

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

04. The Book of the Fours (04. Catukkanipāṭapāḷi)

4. The Fourth Fifty (4. Catutthapaṇṇāsakaṃ)

[AN 4.151-200, PTS 2.141-2.216]



PaliVerse

4. The Collection of the Numerical Discourses

04. The Book of the Fours

4. The Fourth Fifty

1. The Chapter on Faculties

1. The Discourse on the Faculties

151. "There are, monks, these four faculties. What are the four? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty - these, monks, are the four faculties." The first.

2. The Discourse on the Power of Faith

152. "There are, monks, these four powers. What are the four? The power of faith, the power of energy, the power of mindfulness, the power of concentration - these, monks, are the four powers." The second.

3. The Discourse on the Power of Wisdom

153. "There are, monks, these four powers. What are the four? The power of wisdom, the power of energy, the power of blamelessness, the power of inclusiveness - these, monks, are the four powers." The third.

4. The Discourse on the Power of Mindfulness

154. "There are, monks, these four powers. What are the four? The power of mindfulness, the power of concentration, the power of blamelessness, the power of inclusiveness - these, monks, are the four powers." The fourth.

5. The Discourse on the Power of Reflection

155. "There are, monks, these four powers. What are the four? The power of reflection, the power of meditative development, the power of blamelessness, the power of inclusiveness - these, monks, are the four powers." The fifth.

6. The Discourse on the Cosmic Cycle

156. "There are, monks, these four incalculables of a cosmic cycle. What are the four? When, monks, a cosmic cycle contracts, it is not easy to reckon -so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.

When, monks, a cosmic cycle remains contracted, it is not easy to reckon -so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.

When, monks, a cosmic cycle expands, it is not easy to reckon -so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.

When, monks, a cosmic cycle remains expanded, it is not easy to reckon -so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years. These, monks, are the four incalculables of a cosmic cycle." The sixth.

7. The Discourse on Illness

157. "There are these two illnesses, monks. Which two? Bodily illness and mental illness. Beings are seen, monks, who claim health from bodily illness for even one year, who claim health for two years, who claim health for three years, who claim health for four years, who claim health for five years, who claim health for ten years, who claim health for twenty years, who claim health for thirty years, who claim health for forty years, who claim health for fifty years, who claim health for a hundred years, and even longer. Those beings, monks, are very rare in the world who claim health from mental illness even for a moment, except for those who have eliminated the mental corruptions.

"There are these four illnesses of one gone forth, monks. Which four? Here, monks, a monk is greedy, with vexation, discontented with whatsoever requisites of robes, almsfood, lodging and medicine for the sick. He, being greedy, with vexation, discontented with whatsoever requisites of robes, almsfood, lodging and medicine for the sick, directs an evil wish for the attainment of non-contempt, for the attainment of material gain, honour and fame. He stands up, strives, and endeavours for the attainment of non-contempt, for the attainment of material gain, honour and fame. He approaches families with reckoning, he sits down with reckoning, he speaks the Teaching with reckoning, he holds back excrement and urine with reckoning. These, monks, are the four illnesses of one gone forth.

"Therefore, monks, you should train thus - 'We will not be greedy, with vexation, discontented with whatsoever requisites of robes, almsfood, lodging and medicine for the sick; we will not direct an evil wish for the attainment of non-contempt, for the attainment of material gain, honour and fame; we will not stand up, we will not strive, we will not endeavour for the attainment of non-contempt, for the attainment of material gain, honour and fame; we will be patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; we will be ones who by nature endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening.' Thus indeed, monks, should you train." The seventh.

8. The Discourse on Decline

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

"Whoever indeed, friends, whether monk or nun, regards four qualities within oneself, the conclusion should be reached here - 'I am declining from wholesome mental states.' This is called decline by the Blessed One. Which four? An abundance of lust, an abundance of hate, an abundance of delusion, and his eye of wisdom does not tread in the profound matters of what is possible and impossible. Whoever indeed,

friends, whether monk or nun, regards these four qualities within oneself, the conclusion should be reached here - 'I am declining from wholesome mental states.' This is decline, declared by the Blessed One.

"Whoever indeed, friends, whether monk or nun, regards four qualities within oneself, the conclusion should be reached here - 'I am not declining from wholesome mental states.' This is non-decline, declared by the Blessed One. Which four? Diminution of lust, diminution of hate, diminution of delusion, and his eye of wisdom penetrates the profound matters of the possible and impossible. Whoever indeed, friends, whether monk or nun, regards these four qualities within oneself, the conclusion should be reached here - 'I am not declining from wholesome mental states.' This is non-decline, declared by the Blessed One." The eighth.

9. The Discourse on the Nun

159. Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then a certain nun addressed a certain man - "Come, my good man, go to where the noble Ānanda is; having approached, in my name pay respect with your head at the noble Ānanda's feet - 'The nun of such and such a name, venerable sir, is sick, afflicted, severely ill. She pays respect with her head at the noble Ānanda's feet.' And say this: 'It would be good, venerable sir, if the noble Ānanda would approach the nuns' quarters where that nun is, out of compassion.'" "Yes, lady," that man replied to that nun and approached the Venerable Ānanda; having approached, he paid respect to the Venerable Ānanda and sat down to one side. Seated to one side, that man said this to the Venerable Ānanda -

"The nun of such and such a name, venerable sir, is sick, afflicted, severely ill. She pays respect with her head at the Venerable Ānanda's feet, and says thus - 'It would be good, venerable sir, if the Venerable Ānanda would approach the nuns' quarters where that nun is, out of compassion.'" The Venerable Ānanda consented by silence.

Then the Venerable Ānanda, having dressed, taking his bowl and robe, approached the nuns' quarters where that nun was. That nun saw the Venerable Ānanda coming from afar. Having seen him, she covered herself up to the head and lay down on the small bed. Then the Venerable Ānanda approached that nun; having approached, he sat down on the prepared seat. Having sat down, the Venerable Ānanda said this to that nun -

"This body, sister, has arisen from nutriment, in dependence on nutriment. Nutriment is to be abandoned. This body, sister, has arisen from craving, in dependence on craving. Craving is to be abandoned. This body, sister, has arisen from conceit, in dependence on conceit. Conceit is to be abandoned. This body, sister, has arisen from sexual intercourse. And the destruction of the bridge to sexual intercourse has been spoken of by the Blessed One.

"This body, sister, has arisen from nutriment, in dependence on nutriment. Nutriment is to be abandoned" - thus indeed this was said. Dependent on what was this said? Here, sister, a monk, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life. Thus: I shall ward off the old feeling and shall not give rise to a new feeling. And there

will be for me progress, blamelessness, and comfortable dwelling." He, at a later time, in dependence on nutriment, abandons nutriment. "This body, sister, has arisen from nutriment, in dependence on nutriment. Nutriment is to be abandoned" - thus what was said, this was said dependent on that.

"This body, sister, has arisen from craving, in dependence on craving. Craving is to be abandoned" - thus indeed this was said. Dependent on what was this said? Here, sister, a monk hears - 'The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' He thinks thus: 'When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!' He, at a later time, in dependence on craving, abandons craving. "This body, sister, has arisen from craving, in dependence on craving. Craving is to be abandoned" - thus what was said, this was said dependent on that.

"This body, sister, has arisen from conceit, in dependence on conceit. Conceit is to be abandoned" - thus indeed this was said. Dependent on what was this said? Here, sister, a monk hears - 'The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' He thinks thus: "That venerable one indeed, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, will dwell in the liberation of mind and liberation by wisdom that are without mental corruptions; why then not I!" He, at a later time, in dependence on conceit, abandons conceit. "This body, sister, has arisen from conceit, in dependence on conceit. Conceit is to be abandoned" - thus what was said, this was said dependent on that.

"This body, sister, is arisen from sexual intercourse. And destruction of the bridge to sexual intercourse has been spoken of by the Blessed One."

Then that nun, having risen from the bed, having arranged her upper robe on one shoulder, having fallen at the Venerable Ānanda's feet with her head, said this to the Venerable Ānanda - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I acted thus. May the noble Ānanda accept my transgression as a transgression for the sake of restraint in the future." "Truly, sister, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you acted thus. But since you, sister, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, sister, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." The ninth.

10. The Discourse on the Fortunate One's Discipline

160. "Whether the Fortunate One is staying in the world or the discipline of the Fortunate One, that would be for the welfare of many people, for the happiness of

many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

"And what, monks, is the Fortunate One? Here, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. This, monks, is the Fortunate One.

"And what, monks, is the discipline of the Fortunate One? He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. This, monks, is the discipline of the Fortunate One. Thus whether the Fortunate One is staying in the world or the discipline of the Fortunate One, that would be for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans."

"There are these four things, monks, that lead to the decay and disappearance of the Good Teaching. Which four? Here, monks, monks learn a discourse that has been misapprehended, with wrongly placed phrasing. For wrongly placed phrasing, monks, the meaning too is wrongly inferred. This, monks, is the first thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, monks are difficult to admonish, endowed with qualities that make them difficult to admonish, impatient, not receiving instruction respectfully. This, monks, is the second thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, they do not carefully teach the discourse to others. With their passing away, the discourse becomes cut off at the root, without refuge. This, monks, is the third thing that leads to the decay and disappearance of the Good Teaching.

"Furthermore, monks, the elder monks are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they do not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the fourth thing that leads to the decay and disappearance of the Good Teaching. These, monks, are the four things that lead to the decay and disappearance of the Good Teaching."

"There are these four things, monks, that lead to the presence, non-decay, and non-disappearance of the Good Teaching. Which four? Here, monks, monks learn a discourse that has been rightly taken, with rightly placed phrasing. For rightly placed phrasing, monks, the meaning too is rightly inferred. This, monks, is the first thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, monks are easy to admonish, endowed with qualities that make for being easy to admonish, patient, receiving instruction respectfully. This, monks, is the second thing that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, they carefully teach the discourses to others. Upon their passing, the discourse is not cut off at the root, it has a refuge. This, monks, is the third factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching.

"Furthermore, monks, the elder monks are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation follows the example of what they have seen. They too are not luxurious, not lax, having laid down the responsibility for falling away, forerunners in solitude, they arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. This, monks, is the fourth factor that leads to the presence, non-decay, and non-disappearance of the Good Teaching. These, monks, are the four factors that lead to the presence, non-decay, and non-disappearance of the Good Teaching." The tenth.

The Faculty Chapter is the first.

Its summary:

Faculties, faith, wisdom, mindfulness, with reckoning as the fifth;
Cosmic cycle, illness, decline, nun, and with the Fortunate One.

2. The Chapter on Modes of Practice

1. The Discourse in Brief

161. "There are, monks, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge - these, monks, are the four practices." The first.

2. The Discourse in Detail

162. "There are, monks, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge.

"And what, monks, is the difficult practice with sluggish direct knowledge? Here, monks, someone is by nature of intense lust, and he constantly experiences suffering and displeasure born of lust. He is by nature of intense hate, and he constantly experiences suffering and displeasure born of hate. He is by nature of intense delusion, and he constantly experiences suffering and displeasure born of delusion.

For him these five faculties become manifest as soft -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the softness of these five faculties, slowly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the difficult practice with sluggish direct knowledge.

"And what, monks, is the difficult practice with quick direct knowledge? Here, monks, someone is by nature of intense lust, and he constantly experiences suffering and displeasure born of lust. He is by nature of intense hate, and he constantly experiences suffering and displeasure born of hate. He is by nature of intense delusion, and he constantly experiences suffering and displeasure born of delusion. For him these five faculties become manifest as exceeding -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the exceeding nature of these five faculties, quickly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the difficult practice with quick direct knowledge.

"And what, monks, is the easy practice with sluggish direct knowledge? Here, monks, someone is by nature not of intense lust, and he does not constantly experience suffering and displeasure born of lust. He is by nature not of intense hate, and he does not constantly experience suffering and displeasure born of hate. He is by nature not of intense delusion, and he does not constantly experience suffering and displeasure born of delusion. For him these five faculties become manifest as soft - the faith faculty, etc. the wisdom faculty. He, due to the softness of these five faculties, slowly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the easy practice with sluggish direct knowledge.

"And what, monks, is the easy practice with quick direct knowledge? Here, monks, someone is by nature not of intense lust, and he does not constantly experience suffering and displeasure born of lust. He is by nature not of intense hate, and he does not constantly experience suffering and displeasure born of hate. He is by nature not of intense delusion, and he does not constantly experience suffering and displeasure born of delusion. For him these five faculties become manifest as exceeding - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the exceeding nature of these five faculties, quickly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the easy practice with quick direct knowledge. These, monks, are the four practices." The second.

3. The Discourse on Foulness

163. "There are, monks, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge.

"And what, monks, is the difficult practice with sluggish direct knowledge? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities; and the perception of death is well established internally for him. He dwells

in dependence on these five powers of a trainee - the power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. For him these five faculties become manifest as soft - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the softness of these five faculties, slowly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the difficult practice with sluggish direct knowledge.

"And what, monks, is the difficult practice with quick direct knowledge? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities; and the perception of death is well established internally for him. He dwells in dependence on these five powers of a trainee - the power of faith, etc. the power of wisdom. For him these five faculties become manifest as exceeding - the faith faculty, etc. the wisdom faculty. He, due to the exceeding nature of these five faculties, quickly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the difficult practice with quick direct knowledge.

"And what, monks, is the easy practice with sluggish direct knowledge? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, he enters 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 happiness born of concentration; with the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. He dwells in dependence on these five powers of a trainee - the power of faith, etc. the power of wisdom. For him these five faculties become manifest as soft - the faith faculty, etc. the wisdom faculty. He, due to the softness of these five faculties, slowly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the easy practice with sluggish direct knowledge.

"And what, monks, is the easy practice with quick direct knowledge? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion... etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. He dwells in dependence on these five powers of a trainee - the power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. For him these five faculties become manifest as exceeding - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He,

due to the exceeding nature of these five faculties, quickly attains the immediacy condition for the elimination of mental corruptions. This is called, monks, the easy practice with quick direct knowledge. These, monks, are the four practices." The third.

