty also goes to fulfilment through development.Thus too, monks, for a monk established in one thing, the five faculties have been developed and well developed." The sixth.

7. The Discourse on Brahmā Sahampati

527. On one occasion the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "The five faculties, when developed and cultivated, are grounded upon the Deathless, heading for the Deathless, with the Deathless as their final goal. Which five? The faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. The energy faculty, etc. The mindfulness faculty, etc. The concentration faculty, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. These five faculties, when developed and cultivated, are grounded upon the Deathless, heading for the Deathless, with the Deathless as their final goal."

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Blessed One - just as a strong man might extend his bent arm or bend his extended arm; even so, having vanished from the Brahma world, appeared before the Blessed One. Then Brahmā Sahampati, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "So it is, Blessed One, so it is, Fortunate One!The five faculties, when developed and cultivated, are grounded upon the Deathless, heading for the Deathless, with the Deathless as their final goal. Which five? The faith faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal, etc. the wisdom faculty, when developed and cultivated, is grounded upon the Deathless, heading for the Deathless, with the Deathless as its final goal. These five faculties, when developed and cultivated, are grounded upon the Deathless, heading for the Deathless, with the Deathless as their final goal.

Once in the past, venerable sir, I lived the holy life under the Perfectly Enlightened One Kassapa. There too they knew me thus - 'The monk Sahaka, the monk Sahaka.' Because of having developed and cultivated these same five faculties, having removed sensual desire for sensual pleasures, upon the body's collapse at death, I was reborn in a fortunate realm, in the Brahma world. There too they knew me thus - 'Brahmā Sahampati, Brahmā Sahampati.'" "So it is, Blessed One, so it is, Fortunate One! I know this, I see this - how these five faculties, when developed and cultivated, are grounded upon the Deathless, heading for the Deathless, with the Deathless as their final goal." The seventh.

8. The Discourse on the Boar's Cave

528. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak, in the Boar's Cave. There the Blessed One addressed the venerable Sāriputta - "What reason indeed, Sāriputta, does a monk who has eliminated the mental corruptions see that he behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation?" "Indeed, venerable sir, seeing the unsurpassed freedom from bondage, a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation." "Good, good, Sāriputta! Indeed, Sāriputta, seeing the unsurpassed freedom from bondage, a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation."

"And what, Sāriputta, is the unsurpassed freedom from bondage, seeing which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation?" "Here, venerable sir, a monk who has eliminated the mental corruptions develops the faith faculty leading to peace, leading to highest enlightenment, develops the energy faculty, etc. develops the mindfulness faculty, etc. develops the concentration faculty, etc. he develops the wisdom faculty leading to peace, leading to highest enlightenment. This, venerable sir, is the unsurpassed freedom from bondage, seeing which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation." "Good, good, Sāriputta! For this, Sāriputta, is the unsurpassed freedom from bondage, seeing which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation."

"And what, Sāriputta, is the supreme respect with which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation?" "Here, venerable sir, a monk who has eliminated the mental corruptions dwells respectful towards the Teacher, deferential; dwells respectful towards the Teaching, deferential; dwells respectful towards the Community, deferential; dwells respectful towards the training, deferential; dwells respectful towards concentration, deferential. This, venerable sir, is the supreme respect with which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation." "Good, good, Sāriputta! For this, Sāriputta, is the supreme respect with which a monk who has eliminated the mental corruptions behaves with supreme respect towards the Truth-finder or towards the Truth-finder's Dispensation." The eighth.

9. The First Discourse on Arising

529. At Sāvatthī. "These five faculties, monks, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, arise though unarisen, not apart from the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One." The ninth.

10. The Second Discourse on Arising

530. "These five faculties, monks, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, arise though unarisen, not apart from the Fortunate One's discipline." The tenth.

The Boar's Cave Chapter is the sixth.

Its summary:

> Sālā, Mallikā, and Trainee, Footprint, Core, Established;
> Brahmā, Boar-pit, Arising, the other two.

7. The Chapter on Qualities Conducive to Enlightenment

1. The Discourse on Mental Fetters

531. At Sāvatthī. "These five faculties, monks, when developed and cultivated, lead to the abandoning of the mental fetters. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, lead to the abandoning of the mental fetters." The first.

2. The Discourse on Underlying Tendencies

532. "These five faculties, monks, when developed and cultivated, lead to the uprooting of the underlying tendencies. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, lead to the uprooting of the underlying tendencies." The second.

3. The Discourse on Full Understanding

533. "These five faculties, monks, when developed and cultivated, lead to the full understanding of the course of cyclic existence. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, lead to the full understanding of the course of cyclic existence." The third.

4. The Discourse on the Elimination of Mental Corruptions

534. "These five faculties, monks, when developed and cultivated, lead to the elimination of mental corruptions. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, lead to the elimination of mental corruptions."

"These five faculties, monks, when developed and cultivated, lead to the abandoning of the mental fetters, lead to the uprooting of the underlying tendencies, lead to the full understanding of the course of cyclic existence, lead to the elimination of mental corruptions. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties which, when developed and cultivated, lead to the abandoning of the mental fetters, lead to the uprooting of the underlying tendencies, lead to the full understanding of the course of cyclic existence, lead to the elimination of mental corruptions." The fourth.

5. The First Discourse on Fruit

535. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Because of having developed and cultivated these five faculties, monks, 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 fifth.