4. The First Discourse on Endurance

164. "There are, monks, these four practices. What are the four? The practice of non-endurance, the practice of endurance, the practice of taming, the practice of calming. And what, monks, is the practice of non-endurance? Here, monks, a certain person reviles back one who reviles, irritates back one who irritates, quarrels back with one who quarrels. This is called, monks, the practice of non-endurance.

"And what, monks, is the practice of endurance? Here, monks, a certain person does not revile back one who reviles, does not irritate back one who irritates, does not quarrel back with one who quarrels. This is called, monks, the practice of endurance.

"And what, monks, is the practice of taming? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the eye-faculty; he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. This is called, monks, the practice of taming.

"And what, monks, is the practice of calming? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, calms it, puts an end to it, brings it to obliteration; an arisen thought of anger... etc. An arisen thought of violence... Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, calms them, puts an end to them, brings them to obliteration. This is called, monks, the practice of calming. These, monks, are the four practices." The fourth.

5. The Second Discourse on Endurance

165. "There are, monks, these four practices. What are the four? The practice of non-endurance, the practice of endurance, the practice of taming, the practice of calming.

"And what, monks, is the practice of non-endurance? Here, monks, a certain person is not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. This is called, monks, the practice of non-endurance.

"And what, monks, is the practice of endurance? Here, monks, a certain person is patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways

of speech; he is one who by nature endures arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. This is called, monks, the practice of endurance.

"And what, monks, is the practice of taming? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs... etc. having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. having touched a tangible object with the body...Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. This is called, monks, the practice of taming.

"And what, monks, is the practice of calming? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, calms it, puts an end to it, brings it to obliteration; an arisen thought of anger... etc. An arisen thought of violence... Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, calms them, puts an end to them, brings them to obliteration. This is called, monks, the practice of calming. These, monks, are the four practices." The fifth.

6. The Discourse on Both

166. "There are, monks, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge.

"There, monks, that practice which is difficult with sluggish direct knowledge, this practice, monks, is declared to be inferior in both respects. Because this practice is difficult, by this it is declared to be inferior; because this practice is sluggish, by this it is declared to be inferior. This, monks, is a practice declared to be inferior in both respects.

"There, monks, that practice which is difficult with quick direct knowledge, this practice, monks, is declared to be inferior because of its difficulty.

"There, monks, that practice which is easy with sluggish direct knowledge, this practice, monks, is declared to be inferior because of its sluggishness.

"There, monks, that practice which is easy with quick direct knowledge, this practice, monks, is declared to be sublime in both respects. Because this practice is easy, by this it is declared to be sublime; because this practice is quick, by this it is declared to be sublime. This, monks, is a practice declared to be sublime in both respects. These, monks, are the four practices." The sixth.

7. The Discourse to Mahāmoggallāna

167. Then the Venerable Sāriputta approached the Venerable Mahāmoggallāna; having approached, he exchanged friendly greetings with the Venerable Mahāmoggallāna. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable

Mahāmoggallāna -

"There are, friend Moggallāna, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. These, friend, are the four practices. Of these four practices, friend, following which practice has your mind become liberated from the mental corruptions by non-clinging?"

"There are, friend Sāriputta, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. These, friend, are the four practices. Of these four practices, friend, that practice which is difficult with quick direct knowledge - following this practice, my mind has become liberated from the mental corruptions by non-clinging." The seventh.

8. The Discourse to Sāriputta

168. Then the Venerable Mahāmoggallāna approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahāmoggallāna said this to the Venerable Sāriputta -

"There are, friend Sāriputta, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. These, friend, are the four practices. Of these four practices, friend, following which practice has your mind become liberated from the mental corruptions by non-clinging?"

"There are, friend Moggallāna, these four practices. What are the four? The difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. These, friend, are the four practices. Of these four practices, friend, that practice which is easy with quick direct knowledge - following this practice, my mind has become liberated from the mental corruptions by non-clinging." The eighth.

9. The Discourse on With Activity

169. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is an attainer of final nibbāna through exertion in this very life. Here again, monks, a certain person is an attainer of final nibbāna through exertion upon the collapse of the body. Here again, monks, a certain person is an attainer of final nibbāna without exertion in this very life. Here again, monks, a certain person is an attainer of final nibbāna without exertion upon the collapse of the body.

"And how, monks, is a person an attainer of final nibbāna through exertion in this very life? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing

impermanence in all activities. And the perception of death is well established internally for him. He dwells in dependence on these five powers of a trainee -the power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. For him these five faculties become manifest as exceeding -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the exceeding nature of these five faculties, is an attainer of final nibbāna through exertion in this very life. Thus, monks, a person is an attainer of final nibbāna through exertion in this very life.

"And how, monks, is a person an attainer of final nibbāna through exertion upon the collapse of the body? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities. And the perception of death is well established internally for him. He dwells in dependence on these five powers of a trainee -the power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. For him these five faculties become manifest as soft -the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. He, due to the softness of these five faculties, is an attainer of final nibbāna through exertion upon the collapse of the body. Thus, monks, a person is an attainer of final nibbāna through exertion upon the collapse of the body.

"And how, monks, is a person an attainer of final nibbāna without exertion in this very life? Here, monks, a monk, quite secluded from sensual pleasures, etc. the first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. He dwells in dependence on these five powers of a trainee -the power of faith, etc. the power of wisdom. For him these five faculties become manifest as exceeding -the faith faculty, etc. the wisdom faculty. He, due to the exceeding nature of these five faculties, is an attainer of final nibbāna without exertion in this very life. Thus, monks, a person is an attainer of final nibbāna without exertion in this very life.

"And how, monks, is a person an attainer of final nibbāna without exertion upon the collapse of the body? Here, monks, a monk, quite secluded from sensual pleasures, etc. the first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. He dwells in dependence on these five powers of a trainee -the power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. For him these five faculties... etc. the wisdom faculty. He, due to the softness of these five faculties, upon the collapse of the body, becomes an attainer of final nibbāna without exertion. Thus, monks, a person is an attainer of final nibbāna without exertion upon the collapse of the body. These, monks, are the four persons existing and found in the world." The ninth.

10. The Discourse on the Yoked Pair

170. Thus have I heard - On one occasion the Venerable Ānanda was dwelling at Kosambī in Ghosita's park. There the Venerable Ānanda addressed the monks - "Friends, monks!" "Friend," those monks assented to the Venerable Ānanda. The Venerable Ānanda said this -

"Whoever indeed, friends, whether monk or nun, declares the attainment of

arahantship in my presence, all of them do so by four paths, or by one or other of them.

"With which four? Here, friends, a monk develops insight meditation preceded by serenity meditation. For him developing insight meditation preceded by serenity meditation, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk develops serenity meditation preceded by insight meditation. For him developing serenity meditation preceded by insight meditation, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk develops serenity and insight meditation in conjunction. For him developing serenity and insight meditation in conjunction, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Furthermore, friends, a monk's mind is seized by restlessness concerning the Teaching. There comes a time, friends, when that mind stands still internally, settles, becomes unified, becomes concentrated. For him the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are abandoned, the underlying tendencies come to an end.

"Whoever indeed, friends, whether monk or nun, declares the attainment of arahantship in my presence, all of them do so by these four paths, or by one or other of them." The tenth.

The Practice Chapter is the second.

Its summary:

In brief, in detail, foulness, two on patience, and by both;
Moggallāna, Sāriputta, With Activities, and with In Tandem.

3. The Chapter on Volition

1. The Discourse on Volition

171. "If, monks, there is body, because of bodily volition there arises internal pleasure and pain. If, monks, there is speech, because of verbal volition there arises internal pleasure and pain. If, monks, there is mind, because of mental volition there arises internal pleasure and pain, and only with ignorance as condition.

"Either oneself, monks, generates that bodily activity, because of which condition there arises for him internal pleasure and pain. Or others, monks, generate that bodily activity for him, because of which condition there arises for him internal pleasure and pain. Or fully aware, monks, one generates that bodily activity, because

of which condition there arises for him internal pleasure and pain. Or not fully aware, monks, one generates that bodily activity, because of which condition there arises for him internal pleasure and pain.

"Either oneself, monks, generates that verbal activity, because of which condition there arises for him internal pleasure and pain; or others, monks, generate that verbal activity for him; because of which condition there arises for him internal pleasure and pain; or fully aware, monks, one generates that verbal activity, because of which condition there arises for him internal pleasure and pain; or not fully aware, monks, one generates that verbal activity, because of which condition there arises for him internal pleasure and pain.

"Either oneself, monks, generates that mental activity, because of which condition there arises for him internal pleasure and pain; or others, monks, generate that mental activity for him, because of which condition there arises for him internal pleasure and pain; or fully aware, monks, one generates that mental activity, because of which condition there arises for him internal pleasure and pain; or not fully aware, monks, one generates that mental activity, because of which condition there arises for him internal pleasure and pain.

"In these states, monks, ignorance is involved. But from the complete fading away and cessation of ignorance, that body does not exist because of which condition there arises for him internal pleasure and pain, that speech does not exist because of which condition there arises for him internal pleasure and pain, that mind does not exist because of which condition there arises for him internal pleasure and pain, that field does not exist, etc. that site does not exist, etc. that base does not exist, etc. that cause does not exist because of which condition there arises for him internal pleasure and pain."

"There are, monks, these four acquisitions of individual existence. Which four? There is, monks, an acquisition of individual existence in which one's own volition operates, not another's volition. There is, monks, an acquisition of individual existence in which another's volition operates, not one's own volition. There is, monks, an acquisition of individual existence in which both one's own volition operates and another's volition. There is, monks, an acquisition of individual existence in which neither one's own volition operates nor another's volition. These, monks, are the four acquisitions of individual existence."

When this was said, the Venerable Sāriputta said this to the Blessed One - "I, venerable sir, understand in detail the meaning of what the Blessed One has spoken in brief thus - 'There, venerable sir, that acquisition of individual existence in which one's own volition operates, not another's volition, because of one's own volition there is the passing away of those beings from that class of beings. There, venerable sir, that acquisition of individual existence in which another's volition operates, not one's own volition, because of another's volition there is the passing away of those beings from that class of beings. There, venerable sir, that acquisition of individual existence in which both one's own volition operates and another's volition, because of both one's own volition and another's volition there is the passing away of those beings from that class of beings. There, venerable sir, that acquisition of individual

existence in which neither one's own volition operates nor another's volition, which gods should be seen by that?" "The gods who have reached the plane of neither-perception-nor-non-perception, Sāriputta, should be seen by that."

"What, venerable sir, is the cause, what is the condition, whereby some beings here, having passed away from that realm, are ones who return, ones who come back to this state of being? But what, venerable sir, is the cause, what is the condition, whereby some beings here, having passed away from that realm, are non-returners, ones who do not come back to this state of being?" "Here, Sāriputta, for a certain person the lower mental fetters are not abandoned; he, in this very life, having attained the plane of neither-perception-nor-non-perception, dwells therein. He enjoys it, desires it, and finds happiness on account of it; established therein, inclined to it, dwelling in it frequently, not fallen away from it, when dying he is reborn in the company of the gods who have reached the plane of neither-perception-nor-non-perception. He, having passed away from there, is one who returns, one who comes back to this state of being.

"Here again, Sāriputta, for a certain person the lower mental fetters have been abandoned; he, in this very life, having attained the plane of neither-perception-nor-non-perception, dwells therein. He enjoys it, desires it, and finds happiness on account of it; established therein, inclined to it, dwelling in it frequently, not fallen away from it, when dying he is reborn in the company of the gods who have reached the plane of neither-perception-nor-non-perception. He, having passed away from there, is a non-returner, one who does not come back to this state of being.

"This, Sāriputta, is the cause, this is the condition, whereby some beings here, having passed away from that realm, are ones who return, ones who come back to this state of being. But this, Sāriputta, is the cause, this is the condition, whereby some beings here, having passed away from that realm, are non-returners, ones who do not come back to this state of being." The first.

2. The Discourse on Classification

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

"Within a fortnight of my full ordination, friend, the analytical knowledge of meaning was realised by me, limitedly and by phrasing. That I tell in many ways, I teach, I make known, I establish, I make clear, I analyse, I elucidate. But whoever has uncertainty or doubt about this, let him question me. I will clear it up by explanation - present before us is the Teacher who is well skilled in these teachings.

"Within a fortnight of my full ordination, friend, the analytical knowledge of phenomena was realised by me, limitedly and by phrasing. That I tell in many ways, I teach, I make known, I establish, I make clear, I analyse, I elucidate. But whoever has uncertainty or doubt about this, let him question me. I will clear it up by explanation - present before us is the Teacher who is well skilled in these teachings.

"Within a fortnight of my full ordination, friend, the analytical knowledge of language was realised by me, limitedly and by phrasing. That I tell in many ways, I teach, I make known, I establish, I make clear, I analyse, I elucidate. But whoever has

uncertainty or doubt about this, let him question me. I will clear it up by explanation - present before us is the Teacher who is well skilled in these teachings.

"Within a fortnight of my full ordination, friend, the analytical knowledge of discernment was realised by me, limitedly and by phrasing. That I tell in many ways, I teach, I make known, I establish, I make clear, I analyse, I elucidate. But whoever has uncertainty or doubt about this, let him question me. I will clear it up by explanation - present before us is the Teacher who is well skilled in these teachings." The second.

3. The Discourse on Mahākoṭṭhika

173. Then the Venerable Mahākoṭṭhika approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta -

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there not something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there and is there not something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there neither nor is there not something else?"

"Do not say so, friend."

"When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there something else?' you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there not something else?' - you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there and is there not something else?' - you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there neither nor is there not something else?' - you say 'Do not say so, friend.' But in what way, friend, is the meaning of this statement to be seen?"

"Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is not something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is and is not something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there neither

is nor is not something else,' thus speaking one obsesses about what is free from obsession. Friend, as far as the destination of the six sense bases of contact extends, so far extends the destination of obsession; as far as the destination of obsession extends, so far extends the destination of the six sense bases of contact. Friend, from the complete fading away and cessation of the six sense bases of contact comes the cessation of obsession, the appeasement of obsession." The third.

4. The Discourse on Ānanda

174. Then the Venerable Ānanda approached the Venerable Mahākoṭṭhika; having approached, he exchanged friendly greetings with the Venerable Mahākoṭṭhika. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Ānanda said this to the Venerable Mahākoṭṭhika -

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there not something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there and is there not something else?"

"Do not say so, friend."

"Friend, from the complete fading away and cessation of the six sense bases of contact, is there neither nor is there not something else?"

"Do not say so, friend."

"When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there something else?' - you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there not something else?' - you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there and is there not something else?' - you say 'Do not say so, friend.' When asked 'Friend, from the complete fading away and cessation of the six sense bases of contact, is there neither nor is there not something else?' - you say 'Do not say so, friend.' But in what way, friend, is the meaning of this statement to be seen?"

"Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is not something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there is and is not something else,' thus speaking one obsesses about what is free from obsession. Saying 'Friend, from the complete fading away and cessation of the six sense bases of contact, there neither is nor is not something else,' thus speaking one obsesses about what is free from

obsession. Friend, as far as the destination of the six sense bases of contact extends, so far extends the destination of obsession. As far as the destination of obsession extends, so far extends the destination of the six sense bases of contact. Friend, from the complete fading away and cessation of the six sense bases of contact comes the cessation of obsession, the appeasement of obsession." The fourth.

5. The Discourse on Upavāṇa

175. Then the Venerable Upavāṇa approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Upavāṇa said this to the Venerable Sāriputta -

"Friend Sāriputta, does one become an end-maker [of the round of suffering] by means of true knowledge?"

"No indeed, friend."

"But, friend Sāriputta, does one become an end-maker by means of conduct?"

"No indeed, friend."

"But, friend Sāriputta, does one become an end-maker by means of true knowledge and conduct?"

"No indeed, friend."

"But, friend Sāriputta, does one become an end-maker apart from true knowledge and conduct?"

"No indeed, friend."

"When you are asked: 'Friend Sāriputta, does one become an end-maker by means of true knowledge?' you say 'No indeed, friend.' When you are asked: 'But, friend Sāriputta, does one become an end-maker by means of conduct?' you say 'No indeed, friend.' When you are asked: 'But, friend Sāriputta, does one become an end-maker by means of true knowledge and conduct?' you say 'No indeed, friend.' When you are asked: 'But, friend Sāriputta, does one become an end-maker apart from true knowledge and conduct?' you say 'No indeed, friend.' Then in what way, friend, does one become an end-maker?"

"If, friend, one could become an end-maker by means of true knowledge, even one who still has clinging would become an end-maker. If, friend, one could become an end-maker by means of conduct, even one who still has clinging would become an end-maker. If, friend, one could become an end-maker by means of true knowledge and conduct, even one who still has clinging would become an end-maker. If, friend, one could become an end-maker apart from true knowledge and conduct, then a worldling would be an end-maker; for a worldling, friend, is without true knowledge and conduct. One who has failed in conduct, friend, does not know and see things as they really are. One accomplished in conduct knows and sees things as they really are. Knowing and seeing things as they really are, one becomes an end-maker." The fifth.

6. The Discourse on Request

176. "A faithful monk, monks, rightly imploring, should implore thus - 'May I be such as Sāriputta and Moggallāna.' This, monks, is the standard, this is the measure for my disciples who are monks, that is to say, Sāriputta and Moggallāna.

"A faithful nun, monks, rightly imploring, should implore thus - 'May I be such as the nun Khemā and Uppalavaṇṇā.' This, monks, is the standard, this is the measure for my female disciples who are nuns, that is to say, the nun Khemā and Uppalavaṇṇā.

"A faithful lay follower, monks, rightly imploring, should implore thus - 'May I be such as the householder Citta and Hatthaka of Āḷavī.' This, monks, is the standard, this is the measure for my disciples who are lay followers, that is to say, the householder Citta and Hatthaka of Āḷavī.

"A faithful female lay follower, monks, rightly imploring, should implore thus - 'May I be such as the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka.' This, monks, is the standard, this is the measure for my female disciples who are female lay followers, that is to say, the female lay follower Khujjuttarā and Nandamātā of Veḷukaṇḍaka." The sixth.

7. The Discourse on Rāhula

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

"Rāhula, both the internal solid element and the external solid element are just the solid element. That - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the solid element, one makes the mind dispassionate towards the solid element.

"Rāhula, both the internal liquid element and the external liquid element are just the liquid element. That - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the liquid element, one makes the mind dispassionate towards the liquid element.

"Rāhula, both the internal heat element and the external heat element are just the heat element. That - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the heat element, one makes the mind dispassionate towards the heat element.

"Rāhula, both the internal air element and the external air element are just the air element. That - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom. Having seen this as it really is with right wisdom, one becomes disenchanted with the air element, one makes the mind dispassionate towards the air element.

"When, Rāhula, a monk does not regard anything as self or as what belongs to a self in these four elements, this is called, Rāhula, a monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an

end of suffering." The seventh.

8. The Discourse on the Dirty Pool

178. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the cessation of identity. As he attends to the cessation of identity, his mind does not spring forward towards the cessation of identity, does not become clear, does not become settled, does not become resolved. For such a monk, monks, the cessation of identity is not to be expected. Just as, monks, a man might grasp a branch with a hand smeared with resin, his hand would stick, would be caught, would be bound; just so, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the cessation of identity. As he attends to the cessation of identity, his mind does not spring forward towards the cessation of identity, does not become clear, does not become settled, does not become resolved. For such a monk, monks, the cessation of identity is not to be expected.

Here again, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the cessation of identity. As he attends to the cessation of identity, his mind springs forward towards the cessation of identity, becomes clear, becomes settled, becomes resolved. For such a monk, monks, the cessation of identity is to be expected. Just as, monks, a man might grasp a branch with a clean hand, his hand would indeed not stick, would not be caught, would not be bound; just so, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the cessation of identity. As he attends to the cessation of identity, his mind springs forward towards the cessation of identity, becomes clear, becomes settled, becomes resolved. For such a monk, monks, the cessation of identity is to be expected.

Here again, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the breaking through of ignorance. As he attends to the breaking through of ignorance, his mind does not spring forward towards the breaking through of ignorance, does not become clear, does not become settled, does not become resolved. For such a monk, monks, the breaking through of ignorance is not to be expected. Just as, monks, there is a dirty pool many years old. If a man were to close off its inlets and open its outlets, and the rain god were not to send down proper showers. Thus indeed, monks, for that dirty pool, the breaking of the embankment is not to be expected. Just so, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the breaking through of ignorance. As he attends to the breaking through of ignorance, his mind does not spring forward towards the breaking through of ignorance, does not become clear, does not become settled, does not become resolved. For such a monk, monks, the breaking through of ignorance is not to be expected.

Here again, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the breaking through of ignorance. As he attends to the breaking through of ignorance, his mind springs forward towards the breaking through of ignorance, becomes clear, becomes settled, becomes resolved. Thus indeed, monks, for that monk the breaking through of ignorance is to be expected. Just as, monks, there is a dirty pool many years old. If a man were to open its inlets

and close its outlets, and the rain god were to send down proper showers. Thus indeed, monks, for that dirty pool the breaking through of the embankment is to be expected. Just so, monks, a monk, having attained a certain peaceful liberation of mind, dwells in it. He attends to the breaking through of ignorance. As he attends to the breaking through of ignorance, his mind springs forward towards the breaking through of ignorance, becomes clear, becomes settled, becomes resolved. Thus indeed, monks, for that monk the breaking through of ignorance is to be expected. These, monks, are the four persons existing and found in the world."The eighth.

9. The Discourse on Nibbāna

179. Then the Venerable Ānanda approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Ānanda said this to the Venerable Sāriputta - "What now, friend Sāriputta, is the cause, what is the condition, whereby some beings here do not attain final nibbāna in this very life?"

"Here, friend Ānanda, beings do not understand as it really is: 'These are perceptions conducive to relinquishment', do not understand as it really is: 'These are perceptions connected with duration', do not understand as it really is: 'These are perceptions leading to distinction', do not understand as it really is: 'These are perceptions partaking of penetration'. This, friend Ānanda, is the cause, this is the condition, whereby some beings here do not attain final nibbāna in this very life."

"But what, friend Sāriputta, is the cause, what is the condition, whereby some beings here attain final nibbāna in this very life?" "Here, friend Ānanda, beings understand as it really is: 'These are perceptions conducive to relinquishment', understand as it really is: 'These are perceptions connected with duration', understand as it really is: 'These are perceptions leading to distinction', understand as it really is: 'These are perceptions partaking of penetration'. This, friend Ānanda, is the cause, this is the condition, whereby some beings here attain final nibbāna in this very life." The ninth.

10. The Discourse on the Great References

180. On one occasion the Blessed One was dwelling at Bhoganagara in the Ānanda shrine. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, these four great references. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"What, monks, are the four great references? Here, monks, a monk might say thus: 'Face to face with the Blessed One I heard this, friend, face to face I received it - this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do not fit into the discourses and do not agree with the

monastic discipline, the conclusion should be reached here: 'Certainly, this is not the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been misapprehended by this monk.' Thus, monks, you should reject it.

"Here again, monks, a monk might say thus: 'Face to face with the Blessed One I heard this, friend, face to face I received it - this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do fit into the discourses and agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been rightly taken by this monk.' This, monks, you should remember as the first great reference.

"Here again, monks, a monk might say thus: 'In such and such a residence a monastic community dwells with elders and leaders. Face to face with that monastic community I heard this, face to face I received it - this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do not fit into the discourses and do not agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is not the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been misapprehended by that monastic community.' Thus, monks, you should reject it.

"Here again, monks, a monk might say thus: 'In such and such a residence a monastic community dwells with elders and leaders. Face to face with that monastic community I heard this, face to face I received it - this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do fit into the discourses and agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been rightly taken by that monastic community.' This, monks, you should remember as the second great reference.

"Here again, monks, a monk might say thus: 'In such and such a residence several elder monks dwell who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices. Face to face with those elders I heard this, face to face I received it: this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the

monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do not fit into the discourses and do not agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is not the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been misapprehended by those elders.' Thus, monks, you should reject it.

"Here again, monks, a monk might say thus: 'In such and such a residence several elder monks dwell who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices. Face to face with those elders I heard this, face to face I received it: this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do fit into the discourses and agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been rightly taken by those elders.' This, monks, you should remember as the third great reference.

"Here again, monks, a monk might say thus: 'In such and such a residence there dwells a single elder monk who is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices. Face to face with that elder I heard this, face to face I received it: this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do not fit into the discourses and do not agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is not the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been misapprehended by that elder.' Thus, monks, you should reject it.

"Here again, monks, a monk might say thus: 'In such and such a residence there dwells a single elder monk who is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices. Face to face with that elder I heard this, face to face I received it: this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.' That monk's words, monks, should neither be delighted in nor protested against. Without delighting in and without protesting against, having thoroughly learnt those terms and phrases, they should be traced back to the discourses and compared with the monastic discipline. If, when being traced back to the discourses and compared with the monastic discipline, they do fit into the discourses and agree with the monastic discipline, the conclusion should be reached here: 'Certainly, this is the word of that Blessed One, the Worthy One, the Perfectly Enlightened One; and it has been rightly taken by that elder.' This, monks, is the fourth great reference that you should keep. These, monks, are the four great references." The tenth.

Its summary:

Volition, Analysis, Koṭṭhika, Ānanda, Upavāṇa as the fifth;
Request, Rāhula, Dirty Pool, Nibbāna, with the Great References.

4. The Chapter on Brahmins

1. The Discourse on the Warrior

181. "Monks, a warrior possessed of four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. With which four? Here, monks, a warrior is skilled in places, one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body. Monks, a warrior possessed of these four factors is worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself. Just so, monks, a monk possessed of four qualities is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. With which four? Here, monks, a monk is skilled in places, one who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body.

"And how, monks, is a monk skilled in places? Here, monks, a monk is virtuous, etc. having accepted the training rules he trains in them. Thus, monks, a monk is skilled in places.

"And how, monks, is a monk one who shoots far? Here, monks, a monk, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Thus, monks, a monk is one who shoots far.

"And how, monks, is a monk one who shoots as quickly as lightning? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a monk is one who shoots as quickly as lightning.

"And how, monks, is a monk one who breaks open a great body? Here, monks, a monk is one who breaks open the great mass of ignorance. Thus, monks, a monk is one who breaks open a great body. Monks, a monk possessed of these four qualities is worthy of offerings, etc. an unsurpassed field of merit for the world." The first.

2. The Discourse on the Surety

182. "Monks, for four things there is no surety - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

"Which four? 'May what is subject to ageing not age' - there is no surety for this - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world; 'May what is subject to disease not fall ill' - there is no surety for this - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world; 'May what is subject to death not die' - there is no surety for this - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world; 'May the result of those evil actions done by oneself in the past, which are subject to defilement, leading to rebirth, giving trouble, with painful results, leading to future birth, ageing, and death, not arise' - there is no surety for this - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world.

"Monks, for these four things there is no surety - whether ascetic or brahmin or god or Māra or Brahmā or anyone in the world." The second.

3. The Discourse on What Was Heard

183. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the brahmin Vassakāra, the chief minister of Magadha, 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 Vassakāra, the chief minister of Magadha, said this to the Blessed One -

"Indeed, Master Gotama, I hold such a doctrine and view: 'Whoever speaks what is seen - "Thus it was seen by me," there is no fault in that; whoever speaks what is heard - "Thus it was heard by me," there is no fault in that; whoever speaks what is sensed - "Thus it was sensed by me," there is no fault in that; whoever speaks what is cognised - "Thus it was cognised by me," there is no fault in that.'"