6. The Second Discourse on Fruit

536. "There are, monks, these five faculties. Which five? The faith faculty, etc. the wisdom faculty - these, monks, are the five faculties. Because of having developed and cultivated these five faculties, monks, seven fruits and seven benefits are to be expected. What are the seven fruits and seven benefits? He attains final liberating knowledge early in this very life. If he does not attain final liberating knowledge early in this very life, then he attains final liberating knowledge at the time of death. If he does not attain final liberating knowledge in this very life, if he does not attain final liberating knowledge at the time of death, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna in the interval, an attainer of final nibbāna after the interval, an attainer of final nibbāna without exertion, an attainer of final nibbāna through exertion, an upstream-goer heading toward the Akaniṭṭha realm. Because of having developed and cultivated these five faculties, monks, these seven fruits and seven benefits are to be expected." The sixth.

7. The First Discourse on the Tree

537. "Just as, monks, whatever trees there are in the Indian subcontinent, the rose-apple tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment. And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment. The energy faculty, etc. The mindfulness faculty, etc. The concentration faculty, etc. the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever trees there are in the Indian subcontinent, the rose-apple tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The seventh.

8. The Second Discourse on the Tree

538. "Just as, monks, whatever trees there are of the gods of the Thirty-three, the coral tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment. And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment. The energy faculty, etc. The mindfulness faculty, etc. The concentration faculty, etc. the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever trees there are of the gods of the Thirty-three, the coral tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The eighth.

9. The Third Discourse on the Tree

539. "Just as, monks, whatever trees there are of the titans, the variegated trumpet-flower tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment. And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment. Etc. the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever trees there are of the titans, the variegated trumpet-flower tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The ninth.

10. The Fourth Discourse on the Tree

540. "Just as, monks, whatever trees of the supaṇṇas there are, the thorny red cotton tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment. And what, monks, are the qualities conducive to enlightenment? The faith faculty, monks, is a quality conducive to enlightenment; it leads to enlightenment. Etc. the wisdom faculty is a quality conducive to enlightenment; it leads to enlightenment. Just as, monks, whatever trees of the supaṇṇas there are, the thorny red cotton tree is declared the foremost among them; so too, monks, whatever qualities conducive to enlightenment there are, the wisdom faculty is declared the foremost among them, that is to say - for enlightenment." The tenth.

The Aids to Enlightenment Chapter is the seventh.

Its summary:

> Mental fetters, underlying tendencies, full understanding, elimination of mental corruptions;
> Two on fruit, four on trees, by that the chapter is called.

8. The Chapter of the Ganges Consecutive Repetitions

1-12. The Twelve Discourses Beginning with the Eastern

541-552. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; so too, monks, a monk developing the five faculties, cultivating the five faculties, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the five faculties, cultivating the five faculties, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops the faith faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; the energy faculty, etc. the mindfulness faculty... the concentration faculty... he develops the wisdom faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus, monks, a monk developing the five faculties, cultivating the five faculties, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The twelfth.

The Ganges Repetition Series Chapter is the eighth.

Its summary:

> Six slanting from the east, and six slanting towards the ocean;
> These two sixes are twelve, by that the chapter is called.

The Chapter on Diligence should be expanded.

Its summary:

> Truth-finder, footprint, pinnacle, root, with core, jasmine;
> King, moon and sun, and cloth is the tenth stanza.

The Chapter on Strenuous Deeds should be expanded.

Its summary:

> Power and seed and elephant, tree with pot and sow;
> With space and two clouds, boat, visitor, and river.

The Chapter on Searches should be expanded.

Its summary:

> Search, discrimination, mental corruption, existence and suffering, three;
> Barrenness, stain, and trouble, feeling, craving, and with thirst.

12. The Chapter on the Mental Floods

1-10. The Decad of Discourses Beginning with the Mental Floods

587-596. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the five faculties are to be developed. Which five? Here, monks, a monk develops the faith faculty, based upon seclusion, based upon dispassion,

based upon cessation, maturing in release, etc. he develops the wisdom faculty, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, these five faculties are to be developed." The tenth.

The Flood Chapter is the twelfth.

Its summary:

> Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
> Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

13. The Chapter of the Ganges Consecutive Repetitions

1-12. The Twelve Discourses Beginning with the Eastern

597-608. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; so too, monks, a monk developing the five faculties, cultivating the five faculties, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the five faculties, cultivating the five faculties, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops the faith faculty, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal, etc. he develops the wisdom faculty, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. Thus, monks, a monk developing the five faculties, cultivating the five faculties, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The twelfth.

The Ganges Repetition Series Chapter is the thirteenth.

Its summary:

> Six slanting from the east, and six slanting towards the ocean;
> These two sixes are twelve, by that the chapter is called.

The Chapter on Diligence, the Power-Requiring Chapter, and the Chapter on Searchess are to be expanded.

17. The Chapter on the Mental Floods

1-10. The Decad of Discourses Beginning with the Mental Floods

641-650. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the five faculties are to be developed. Which five? Here, monks, a monk develops the faith faculty, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. The energy faculty, etc. the mindfulness faculty... the concentration faculty... he develops

the wisdom faculty, with the removal of lust as its final goal, with the removal of hate as its final goal, with the removal of delusion as its final goal. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, these five faculties are to be developed."

The Flood Chapter is the seventeenth.

Its summary:

> Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
> Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

The Connected Discourses on the Faculties is the fourth.

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 (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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