"I do not, brahmin, say that all that is seen should be spoken; nor do I, brahmin, say that all that is seen should not be spoken; I do not, brahmin, say that all that is heard should be spoken; nor do I, brahmin, say that all that is heard should not be spoken; I do not, brahmin, say that all that is sensed should be spoken; nor do I, brahmin, say that all that is sensed should not be spoken; I do not, brahmin, say that all that is cognised should be spoken; nor do I, brahmin, say that all that is cognised should not be spoken.

"For, brahmin, when for one speaking what is seen unwholesome mental states increase and wholesome mental states decline, I say such a thing seen should not be spoken. But, brahmin, when for one not speaking what is seen wholesome mental states decline and unwholesome mental states increase, I say such a thing seen should be spoken.

"For, brahmin, when for one speaking what is heard unwholesome mental states increase and wholesome mental states decline, I say such a thing heard should not be spoken. But, brahmin, when for one not speaking what is heard wholesome mental states decline and unwholesome mental states increase, I say such a thing heard should be spoken.

"For, brahmin, when for one speaking what is sensed unwholesome mental states increase and wholesome mental states decline, I say such a thing sensed should not be spoken. But, brahmin, when for one not speaking what is sensed wholesome mental states decline and unwholesome mental states increase, I say such a thing sensed should be spoken.

"For, brahmin, when for one speaking what is cognised unwholesome mental states increase and wholesome mental states decline, I say such a thing cognised should not be spoken. But, brahmin, when for one not speaking what is cognised wholesome mental states decline and unwholesome mental states increase, I say such a thing cognised should be spoken."

Then the brahmin Vassakāra, the chief minister of Magadha, having delighted in and given thanks for what the Blessed One had said, rose from his seat and departed. The third.

4. The Discourse on Fearlessness

184. Then the brahmin Jāṇussoṇi 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 Jāṇussoṇi said this to the Blessed One -

"Indeed, Master Gotama, I hold such a doctrine and view: 'There is no one who, being subject to death, does not fear, does not experience terror of death.'" "There is, brahmin, one who, being subject to death, fears, experiences terror of death; but there is, brahmin, one who, being subject to death, does not fear, does not experience terror of death.

"And which, brahmin, being subject to death, fears, experiences terror of death? Here, brahmin, a certain person is not free from lust towards sensual pleasures, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Alas, dear sensual pleasures will leave me, and I will leave dear sensual pleasures.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. This, brahmin, being subject to death, fears, experiences terror of death.

"Furthermore, brahmin, here a certain person is not free from lust towards the body, with non-disappearance of desire, with non-disappearance of affection, with non-disappearance of thirst, with non-disappearance of fever, with non-disappearance of craving. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Alas, the dear body will leave me, and I will leave the dear body.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. This too, brahmin, being subject to death, fears, experiences terror of death.

"Furthermore, brahmin, here a certain person has not done good, has not done what is wholesome, has not made a shelter for the fearful, has done evil, has done what is cruel, has done what is wrong. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Indeed I have not done what is good, I

have not done what is wholesome, I have not made a shelter for the fearful; I have done evil, I have done what is cruel, I have done what is wrong. As far as, friend, is the destination of those who have not done good, who have not done what is wholesome, who have not made a shelter for the fearful, who have done evil, who have done what is cruel, who have done what is wrong - to that destination I shall go after death.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. This too, brahmin, being subject to death, fears, experiences terror of death.

"Furthermore, brahmin, here a certain person is one who doubts, who is uncertain, who has not reached a conclusion regarding the Good Teaching. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Indeed I am one who doubts, who is uncertain, who has not reached a conclusion regarding the Good Teaching.' He grieves, is wearied, laments, beats his breast and wails, falls into confusion. This too, brahmin, being subject to death, fears, experiences terror of death. These, brahmin, are the four who, being subject to death, fear, experience terror of death.

"And which, brahmin, being subject to death, does not fear, does not experience terror of death? Here, brahmin, a certain person is free from lust towards sensual pleasures, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. A certain serious disease afflicts him. For him, touched by a certain serious illness, it does not occur thus - 'Alas, dear sensual pleasures will leave me, and I will leave dear sensual pleasures.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This, brahmin, being subject to death, does not fear, does not experience terror of death.

"Furthermore, brahmin, here a certain person is free from lust towards the body, with disappearance of desire, with disappearance of affection, with disappearance of thirst, with disappearance of fever, with disappearance of craving. A certain serious disease afflicts him. For him, touched by a certain serious illness, it does not occur thus - 'Alas, the dear body will leave me, and I will leave the dear body.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This too, brahmin, being subject to death, does not fear, does not experience terror of death.

"Furthermore, brahmin, here a certain person has not done evil, has not done what is cruel, has not done what is wrong, has done what is good, has done what is wholesome, has made a shelter for the fearful. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Indeed I have not done evil, I have not done what is cruel, I have not done what is wrong; I have done what is good, I have done what is wholesome, I have made a shelter for the fearful. As far as, friend, is the destination of those who have not done evil, who have not done what is cruel, who have not done what is wrong, who have done good, who have done what is wholesome, who have made a shelter for the fearful - to that destination I shall go after death.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This too, brahmin, being subject to death, does not fear, does not experience terror of death.

"Furthermore, brahmin, here a certain person is one who does not doubt, who is not uncertain, who has reached a conclusion regarding the Good Teaching. A certain serious disease afflicts him. For him, afflicted by a certain serious disease, it occurs thus - 'Indeed I am one who does not doubt, who is not uncertain, who has reached a conclusion regarding the Good Teaching.' He does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This too, brahmin, being subject to death, does not fear, does not experience terror of death. These, brahmin, are the four who, being subject to death, do not fear, do not experience terror of death."

"Excellent, Master Gotama, excellent, Master Gotama! Etc. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The fourth.

5. The Discourse on the Brahmin's Truth

185. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time several well-known wandering ascetics were dwelling at the wandering ascetics' park on the bank of the Sappinī, as follows - Annabhāra, Varadhara, and the wandering ascetic Sakuludāyī, and other well-known wandering ascetics. Then the Blessed One, in the afternoon, having emerged from seclusion, approached the wandering ascetics' park on the bank of the Sappinī.

Now at that time, when those heterodox wandering ascetics were sitting together assembled, this discussion arose - "Thus also are the brahmin truths, thus also are the brahmin truths." Then the Blessed One approached those wandering ascetics; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to those wandering ascetics -

"What discussion were you having as you sat together here, wandering ascetics? And what was the conversation that was interrupted?" "Here, Master Gotama, when we were sitting together assembled, this discussion arose - 'Thus also are the brahmin truths, thus also are the brahmin truths.'"

"There are, wandering ascetics, these four brahmin truths that I have realised by direct knowledge myself and proclaimed. What are the four? Here, wandering ascetics, a brahmin speaks thus - 'All living beings are not to be killed.' Thus speaking, the brahmin speaks truth, not falsehood. He does not imagine on account of that 'I am an ascetic,' does not imagine 'I am a brahmin,' does not imagine 'I am superior,' does not imagine 'I am equal,' does not imagine 'I am inferior.' But rather, having directly known whatever truth is there, he is practising for sympathy and compassion towards living beings only.

"Furthermore, wandering ascetics, a brahmin speaks thus - 'All sensual pleasures are impermanent, suffering, subject to change.' Thus speaking, the brahmin speaks truth, not falsehood. He does not imagine on account of that 'I am an ascetic,' does not imagine 'I am a brahmin,' does not imagine 'I am superior,' does not imagine 'I am equal,' does not imagine 'I am inferior.' But rather, having directly known whatever truth is there, he is practising for disenchantment, dispassion, and cessation towards sensual pleasures only.

"Furthermore, wandering ascetics, a brahmin speaks thus - 'All existences are impermanent, etc. he is practising for disenchantment, dispassion, and cessation towards existences only.

"Furthermore, wandering ascetics, a brahmin speaks thus - 'I am not anywhere a possession of anyone, nor is there anywhere in anything a possession of mine.' Thus speaking, the brahmin speaks truth, not falsehood. He does not imagine on account of that 'I am an ascetic,' does not imagine 'I am a brahmin,' does not imagine 'I am superior,' does not imagine 'I am equal,' does not imagine 'I am inferior.' But rather, having directly known whatever truth is there, he is practising the practice of nothingness only. These, wandering ascetics, are the four brahmin truths that I have realised by direct knowledge myself and proclaimed." The fifth.

6. The Discourse on the Tunnel

186. 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 - "By what, venerable sir, is the world led, by what is the world dragged about, and under the control of what arisen does it come?"

"Good, good, monk! Good indeed is your penetration, monk, good is your discernment, excellent is your inquiry. For thus indeed you ask, monk - 'By what, venerable sir, is the world led, by what is the world dragged about, and under the control of what arisen does it come?'" "Yes, venerable sir." "By mind, monk, the world is led, by mind it is dragged about, under the control of mind arisen it comes."

"Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question - "'Very learned, a bearer of the Teaching, very learned, a bearer of the Teaching', venerable sir, is said. In what way, venerable sir, is one very learned, a bearer of the Teaching?"

"Good, good, monk! Good indeed is your penetration, monk, good is your discernment, excellent is your inquiry. For thus indeed you ask, monk - 'Very learned, a bearer of the Teaching, very learned, a bearer of the Teaching', venerable sir, is said. In what way, venerable sir, is one very learned, a bearer of the Teaching?'" "Yes, venerable sir." "Many indeed, monk, are the teachings taught by me - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. If, monk, even of a four-line verse, having understood the meaning and having understood the Teaching, one is practising in accordance with the Teaching, it is fitting to say 'very learned, a bearer of the Teaching'."

"Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question - "'Learned, of penetrative wisdom, learned, of penetrative wisdom', venerable sir, is said. In what way, venerable sir, is one learned, of penetrative wisdom?"

"Good, good, monk! Good indeed is your penetration, monk, good is your discernment, excellent is your inquiry. For thus indeed you ask, monk - 'Learned, of penetrative wisdom, learned, of penetrative wisdom', venerable sir, is said. In what way, venerable sir, is one learned, of penetrative wisdom?'" "Yes, venerable sir."

"Here, monk, a monk has heard 'This is suffering', and having penetrated the meaning with wisdom, he sees; he has heard 'This is the origin of suffering', and having penetrated the meaning with wisdom, he sees; he has heard 'This is the cessation of suffering', and having penetrated the meaning with wisdom, he sees; he has heard 'This is the practice leading to the cessation of suffering', and having penetrated the meaning with wisdom, he sees. Thus, monk, one is learned, of penetrative wisdom."

"Good, venerable sir," that monk, having delighted in and given thanks for what the Blessed One had said, asked the Blessed One a further question - "'Wise and of great wisdom, wise and of great wisdom', venerable sir, is said. In what way, venerable sir, is one wise and of great wisdom?"

"Good, good, monk! Good indeed is your penetration, monk, good is your discernment, excellent is your inquiry. For thus indeed you ask, monk - 'Wise and of great wisdom, wise and of great wisdom', venerable sir, is said. In what way, venerable sir, is one wise and of great wisdom?" "Yes, venerable sir." "Here, monk, one who is wise and of great wisdom does not intend for affliction of oneself, does not intend for affliction of others, does not intend for affliction of both, but thinks thinking only of the welfare of oneself, the welfare of others, the welfare of both, and the welfare of the whole world. Thus, monk, one is wise and of great wisdom." The sixth.

7. The Discourse on Vassakāra

187. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the brahmin Vassakāra, the chief minister of Magadha, 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 Vassakāra, the chief minister of Magadha, said this to the Blessed One -

"Would, Master Gotama, a bad person know a bad person - 'This person is a bad person'?" "This is impossible, brahmin, there is no chance that a bad person would know a bad person - 'This person is a bad person'." "But would, Master Gotama, a bad person know a good person - 'This person is a good person'?" "This too, brahmin, is impossible, there is no chance that a bad person would know a good person - 'This person is a good person'." "Would, Master Gotama, a good person know a good person - 'This person is a good person'?" "There is this possibility, brahmin, that a good person would know a good person - 'This person is a good person'." "But would, Master Gotama, a good person know a bad person - 'This person is a bad person'?" "This too indeed, brahmin, is a possibility that a good person would know a bad person - 'This person is a bad person'."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! How well spoken is this by Master Gotama - 'This is impossible, brahmin, there is no chance that a bad person would know a bad person - this person is a bad person. This too, brahmin, is impossible, there is no chance that a bad person would know a good person - this person is a good person. There is this possibility, brahmin, that a good person would know a good person - this person is a good person. This too indeed, brahmin, is a possibility that a good person would know a bad person - this person is a bad person'."

"On one occasion, Master Gotama, in the assembly of the brahmin Todeyya, they were speaking censure of others - 'This King Eḷeyya is foolish, he is devoted to the ascetic Rāmaputta, and he performs such supreme respect towards the ascetic Rāmaputta, namely paying respect, rising up in respect, salutation with joined palms, and doing the proper duties.' These attendants of King Eḷeyya are also foolish - Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa, who are devoted to the ascetic Rāmaputta, and they perform such supreme respect towards the ascetic Rāmaputta, namely paying respect, rising up in respect, salutation with joined palms, and doing the proper duties. The brahmin Todeyya leads them by this method. What do you think, sirs, is King Eḷeyya wise, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than those capable of seeing what is beneficial? 'Yes, sir, King Eḷeyya is wise, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than those capable of seeing what is beneficial.'

"Because, sir, the ascetic Rāmaputta is wiser than King Eḷeyya who is wise, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than one capable of seeing what is beneficial, therefore King Eḷeyya is devoted to the ascetic Rāmaputta, and he performs such supreme respect towards the ascetic Rāmaputta, namely paying respect, rising up in respect, salutation with joined palms, and doing the proper duties."

"What do you think, sirs, are the attendants of King Eḷeyya wise -Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than those capable of seeing what is beneficial? 'Yes, sir, the attendants of King Eḷeyya are wise -Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than those capable of seeing what is beneficial.'

"Because, sir, the ascetic Rāmaputta is wiser than the wise attendants of King Eḷeyya, in matters to be done and matters requiring extra attention, in matters to be spoken and matters requiring extra speech, more capable of seeing what is beneficial than those capable of seeing what is beneficial, therefore the attendants of King Eḷeyya are devoted to the ascetic Rāmaputta; and they perform such supreme respect towards the ascetic Rāmaputta, namely paying respect, rising up in respect, salutation with joined palms, and doing the proper duties."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama!How well spoken is this by Master Gotama - 'This is impossible, brahmin, there is no chance that a bad person would know a bad person - this person is a bad person. This too, brahmin, is impossible, there is no chance that a bad person would know a good person - this person is a good person. There is this possibility, brahmin, that a good person would know a good person - this person is a good person. This too indeed, brahmin, is a possibility that a good person would know a bad person - "This person is a bad person.'" Well then, Master Gotama, we will now go. We have much to do, we have many duties." "Now do as you think fit, brahmin." Then the brahmin Vassakāra, the

chief minister of Magadha, having delighted in and given thanks for what the Blessed One had said, rose from his seat and departed. The seventh.

8. The Discourse to Upaka

188. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Then Upaka Maṇḍikāputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Upaka Maṇḍikāputta said this to the Blessed One -

"I, venerable sir, hold such a doctrine and view: 'Whoever speaks censure of others, speaking censure of others, every such one does not substantiate it. Not substantiating it, he is blameworthy and at fault.'" "If, Upaka, one speaks censure of others, speaking censure of others, does not substantiate it, not substantiating it, he is blameworthy and at fault. You indeed, Upaka, speak censure of others, speaking censure of others, you do not substantiate it, not substantiating it, you are blameworthy and at fault." "Just as, venerable sir, one might bind with a great snare one who is just emerging; just so indeed I, venerable sir, just emerging, have been bound by the Blessed One with a great snare of argument."

"This is unwholesome' - Upaka, has been laid down by me. Therein there are immeasurable terms, immeasurable phrases, immeasurable is the Truth-finder's proclamation of the Teaching - thus this is unwholesome. 'But this unwholesome is to be abandoned' - Upaka, has been laid down by me. Therein there are immeasurable terms, immeasurable phrases, immeasurable is the Truth-finder's proclamation of the Teaching - thus this unwholesome is to be abandoned.

"This is wholesome' - Upaka, has been laid down by me. Therein there are immeasurable terms, immeasurable phrases, immeasurable is the Truth-finder's proclamation of the Teaching - thus this is wholesome. 'But this wholesome is to be developed' - Upaka, has been laid down by me. Therein there are immeasurable terms, immeasurable phrases, immeasurable is the Truth-finder's proclamation of the Teaching - thus this wholesome is to be developed."

Then Upaka Maṇḍikāputta, having delighted in and given thanks for what the Blessed One had said, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and approached King Ajātasattu Vedehiputta of Magadha; having approached, he reported to King Ajātasattu Vedehiputta of Magadha all the friendly conversation he had with the Blessed One.

When this was said, King Ajātasattu Vedehiputta of Magadha, angry and displeased, said this to Upaka Maṇḍikāputta - "How much of a destroyer of virtue is this salt-maker's boy, how garrulous, how reckless, that he should think that Blessed One, the Worthy One, the Perfectly Enlightened One, is to be assailed; go away, Upaka, be gone, let me not see you." The eighth.

9. The Discourse on What is to be Realised

189. "Monks, there are these four mental states to be realised. Which four? There are, monks, mental states to be realised by the body; there are, monks, mental states to be realised by mindfulness; there are, monks, mental states to be realised by the

eye; there are, monks, mental states to be realised by wisdom. And what, monks, are the mental states to be realised by the body? The eight deliverances, monks, are to be realised by the body.

And what, monks, are the mental states to be realised by mindfulness? Past lives, monks, are to be realised by mindfulness.

And what, monks, are the mental states to be realised by the eye? The passing away and rebirth of beings, monks, is to be realised by the eye.

And what, monks, are the mental states to be realised by wisdom? The elimination of mental corruptions, monks, is to be realised by wisdom. These, monks, are the four mental states to be realised." The ninth.

10. The Discourse on the Observance

190. On one occasion the Blessed One was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks. Then the Blessed One, having surveyed the Community of monks who were silent, completely silent, addressed the monks -

"This assembly is without prattle, monks; this assembly is free from prattle, monks; pure, established in its core. Such is this Community of monks, monks; such is this assembly, monks. An assembly that is rare to see even in the world, such is this Community of monks, monks; such is this assembly, monks. An assembly that is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world, such is this Community of monks, monks; such is this assembly, monks. An assembly to which a little given becomes much, and much given becomes more, such is this Community of monks, monks; such is this assembly, monks. An assembly that it is fitting to go many yojanas to see, even with provisions, such is this Community of monks, monks.

"There are, monks, monks in this Community of monks who dwell having attained the divine; there are, monks, monks in this Community of monks who dwell having attained the Brahma state; there are, monks, monks in this Community of monks who dwell having attained the imperturbable; there are, monks, monks in this Community of monks who dwell having attained the noble state.

"And how, monks, is a monk one who has attained the divine? Here, monks, a monk, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption; with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters and dwells in the fourth meditative absorption. Thus, monks, a monk is one who has attained the divine.

"And how, monks, is a monk one who has attained the Brahma state? Here, monks, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. Compassion... altruistic joy... dwells having pervaded one direction

with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. Thus, monks, a monk is one who has attained the Brahma state.

"And how, monks, is a monk one who has attained imperturbability? Here, monks, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' a monk enters and dwells in the plane of infinite space. With the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' he enters and dwells in the plane of infinite consciousness. With the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' he enters and dwells in the plane of nothingness. Having completely transcended the plane of nothingness, one enters and dwells in the plane of neither-perception-nor-non-perception. Thus, monks, a monk is one who has attained imperturbability.

"And how, monks, is a monk one who has attained the noble? Here, monks, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a monk is one who has attained the noble." The tenth.

The Brahmin Chapter is the fourth.

Its summary:

Warrior, Surety Discourse, Fearless, with Brahmin Truth as fifth;
Tunnel, Vassakāra, Upaka, Realisation, and Observance.

5. The Great Chapter

1. The Discourse on What has Followed the Ear

191. "Monks, for teachings that have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view, four benefits are to be expected. Which four? Here, monks, a monk learns the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him, happy there, passages of the Teaching float up. Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. For teachings that have been heard, monks, practised in speech, contemplated in mind, thoroughly penetrated by view, this is the first benefit to be expected.

"Furthermore, monks, a monk learns the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him, happy there,

passages of the Teaching do not indeed float up; but a monk possessing supernormal power, having attained mastery of mind, expounds the Teaching in the assembly of gods. He thinks thus: 'This is that Teaching and discipline in which I formerly lived the holy life.' Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. Just as, monks, a man skilled in the sound of a drum. He, travelling on the highway, might hear the sound of a drum. He would not indeed have uncertainty or doubt - 'Is it the sound of a drum or is it not the sound of a drum?' Then he would come to the conclusion: 'It is the sound of a drum.' Just so, monks, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him, happy there, passages of the Teaching do not indeed float up; but a monk possessing supernormal power, having attained mastery of mind, expounds the Teaching in the assembly of gods. He thinks thus: 'This is that Teaching and discipline in which I formerly lived the holy life.' Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. For teachings that have been heard, monks, practised in speech, contemplated in mind, thoroughly penetrated by view, this is the second benefit to be expected.

"Furthermore, monks, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him there, being happy, passages of the Teaching do not float up, nor does a monk possessing supernormal power, having attained mastery of mind, expound the Teaching in the assembly of gods; but a young god expounds the Teaching in the assembly of gods. He thinks thus: 'This is that Teaching and discipline in which I formerly lived the holy life.' Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. Just as, monks, a man skilled in the sound of a conch. He, travelling on the highway, might hear the sound of a conch. He would not indeed have uncertainty or doubt - 'Is it the sound of a conch, or is it not the sound of a conch?' Then he would come to the conclusion that it is indeed the sound of a conch. Just so, monks, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him there, being happy, passages of the Teaching do not float up, nor does a monk possessing supernormal power, having attained mastery of mind, expound the Teaching in the assembly of gods; but a young god expounds the Teaching in the assembly of gods. He thinks thus: 'This is that Teaching and discipline in which I formerly lived the holy life.' Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. For teachings followed by ear, monks, practised in speech, contemplated in mind, thoroughly penetrated by view, this is the third benefit to be expected.

"Furthermore, monks, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story,

wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him there, being happy, passages of the Teaching do not float up, nor does a monk possessing supernormal power, having attained mastery of mind, expound the Teaching in the assembly of gods, nor does a young god expound the Teaching in the assembly of gods; but a spontaneously born being reminds a spontaneously born being - "Do you remember, sir, do you remember, sir, where we formerly practised the holy life?" He speaks thus: "I remember, sir, I remember, sir." Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. Just as, monks, two friends who played together in the dust. They might from time to time meet one another. Then one friend might say to the other friend thus - "Do you remember this too, my dear, do you remember this too, my dear?" He might speak thus - "I remember, my dear, I remember, my dear." Just so, monks, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. For him those teachings have been heard, practised in speech, contemplated in mind, thoroughly penetrated by view. He, unmindful, when dying, is reborn in a certain order of gods. For him there, being happy, passages of the Teaching do not float up, nor does a monk possessing supernormal power, having attained mastery of mind, expound the Teaching in the assembly of gods, nor does a young god expound the Teaching in the assembly of gods; but a spontaneously born being reminds a spontaneously born being - "Do you remember, sir, do you remember, sir, where we formerly practised the holy life?" He speaks thus: "I remember, sir, I remember, sir." Slow, monks, is the arising of mindfulness; then that being quickly reaches distinction. For teachings followed by ear, monks, practised in speech, contemplated in mind, thoroughly penetrated by view, this is the fourth benefit to be expected. For teachings followed by ear, monks, practised in speech, contemplated in mind, thoroughly penetrated by view, these are the four benefits to be expected." The first.

2. The Discourse on State

192. "Monks, these four states should be known by four states. What are the four? By living together, monks, morality should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By dealings, monks, purity should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. In misfortunes, monks, strength should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom. By discussion, monks, wisdom should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom.

"By living together, monks, morality should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus indeed this was said. Dependent on what was this said? Here, monks, a person living together with another person knows thus - 'For a long time this venerable one has been one who makes breaks, one who

makes holes, one who makes blemishes, one who makes stains, not one who acts continuously, not one of continuous conduct; in morality this venerable one is immoral, this venerable one is not moral.'

"Here again, monks, a person living together with another person knows thus -'For a long time this venerable one has been one who does not make breaks, one who does not make holes, one who does not make blemishes, one who does not make stains, one who acts continuously, one of continuous conduct; in morality this venerable one is moral, this venerable one is not immoral.' 'By living together, monks, morality should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus what was said, this was said dependent on that.

"'By dealings, monks, purity should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus indeed this was said. Dependent on what was this said? Here, monks, a person dealing with another person knows thus -'This venerable one speaks in one way when alone with one person, in another way with two, in another way with three, in another way with several; this venerable one deviates from his former speech to his later speech; this venerable one is one of impure speech, this venerable one is not one of pure speech.'

"Here again, monks, a person dealing with another person knows thus -'Just as this venerable one speaks with one person alone, so with two, so with three, so with many. This venerable one does not deviate from his earlier speech to his later speech; this venerable one is of pure speech, this venerable one is not of impure speech.' 'By dealings, monks, purity should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus what was said, this was said dependent on that.

"'In misfortunes, monks, strength should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus indeed this was said. Dependent on what was this said? Here, monks, a certain one, being touched by disaster to relatives, or being touched by disaster to wealth, or being touched by disaster of disease, does not consider thus - 'Such is the nature of this world community, such is the nature of this acquisition of individual existence; in a world community of such a nature, in an acquisition of individual existence of such a nature, eight worldly adversities keep revolving around the world, and the world keeps revolving around the eight worldly adversities - material gain and loss, fame and disgrace, blame and praise, happiness and suffering.' He, being touched by disaster to relatives, or being touched by disaster to wealth, or being touched by disaster of disease, grieves, is wearied, laments, beats his breast and wails, falls into confusion.

"Here again, monks, a certain one, being touched by disaster to relatives, or being touched by disaster to wealth, or being touched by disaster of disease, considers thus - 'Such is the nature of this world community, such is the nature of this acquisition of individual existence; in a world community of such a nature, in an acquisition of individual existence of such a nature, eight worldly adversities keep revolving around

the world, and the world keeps revolving around the eight worldly adversities - material gain and loss, fame and disgrace, blame and praise, happiness and suffering.' He, being touched by disaster to relatives, or being touched by disaster to wealth, or being touched by disaster of disease, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. 'In misfortunes, monks, strength should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus what was said, this was said dependent on that.

"By discussion, monks, wisdom should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus indeed this was said. Dependent on what was this said? Here, monks, a person discussing with another person knows thus - 'According to this venerable one's penetration, and according to his resolution, and according to his raising of questions, this venerable one is unwise, this venerable one is not wise. What is the reason for this? For thus this venerable one does not utter a deep passage of meaning that is peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. And whatever Teaching this venerable one speaks, he is not competent to explain, teach, describe, establish, reveal, analyse, and make manifest the meaning of it either briefly or in detail. This venerable one is unwise, this venerable one is not wise.'"

"Just as, monks, a man with eyes, standing on the bank of a lake, might see a small fish emerging from the water. He would think thus - 'According to the way this fish emerges, and according to the wave-splash, and according to its speed, this fish is small, this fish is not great.' Just so, monks, a person, while having a discussion with another person, knows thus - 'According to this venerable one's penetration, and according to his resolution, and according to his raising of questions, this venerable one is unwise, this venerable one is not wise. What is the reason for this? For thus this venerable one does not utter a deep passage of meaning that is peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. And whatever Teaching this venerable one speaks, he is not competent to declare, teach, describe, establish, reveal, analyse, and make manifest the meaning either briefly or in detail. This venerable one is unwise, this venerable one is not wise.'"

"Here again, monks, a person, while having a discussion with another person, knows thus - 'According to the way this venerable one emerges, and according to his resolution, and according to his utterance of questions, this venerable one is wise, this venerable one is not unwise. What is the reason for this? For thus this venerable one utters a profound passage of meaning that is peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. And whatever Teaching this venerable one speaks, he is competent to declare, teach, describe, establish, reveal, analyse, and make manifest the meaning either briefly or in detail. This venerable one is wise, this venerable one is not unwise.'

"Just as, monks, a man with eyes, standing on the bank of a lake, might see a great fish emerging from the water. He would think thus - 'According to the way this fish emerges, and according to the wave-splash, and according to its speed, this fish is great, this fish is not small.' Just so, monks, a person, while having a discussion with

another person, knows thus - 'According to the way this venerable one emerges, and according to his resolution, and according to his utterance of questions, this venerable one is wise, this venerable one is not unwise. What is the reason for this? For thus this venerable one utters a profound passage of meaning that is peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. And whatever Teaching this venerable one speaks, he is competent to declare, teach, describe, establish, reveal, analyse, and make manifest the meaning either briefly or in detail. This venerable one is wise, this venerable one is not unwise.'

"By discussion, monks, wisdom should be known, and that over a long period, not briefly; by one who pays attention, not by one who does not pay attention; by one who is wise, not by one lacking wisdom' - thus what was said, this was said dependent on that. These, monks, are the four states that should be known by these four states." The second.

3. The Discourse on Bhaddiya

193. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Bhaddiya the Licchavi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Bhaddiya the Licchavi said this to the Blessed One -

"I have heard this, venerable sir - 'The ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects.' Those who, venerable sir, say thus - 'The ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects' - are they, venerable sir, speaking what has been said by the Blessed One, and do they not misrepresent the Blessed One with what is untrue, and do they explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position? For we do not wish to misrepresent the Blessed One, venerable sir."

"Come, Bhaddiya, do not go by oral tradition, do not go by lineage of teaching, do not go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Bhaddiya, would know for yourselves - 'These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, when complete and taken upon oneself, lead to harm and suffering' - then, Bhaddiya, you should abandon them.

"What do you think, Bhaddiya, does greed arising internally in a person arise for his welfare or for his harm?" "For his harm, venerable sir." "But this greedy person, Bhaddiya, overcome by greed, with mind consumed, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time." "Yes, venerable sir."

"What do you think, Bhaddiya, does hate in a person... etc. does delusion in a person... etc. does impetuosity arising internally in a person arise for his welfare or for his harm?" "For his harm, venerable sir." "But this impetuous person, Bhaddiya,

overcome by impetuosity, with mind consumed, kills living beings, takes what is not given, goes to another's wife, speaks falsely, and instigates others to do likewise, which is for his harm and suffering for a long time." "Yes, venerable sir."

"What do you think, Bhaddiya, are these mental states wholesome or unwholesome?" "Unwholesome, venerable sir." "Blameworthy or blameless?" "Blameworthy, venerable sir." "Censured by the wise or praised by the wise?" "Censured by the wise, venerable sir." "Complete and taken upon oneself, do they lead to harm and suffering, or not? Or how is it here?" "Complete, venerable sir, and taken upon oneself, they lead to harm and suffering. Thus it is for us here."

"Thus indeed, Bhaddiya, what we said to you - come, Bhaddiya, do not go by oral tradition, do not go by lineage of teaching, do not go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Bhaddiya, would know for yourselves - 'These mental states are unwholesome, these mental states are blameworthy, these mental states are censured by the wise, these mental states, complete and taken upon oneself, lead to harm and suffering,' then, Bhaddiya, you should abandon them - thus what was said, this was said dependent on that.

"Come, Bhaddiya, do not go by oral tradition, do not go by lineage of teaching, do not go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Bhaddiya, would know for yourselves - 'These mental states are wholesome, these mental states are blameless, these mental states are praised by the wise, these mental states, complete and taken upon oneself, lead to welfare and happiness,' then, Bhaddiya, having attained them, you should dwell in them."

"What do you think, Bhaddiya, when non-greed arises internally in a person, does it arise for his welfare or for his harm?" "For his welfare, venerable sir." "Now this non-greedy person, Bhaddiya, not overcome by greed, with mind not consumed, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time." "Yes, venerable sir."

"What do you think, Bhaddiya, when non-hate arises internally in a person... etc. when non-delusion arises internally in a person... etc. when non-impetuosity arises internally in a person, does it arise for his welfare or for his harm?" "For his welfare, venerable sir." "Now this non-impetuous person, Bhaddiya, not overcome by impetuosity, with mind not consumed, does not kill living beings, does not take what is not given, does not go to another's wife, does not speak falsely, and does not instigate others to do likewise, which is for his welfare and happiness for a long time." "Yes, venerable sir."

"What do you think, Bhaddiya, are these mental states wholesome or unwholesome?" "Wholesome, venerable sir." "Blameworthy or blameless?" "Blameless, venerable sir." "Censured by the wise or praised by the wise?" "Praised by the wise, venerable sir."

"Complete and taken upon oneself, do they lead to welfare and happiness, or not? Or how is it here?" "Complete, venerable sir, and taken upon oneself, they lead to welfare and happiness. Thus it is for us here."

"Thus indeed, Bhaddiya, what we said to you - come, Bhaddiya, do not go by oral tradition, do not go by lineage of teaching, do not go by hearsay, do not go by a collection of scriptures, do not go by logical reasoning, do not go by inferential reasoning, do not go by reflection on appearances, do not go by acceptance of a view after pondering it, do not go by the seeming competence of a speaker, do not go by the thought 'The ascetic is our teacher.' When you, Bhaddiya, would know for yourselves - 'These mental states are wholesome, these mental states are blameless, these mental states are praised by the wise, these mental states, complete and taken upon oneself, lead to welfare and happiness,' then, Bhaddiya, having attained them, you should dwell in them - thus what was said, this was said dependent on that."

"Those good persons in the world who are peaceful, they exhort their disciple thus - 'Come, my good man, dwell having removed greed. Dwelling having removed greed, you will not do action born of greed by body, speech, or mind. Dwell having removed hate. Dwelling having removed hate, you will not do action born of hate by body, speech, or mind. Dwell having removed delusion. Dwelling having removed delusion, you will not do action born of delusion by body, speech, or mind. Dwell having removed vehemence. Dwelling having removed vehemence, you will not do action born of vehemence by body, speech, or mind.'"

When this was said, Bhaddiya the Licchavi said this to the Blessed One - "Excellent, venerable sir! Etc. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life."

"Did I ever say thus to you, Bhaddiya - 'Come, Bhaddiya, be my disciple; I will be the Teacher'?" "No, Venerable Sir." "Though I speak thus and explain thus, Bhaddiya, some ascetics and brahmins accuse me with what is untrue, hollow, false, and not factual - 'The ascetic Gotama is deceitful; he knows an enticing magic by which he entices the disciples of other sects.'" "Excellent, venerable sir, is the enticing magic. Beautiful, venerable sir, is the enticing magic. May my dear relatives and blood-relations be enticed by this enticing magic, venerable sir; it would be for the welfare and happiness of my dear relatives and blood-relations for a long time. If even all the warriors, venerable sir, were to be enticed by this enticing magic, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, venerable sir... merchants... workers were to be enticed by this enticing magic, it would be for the welfare and happiness of all the workers for a long time."

"So it is, Bhaddiya, so it is, Bhaddiya! If even all the warriors, Bhaddiya, were to be enticed by this enticing magic for the abandoning of unwholesome mental states and for the undertaking of wholesome mental states, it would be for the welfare and happiness of all the warriors for a long time. If even all the brahmins, Bhaddiya... merchants... workers were to be enticed for the abandoning of unwholesome mental states and for the undertaking of wholesome mental states, it would be for the welfare and happiness of all the workers for a long time. If even the world with its gods, Bhaddiya, with its Māras, with its Brahmās, the generation with its ascetics and brahmins, with its gods and humans, were to be enticed by this enticing magic for the

abandoning of unwholesome mental states and for the undertaking of wholesome mental states, it would be for the welfare and happiness of the world with its gods, with its Māras, with its Brahmās, of the generation with its ascetics and brahmins, with its gods and humans, for a long time. If even these great sal trees, Bhaddiya, were to be enticed by this enticing magic for the abandoning of unwholesome mental states and for the undertaking of wholesome mental states, it would be for the welfare and happiness of these great sal trees for a long time. What then to say of a human being!" The third.

4. The Discourse at Sāmugiya

194. On one occasion the Venerable Ānanda was dwelling among the Koliyans, where there was a market town of the Koliyans named Sāmuga. Then several Koliyan sons from Sāmuga approached the Venerable Ānanda; having approached, they paid respect to the Venerable Ānanda and sat down to one side. To those Koliyan sons from Sāmuga seated to one side, the Venerable Ānanda said this -

"There are, Byagghapajjas, these four factors for striving for purity that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna. What are the four? The factor for striving for purity of morality, the factor for striving for purity of mind, the factor for striving for purity of view, the factor for striving for purity of liberation.

"And what, Byagghapajjas, is the factor for striving for purity of morality? Here, Byagghapajjas, a monk is virtuous, etc. having accepted the training rules he trains in them. This is called, Byagghapajjas, purity of morality. Thus: 'I shall fulfil the incomplete purity of morality of such a kind, or I shall support with wisdom here and there the complete purity of morality' - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness there is therein, this is called, Byagghapajjas, the factor for striving for purity of morality.

"And what, Byagghapajjas, is the factor for striving for purity of mind? Here, Byagghapajjas, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption. This is called, Byagghapajjas, purity of mind. Thus: 'I shall fulfil the incomplete purity of mind of such a kind, or I shall support with wisdom here and there the complete purity of mind' - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness there is therein, this is called, Byagghapajjas, the factor for striving for purity of mind.

"And what, Byagghapajjas, is the factor for striving for purity of view? Here, Byagghapajjas, a monk understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This is called, Byagghapajjas, purity of view. Thus: 'I shall fulfil the incomplete purity of view of such a kind', etc. 'I shall support with wisdom here and there' - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness there is therein, this is called, Byagghapajjas, the factor for striving for purity of view.

"And what, Byagghapajjas, is the factor for striving for purity of liberation? That noble disciple, Byagghapajjas, endowed with this factor for striving for purity of morality, endowed with this factor for striving for purity of mind, endowed with this factor for striving for purity of view, makes the mind dispassionate towards enticing mental states, liberates the mind regarding mental states to be liberated from. He, having made the mind dispassionate towards enticing mental states, having liberated the mind regarding mental states to be liberated from, touches right liberation. This is called, Byagghapajjas, purity of liberation. Thus: 'I shall fulfil the incomplete purity of liberation of such a kind, or I shall support with wisdom here and there the complete purity of liberation' - whatever desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness there is therein, this is called, Byagghapajjas, the factor for striving for purity of liberation.

"These, Byagghapajjas, are the four factors for striving for purity that have been rightly taught by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for the purification of beings, for the transcendence of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the true method, for the realisation of Nibbāna." The fourth.

5. The Discourse to Vappa

195. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Vappa the Sakyan, a disciple of the Jains, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and sat down to one side. To Vappa the Sakyan, a disciple of the Jains, seated to one side, the Venerable Mahāmoggallāna said this -

"Suppose here, Vappa, one were restrained in body, restrained in speech, restrained in mind, through the fading away of ignorance and the arising of true knowledge. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?" "I see, venerable sir, that possibility. Suppose here, venerable sir, an evil deed was done in the past with unripened result. On account of that, mental corruptions experienced as unpleasant would flow in upon a person in a future life." Now this discussion of the Venerable Mahāmoggallāna with Vappa the Sakyan, a disciple of the Jains, was not finished.

Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the Venerable Mahāmoggallāna -

"What discussion were you having as you sat together here, Moggallāna? And what was the conversation that was interrupted?" "Here I, venerable sir, said this to Vappa the Sakyan, a disciple of the Jains - 'Suppose here, Vappa, one were restrained in body, restrained in speech, restrained in mind, through the fading away of ignorance and the arising of true knowledge. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?' When this was said, venerable sir, Vappa the Sakyan, a disciple of the Jains, said this to me - 'I see, venerable sir, that possibility. Suppose here, venerable sir, an evil deed was done in the past with unripened result. On account of that, mental corruptions experienced as unpleasant would flow in upon a person in a

future life.' This, venerable sir, was our discussion with Vappa the Sakyan, a disciple of the Jains, that was not finished; then the Blessed One arrived."

Then the Blessed One said this to Vappa the Sakyan, a disciple of the Jains - "If you, Vappa, would approve what should be approved of me, and would protest what should be protested, and if you do not understand the meaning of any statement of mine, you would ask me further about that here - 'How is this, venerable sir? What is the meaning of this?' - there could be friendly conversation between us here." "I will approve what should be approved of the Blessed One, venerable sir, and I will protest what should be protested, and if I do not understand the meaning of any statement of the Blessed One, I will ask the Blessed One himself further about that here - 'How is this, venerable sir? What is the meaning of this?' Let there be friendly conversation between us here."

"What do you think, Vappa, whatever mental corruptions, vexations, and fevers arise conditioned by bodily activity, for one who abstains from bodily activity, those mental corruptions, vexations, and fevers do not exist. He does not perform new action, and by repeatedly touching old action he puts an end to it. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?" "No, Venerable Sir."

"What do you think, Vappa, whatever mental corruptions, vexations, and fevers arise conditioned by verbal activity, for one who abstains from verbal activity, those mental corruptions, vexations, and fevers do not exist. He does not perform new action, and by repeatedly touching old action he puts an end to it. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?" "No, Venerable Sir."

"What do you think, Vappa, whatever mental corruptions, vexations, and fevers arise conditioned by mental activity, for one who abstains from mental activity, those mental corruptions, vexations, and fevers do not exist. He does not perform new action, and by repeatedly touching old action he puts an end to it. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?" "No, Venerable Sir."

"What do you think, Vappa, whatever mental corruptions, vexations, and fevers arise with ignorance as condition, through the fading away of ignorance and the arising of true knowledge, those mental corruptions, vexations, and fevers do not exist. He does not perform new action, and by repeatedly touching old action he puts an end to it. This is a wearing away visible here and now, immediate, inviting one to come and see, leading onward, to be individually experienced by the intelligent. Do you see, Vappa, that possibility on account of which mental corruptions experienced as unpleasant would flow in upon a person in a future life?" "No, Venerable Sir."

"For a monk with mind thus rightly liberated, Vappa, six constant abidings are attained. Having seen a form with the eye, he is neither glad nor unhappy; he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is neither glad nor unhappy; he dwells equanimous, mindful and fully aware. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'"

"Just as, Vappa, dependent on a post a shadow appears. Then a man might come along having taken a spade and basket. He might cut that post at the root; having cut at the root he might dig around it; having dug around it he might pull out the roots, even those as small as a *usīra* grass stalk. He might cut that post into fragments. Having cut it into fragments he might split it. Having split it he might make it into splinters. Having made it into splinters he might dry it in wind and heat. Having dried it in wind and heat he might burn it with fire. Having burnt it with fire he might make it into ashes. Having made them into ashes, he might winnow them in a strong wind or let them be carried away by a swift-flowing river. Thus indeed, Vappa, whatever shadow was dependent on the post, that has its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Just so, Vappa, for a monk whose mind is thus rightly liberated, six constant abidings are attained. Having seen a form with the eye, he is neither glad nor unhappy; he dwells equanimous, mindful and fully aware. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is neither glad nor unhappy; he dwells equanimous, mindful and fully aware. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'"

When this was said, Vappa the Sakyan, a disciple of the Jains, said this to the Blessed One - "Just as, venerable sir, a man seeking profit might rear horses for trade. He might not obtain profit, and furthermore he would become a partaker of weariness and vexation. Just so indeed I, venerable sir, seeking profit, attended on the foolish Jains. I did not obtain profit, and furthermore I became a partaker of weariness and vexation. I, venerable sir, from this day forth, whatever confidence I had in the foolish Jains, that I winnow in a strong wind or let it be carried away by a swift-flowing river. Excellent, venerable sir... etc... May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The Discourse to Sāḷha

196. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Sāḷha the Licchavi and Abhaya the Licchavi approached the Blessed One; having approached, they paid respect to the Blessed One and sat down

to one side. Seated to one side, Sāḷha the Licchavi said this to the Blessed One -

"There are, venerable sir, some ascetics and brahmins who declare the crossing over of the flood by two means - because of purification of morality and because of austere asceticism and disgust for evil. What does the Blessed One say about this, venerable sir?"

"I say, Sāḷha, that purification of morality is a certain factor of asceticism. Those ascetics and brahmins, Sāḷha, who are advocates of austere asceticism and disgust for evil, who hold austere asceticism and disgust for evil as their core, who dwell clinging to austere asceticism and disgust for evil, they are incapable of crossing over the flood. And those ascetics and brahmins, Sāḷha, who are of impure bodily conduct, of impure verbal conduct, of impure mental conduct, of impure livelihood, they are incapable of knowledge and vision, of unsurpassed enlightenment.

"Just as, Sāḷha, a man wishing to cross a river, having taken a sharp axe, might enter a forest. There he might see a great young sal tree, upright, new, without remorse. He might cut it at the root; having cut it at the root he might cut it at the top; having cut it at the top he might thoroughly clean the branches and leaves; having thoroughly cleaned the branches and leaves he might plane it with axes; having planed it with axes he might plane it with adzes; having planed it with adzes he might scrape it with a scraper; having scraped it with a scraper he might polish it with a ball of stone; having polished it with a ball of stone he might launch it on the river.

"What do you think, Sāḷha, is that man capable of crossing the river?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, that young sal tree is well prepared on the outside but impure on the inside. This is to be expected for it - the young sal tree will sink, the man will come to calamity and disaster."

"Just so, Sāḷha, those ascetics and brahmins who are advocates of austere asceticism and disgust for evil, who hold austere asceticism and disgust for evil as their core, who dwell clinging to austere asceticism and disgust for evil, they are incapable of crossing over the flood. And those ascetics and brahmins, Sāḷha, who are of impure bodily conduct, of impure verbal conduct, of impure mental conduct, of impure livelihood, they are incapable of knowledge and vision, of unsurpassed enlightenment.

"But those ascetics and brahmins, Sāḷha, who are not advocates of austere asceticism and disgust for evil, who do not hold austere asceticism and disgust for evil as their core, who do not dwell clinging to austere asceticism and disgust for evil, they are capable of crossing over the flood. And those ascetics and brahmins, Sāḷha, who are of pure bodily conduct, of pure verbal conduct, of pure mental conduct, of pure livelihood, they are capable of knowledge and vision, of unsurpassed enlightenment.

"Just as, Sāḷha, a man wishing to cross a river, having taken a sharp axe, might enter a forest. There he might see a great young sal tree, upright, new, without remorse. He might cut it at the root; having cut it at the root he might cut it at the top; having cut it at the top he might thoroughly clean the branches and leaves; having thoroughly cleaned the branches and leaves he might plane it with axes; having planed it with axes he might plane it with adzes; having planed it with adzes, having taken a chisel, he might thoroughly clean the inside; having thoroughly cleaned the inside he might

scrape it with a scraper; having scraped it with a scraper he might polish it with a ball of stone; having polished it with a ball of stone he might make a boat; having made a boat he might attach oars and a rudder; having attached oars and a rudder he might cross the river.

"What do you think, Sāḷha, is that man capable of crossing the river?" "Yes, venerable sir." "What is the reason for this?" "Because, venerable sir, that young sal tree is well prepared on the outside, thoroughly purified on the inside, made into a boat, fitted with oars and a rudder. This is to be expected for it - 'The boat will not sink, the man will safely go to the far shore.'"

"Just so, Sāḷha, those ascetics and brahmins who are not advocates of austere asceticism and disgust for evil, who do not hold austere asceticism and disgust for evil as their core, who do not dwell clinging to austere asceticism and disgust for evil, they are capable of crossing over the flood. And those ascetics and brahmins, Sāḷha, who are of pure bodily conduct, of pure verbal conduct, of pure mental conduct, of pure livelihood, they are capable of knowledge and vision, of unsurpassed enlightenment. Just as, Sāḷha, a warrior even if he knows many arrow tricks; yet he becomes worthy of a king, fit for a king's use, and is reckoned as a factor of the king himself by three qualities. With which three? One who shoots far, one who shoots as quickly as lightning, and one who breaks open a great body.

"Just as, Sāḷha, a warrior is one who shoots far; just so, Sāḷha, a noble disciple has right concentration. A noble disciple with right concentration, Sāḷha, whatever materiality, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all materiality - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom. Whatever feeling... etc. whatever perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness - 'This is not mine, this I am not, this is not my self' - thus he sees this as it really is with right wisdom.

"Just as, Sāḷha, a warrior is one who shoots as quickly as lightning; just so, Sāḷha, a noble disciple is one of right view. A noble disciple of right view, Sāḷha, understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.'

"Just as, Sāḷha, a warrior is one who breaks open a great body; just so, Sāḷha, a noble disciple is one of right liberation. A noble disciple of right liberation, Sāḷha, breaks open the great mass of ignorance." The sixth.

7. The Discourse to Queen Mallikā

197. On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then Queen Mallikā approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Queen Mallikā said this to the Blessed One -

"What, venerable sir, is the cause, what is the condition, whereby a certain woman here is ugly, ill-formed, very wretched to look at; and is poor, possessing little, of little wealth, and of little influence?

"But what, venerable sir, is the cause, what is the condition, whereby a certain woman here is ugly, ill-formed, very wretched to look at; yet is rich, of great riches, of great wealth, and of great influence?

"What, venerable sir, is the cause, what is the condition, whereby a certain woman here is lovely, beautiful, pleasing, endowed with the highest beauty of complexion; and is poor, possessing little, of little wealth, and of little influence?

"But what, venerable sir, is the cause, what is the condition, whereby a certain woman here is lovely, beautiful, pleasing, endowed with the highest beauty of complexion, and is rich, of great riches, of great wealth, and of great influence?"

"Here, Mallikā, a certain woman is prone to wrath, abundantly given to anguish. Even when spoken to a little, she becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. She is not a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. And she is of an envious disposition; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one envies, resents, and binds envy. If she, having passed away from there, comes to this state of being, wherever she is reborn she is ugly, ill-formed, very wretched to look at; and is poor, possessing little, of little wealth, and of little influence.

"Here again, Mallikā, a certain woman is prone to wrath, abundantly given to anguish. Even when spoken to a little, she becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. She is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. And she is not of an envious disposition; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one does not envy, does not resent, does not bind envy. If she, having passed away from there, comes to this state of being, wherever she is reborn she is ugly, ill-formed, very wretched to look at; yet is rich, of great riches, of great wealth, and of great influence.

"Here again, Mallikā, a certain woman is not prone to wrath, not abundantly given to anguish. Even when spoken to much, she does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. She is not a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. And she is of an envious disposition; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one envies, resents, and binds envy. If she, having passed away from there, comes to this state of being, wherever she is reborn she is lovely, beautiful, pleasing, endowed with the highest beauty of complexion; and is poor, possessing little, of little wealth, and of little influence.

"Here again, Mallikā, a certain woman is not prone to wrath, not abundantly given to anguish. Even when spoken to much, she does not become attached, does not become angry, is not repelled, does not become obstinate, and does not manifest irritation, hate, and displeasure. She is a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house,

and material for lighting. And she is not of an envious disposition; regarding others' material gains, honour, respect, reverence, salutation, and veneration, one does not envy, does not resent, does not bind envy. If she, having passed away from there, comes to this state of being, wherever she is reborn she is lovely, beautiful, pleasing, endowed with the highest beauty of complexion; yet is rich, of great riches, of great wealth, and of great influence.

"This, Mallikā, is the cause, this is the condition, whereby a certain woman here is ugly, ill-formed, very wretched to behold; and is poor, possessing little, of little wealth, and of little influence. But this, Mallikā, is the cause, this is the condition, whereby a certain woman here is ugly, ill-formed, very wretched to behold; yet is rich, of great riches, of great wealth, and of great influence. This, Mallikā, is the cause, this is the condition, whereby a certain woman here is lovely, beautiful, pleasing, endowed with the highest beauty of complexion; and is poor, possessing little, of little wealth, and of little influence. But this, Mallikā, is the cause, this is the condition, whereby a certain woman here is lovely, beautiful, pleasing, endowed with the highest beauty of complexion; and she is rich, of great riches, of great wealth, and influential."

When this was said, Queen Mallikā said this to the Blessed One - "Surely, venerable sir, in another birth I was prone to wrath, abundantly given to anguish; even when spoken to a little, I became attached, became angry, was repelled, became obstinate, and manifested irritation, hate, and displeasure; therefore I, venerable sir, am now ugly, ill-formed, very wretched to behold.

"Surely, venerable sir, in another birth I was a giver to an ascetic or a brahmin of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting; therefore I, venerable sir, am now rich, of great riches, of great wealth.

"Surely, venerable sir, in another birth I was without envy; regarding others' material gains, honour, respect, reverence, salutation, and veneration, I did not envy, did not resent, did not bind envy; therefore I, venerable sir, am now influential. There are indeed, venerable sir, in this royal family, warrior maidens, brahmin maidens, and householder maidens; over them I exercise lordship and sovereignty. I, venerable sir, from this day forth will be without wrath, not abundantly given to anguish; even when spoken to much, I will not become attached, will not become angry, will not be repelled, will not become obstinate, and will not manifest irritation, hate, and displeasure; I will give to an ascetic or a brahmin food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. I will be without envy; regarding others' material gains, honour, respect, reverence, salutation, and veneration, I will not envy, will not resent, will not bind envy. Excellent, venerable sir... etc... May the Blessed One remember me as a female lay follower who has gone for refuge from this day forth for life." The seventh.

8. The Discourse on Self-Mortification

198. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is self-mortifying, devoted to the pursuit of self-mortification. Here again, monks, a certain person is other-mortifying, devoted to the

pursuit of mortifying others. Here again, monks, a certain person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others. Here again, monks, a certain person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine.

And how, monks, is a person self-mortifying, devoted to the pursuit of self-mortification? Here, monks, someone is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir,' he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels; he sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food; he takes food once a day, he takes food once every two days, etc. he takes food once every seven days. Thus he dwells devoted to the practice of eating food in rotation even up to half a month.

He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung; or he sustains himself on forest roots and fruits, feeding on fallen fruits.

He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robles, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments; he is one who plucks out hair and beard being devoted to the practice of plucking out hair and beard; he is one who stands upright having rejected seats; he is one who squats being devoted to the striving of squatting; he is one who lies on thorns making his sleeping place on a bed of thorns; he dwells devoted to the practice of going down into the water three times including the evening. Thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. Thus, monks, a person is self-mortifying, devoted to the pursuit of self-mortification.

And how, monks, is a person other-mortifying, devoted to the pursuit of mortifying others? Here, monks, a certain person is a sheep-butcher, a pig-butcher, a fowler, a deer-hunter, a hunter, a fish-killer, a thief, an executioner of thieves, a cattle-butcher, a prison-keeper, or whatever others there are engaged in cruel activities. Thus, monks, a person is other-mortifying, devoted to the pursuit of mortifying others.

"And how, monks, is a person both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others? Here, monks, a certain person is either head-anointed king of the ruling caste, or a brahmin of great wealth. He, having had a new assembly hall built to the east of the city, having shaved off his hair and beard, having put on a rough cheetah hide, having anointed his body with ghee and oil, scratching his back with a deer horn, enters the new assembly hall together with the chief queen and the brahmin chaplain. There he makes his sleeping place on the bare ground smeared with green vegetation. From one cow with a calf of the same colour, the milk from one teat sustains the king; the milk from the second teat sustains the chief queen; the milk from the third teat sustains the brahmin chaplain; the milk from the fourth teat is poured into the fire; with the remainder the calf sustains itself. He speaks thus: 'Let this many bulls be slaughtered for the sacrifice, let this many bullocks be slaughtered for the sacrifice, let this many heifers be slaughtered for the sacrifice, let this many goats be slaughtered for the sacrifice, let this many rams be slaughtered for the sacrifice, let this many trees be cut down for sacrificial posts, let this many kusa-grasses be reaped for the sacred grass.' And those who are his slaves, or servants, or labourers, they too, threatened by punishment, threatened by fear, with tearful faces, weeping, make the preparations. Thus, monks, a person is both self-mortifying, devoted to the pursuit of self-mortification, and other-mortifying, devoted to the pursuit of mortifying others.

"And how, monks, is a person neither self-mortifying, nor devoted to the pursuit of self-mortification, nor other-mortifying, nor devoted to the pursuit of mortifying others? He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. Here, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He, having realised by direct knowledge himself, proclaims this world with its gods, with its Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. A householder, or a householder's son, or one reborn in some other family, hears that Teaching. Having heard that Teaching, he gains faith in the Truth-finder. Endowed with that acquisition of faith, he considers thus: 'The household life is confinement, a path of dust; going forth is the open air. It is not easy for one dwelling in a house to live the holy life that is completely perfect, completely pure, polished like a conch shell. What if I were to shave off my hair and beard, put on ochre robes, and go forth from home into homelessness?' At a later time, having abandoned a small or a large mass of wealth, having abandoned a small or a large circle of relatives, he shaves off his hair and beard, puts on ochre robes, and goes forth from home into homelessness.

"Having thus gone forth, having attained the training and way of life of monks, having abandoned the killing of living beings, he abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings. Having abandoned taking what is not

given, he abstains from taking what is not given; taking only what is given, expecting only what is given, he dwells in purity through non-stealing. Having abandoned unchaste conduct, he lives the holy life, keeping far away, abstaining from the unchaste practice, which is a village practice. Having abandoned false speech, he abstains from false speech; he speaks the truth, is devoted to truth, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; having heard here, he does not repeat it elsewhere to divide these people, nor having heard elsewhere does he repeat it here to divide those people; thus he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal.

"He abstains from damaging seed and plant life. He eats only one meal a day, abstaining from eating at night, abstaining from food at improper times. He abstains from watching dancing, singing, music and shows. He abstains from wearing garlands, using perfumes, cosmetics, ornaments and decorations. He abstains from high and luxurious beds. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and swine. He abstains from accepting elephants, cattle, horses and mares. He abstains from accepting fields and land. He abstains from running messages and errands. He abstains from buying and selling. He abstains from using false weights, false metals, and false measures. He abstains from cheating, deceiving, fraud and crooked dealings. He abstains from cutting, killing, imprisoning, highway robbery, plunder and violence.

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

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

states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. He, endowed with this noble restraint of the faculties, experiences internally an untainted happiness.

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

"He, endowed with this noble aggregate of morality, endowed with this noble restraint of the faculties, endowed with this noble mindfulness and full awareness, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, after the meal, having returned from his alms round, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs the mind towards the knowledge of recollecting past lives, etc. towards the knowledge of the passing away and rebirth of beings, etc. he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. 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.' He understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.'

"For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance; when liberated, there is the knowledge: 'Liberated.' He understands: '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.' Thus, monks, a person is neither self-mortifying nor devoted to the pursuit of self-mortification, nor other-mortifying nor devoted to

the pursuit of mortifying others. He, being neither self-mortifying nor other-mortifying, in this very life dwells without hunger, quenched, become cool, experiencing happiness, with a self become divine. These, monks, are the four persons existing and found in the world." The eighth.

9. The Discourse on Craving

199. The Blessed One said this - "I will teach you, monks, about craving, the ensnarer, flowing, spread out, clinging, by which this world is overgrown and enveloped, become like a tangled ball of thread, become like a matted ball of string, become like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is that craving, the ensnarer, flowing, spread out, clinging, by which this world is overgrown and enveloped, become like a tangled ball of thread, become like a matted ball of string, become like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths? There are, monks, these eighteen thoughts of craving with reference to the internal, and eighteen thoughts of craving with reference to the external.

"What are the eighteen thoughts of craving with reference to the internal? When there is 'I am,' monks, there is 'I am thus,' there is 'I am in this way,' there is 'I am otherwise,' there is 'I am eternal,' there is 'I am transient,' there is 'may I be,' there is 'may I be thus,' there is 'may I be in this way,' there is 'may I be otherwise,' there is 'perhaps I may be,' there is 'perhaps I may be thus,' there is 'perhaps I may be in this way,' there is 'perhaps I may be otherwise,' there is 'I will be,' there is 'I will be thus,' there is 'I will be in this way,' there is 'I will be otherwise.' These are the eighteen thoughts of craving with reference to the internal.

"What are the eighteen thoughts of craving with reference to the external? When there is 'by this I am,' monks, there is 'by this I am thus,' there is 'by this I am in this way,' there is 'by this I am otherwise,' there is 'by this I am eternal,' there is 'by this I am transient,' there is 'by this may I be,' there is 'by this may I be thus,' there is 'by this may I be in this way,' there is 'by this may I be otherwise,' there is 'by this perhaps I may be,' there is 'by this perhaps I may be thus,' there is 'by this perhaps I may be in this way,' there is 'by this perhaps I may be otherwise,' there is 'by this I will be,' there is 'by this I will be thus,' there is 'by this I will be in this way,' there is 'by this I will be otherwise.' These are the eighteen thoughts of craving with reference to the external.

"Thus there are eighteen thoughts of craving with reference to the internal, and eighteen thoughts of craving with reference to the external. These are called, monks, the thirty-six thoughts of craving. Thus of such kind there are thirty-six thoughts of craving relating to the past, thirty-six thoughts of craving relating to the future, and thirty-six thoughts of craving relating to the present. Thus there are one hundred and eight thoughts of craving.

"This, monks, is that craving, the ensnarer, flowing, spread out, clinging, by which this world is overgrown and enveloped, become like a tangled ball of thread, become like a matted ball of string, become like muñja grass and pabbaja reeds, and does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths." The ninth.

10. The Discourse on Love

200. "There are, monks, these four things that arise. What are the four? From love, love arises; from love, hate arises; from hate, love arises; from hate, hate arises.

And how, monks, does love arise from love? Here, monks, a person is desirable, pleasant, and agreeable to another person. Others behave towards him with what is desirable, pleasant, and agreeable. He thinks thus: 'This person who is desirable, pleasant, and agreeable to me, others behave towards him with what is desirable, pleasant, and agreeable.' He generates love towards them. Thus, monks, from love, love arises.

And how, monks, does hate arise from love? Here, monks, a person is desirable, pleasant, and agreeable to another person. Others behave towards him with what is undesirable, unpleasant, and disagreeable. He thinks thus: 'This person who is desirable, pleasant, and agreeable to me, others behave towards him with what is undesirable, unpleasant, and disagreeable.' He generates hate towards them. Thus, monks, from love, hate arises.

And how, monks, does love arise from hate? Here, monks, a person is undesirable, unpleasant, and disagreeable to another person. Others behave towards him with what is undesirable, unpleasant, and disagreeable. He thinks thus: 'This person who is undesirable, unpleasant, and disagreeable to me, others behave towards him with what is undesirable, unpleasant, and disagreeable.' He generates love towards them. Thus, monks, from hate, love arises.

And how, monks, does hate arise from hate? Here, monks, a person is undesirable, unpleasant, and disagreeable to another person. Others behave towards him with what is desirable, pleasant, and agreeable. He thinks thus: 'This person who is undesirable, unpleasant, and disagreeable to me, others behave towards him with what is desirable, pleasant, and agreeable.' He generates hate towards them. Thus, monks, from hate, hate arises. These, monks, are the four things that arise from love.

"At the time, monks, when a monk, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption, whatever love arises from love, that is not present for him at that time; whatever hate arises from love, that is not present for him at that time; whatever love arises from hate, that is not present for him at that time; whatever hate arises from hate, that is not present for him at that time.

"At the time, monks, when a monk, with the subsiding of applied and sustained thought... etc. the second meditative absorption, etc. the third meditative absorption... etc. enters and dwells in the fourth meditative absorption, whatever love arises from love, that is not present for him at that time; whatever hate arises from

love, that is not present for him at that time; whatever love arises from hate, that is not present for him at that time; whatever hate arises from hate, that is not present for him at that time.

"At the time, monks, when a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions, whatever love arises from love, that has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; whatever hate arises from love, that has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; whatever love arises from hate, that has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; whatever hate arises from hate, that has been abandoned by him, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. This is called, monks, a monk who neither raises up nor strikes back, neither smokes nor blazes, nor broods.

"And how, monks, does a monk raise up? Here, monks, a monk regards matter as self, or self as possessing matter, or matter as in self, or self as in matter; he regards feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling; he regards perception as self, or self as possessing perception, or perception as in self, or self as in perception; he regards activities as self, or self as possessing activities, or activities as in self, or self as in activities; he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Thus, monks, a monk raises up.

"And how, monks, does a monk not raise up? Here, monks, a monk does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter; he does not regard feeling as self, nor self as possessing feeling, nor feeling as in self, nor self as in feeling; he does not regard perception as self, nor self as possessing perception, nor perception as in self, nor self as in perception; he does not regard activities as self, nor self as possessing activities, nor activities as in self, nor self as in activities; he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness. Thus, monks, a monk does not raise up.

"And how, monks, does a monk strike back? Here, monks, a monk reviles back one who reviles, irritates back one who irritates, quarrels back with one who quarrels. Thus, monks, a monk strikes back.

"And how, monks, does a monk not strike back? Here, monks, a monk does not revile back one who reviles, does not irritate back one who irritates, does not quarrel back with one who quarrels. Thus, monks, a monk does not strike back.

"And how, monks, does a monk smoke? When there is 'I am,' monks, there is 'I am thus,' there is 'I am in this way,' there is 'I am otherwise,' there is 'I am eternal,' there is 'I am transient,' there is 'may I be,' there is 'may I be thus,' there is 'may I be in this way,' there is 'may I be otherwise,' there is 'perhaps I may be,' there is 'perhaps I may be thus,' there is 'perhaps I may be in this way,' there is 'perhaps I may be otherwise,' there is 'I will be,' there is 'I will be thus,' there is 'I will be in this way,' there is 'I will

be otherwise.' Thus, monks, a monk smokes.

"And how, monks, does a monk not emit smoke? When there is no 'I am,' monks, there is no 'I am thus,' there is no 'I am in this way,' there is no 'I am otherwise,' there is no 'I am eternal,' there is no 'I am transient,' there is no 'may I be,' there is no 'may I be thus,' there is no 'may I be in this way,' there is no 'may I be otherwise,' there is no 'perhaps I may be,' there is no 'perhaps I may be thus,' there is no 'perhaps I may be in this way,' there is no 'perhaps I may be otherwise,' there is no 'I will be,' there is no 'I will be thus,' there is no 'I will be in this way,' there is no 'I will be otherwise.' Thus, monks, a monk does not emit smoke.

"And how, monks, does a monk blaze? When there is 'by this I am,' monks, there is 'by this I am thus,' there is 'by this I am in this way,' there is 'by this I am otherwise,' there is 'by this I am eternal,' there is 'by this I am transient,' there is 'by this may I be,' there is 'by this may I be thus,' there is 'by this may I be in this way,' there is 'by this may I be otherwise,' there is 'by this perhaps I may be,' there is 'by this perhaps I may be thus,' there is 'by this perhaps I may be in this way,' there is 'by this perhaps I may be otherwise,' there is 'by this I will be,' there is 'by this I will be thus,' there is 'by this I will be in this way,' there is 'by this I will be otherwise.' Thus, monks, a monk blazes.

"And how, monks, does a monk not blaze? When there is no 'by this I am,' monks, there is no 'by this I am thus,' there is no 'by this I am in this way,' there is no 'by this I am otherwise,' there is no 'by this I am eternal,' there is no 'by this I am transient,' there is no 'by this may I be,' there is no 'by this may I be thus,' there is no 'by this may I be in this way,' there is no 'by this may I be otherwise,' there is no 'by this perhaps I may be,' there is no 'by this perhaps I may be thus,' there is no 'by this perhaps I may be in this way,' there is no 'by this perhaps I may be otherwise,' there is no 'by this I will be,' there is no 'by this I will be thus,' there is no 'by this I will be in this way,' there is no 'by this I will be otherwise.' Thus, monks, a monk does not blaze.

"And how, monks, does a monk burn with remorse? Here, monks, for a monk the conceit 'I am' has not been abandoned, its root not cut off, not made like a palm stump, not brought to obliteration, subject to non-arising in the future. Thus, monks, a monk burns with remorse.

"And how, monks, does a monk not burn with remorse? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk does not burn with remorse." The tenth.

The Great Chapter is the fifth.

Its summary:

Followed by hearing, the state, Bhaddiya, Sāmugiya, Vappa, and Sāḷha; Mallikā, self-mortification, craving, and with affection - these are the ten.

The Fourth Great Fifty is complete.



ABOUT THIS TRANSLATION

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