

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

2. The Collection of the Middle Length Discourses  
(2. Majjhima Nikāya)

3. The Final Fifty Discourses (3. Uparipaṇṇāsapāḷi)

5. The Chapter on the Six Sense Bases (5. Saḷāyatanavaggo)

[MN 143-152, PTS 3.258-3.263]



PaliVerse

## 2. The Collection of the Middle Length Discourses

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### 3. The Final Fifty Discourses

#### 5. The Chapter on the Six Sense Bases

##### 1. The Discourse on the Advice to Anāthapiṇḍika

**383.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the householder Anāthapiṇḍika was sick, afflicted, severely ill. Then the householder Anāthapiṇḍika addressed a certain man - "Come, my good man, go to where the Blessed One is; having approached, in my name pay respect with your head at the Blessed One's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And go to where the Venerable Sāriputta is; having approached, in my name pay respect with your head at the Venerable Sāriputta's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's feet.' And say this: 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'"

"Yes, venerable sir," that man replied to the householder Anāthapiṇḍika and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that man said this to the Blessed One - "The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet." And he approached the Venerable Sāriputta; having approached, he paid respect to the Venerable Sāriputta and sat down to one side. Seated to one side, that man said this to the Venerable Sāriputta - "The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the Venerable Sāriputta's feet; and he says thus - 'It would be good, venerable sir, if the Venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'" The Venerable Sāriputta consented by silence.

**384.** Then the Venerable Sāriputta, having dressed, taking his bowl and robe, with the Venerable Ānanda as his attendant monk, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Having sat down, the Venerable Sāriputta said this to the householder Anāthapiṇḍika - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding for you, not advancing; is their receding evident, not their advancing?"

"It is not bearable for me, venerable sir Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, venerable sir Sāriputta, a strong man were to crush one's head with a sharp point; just so indeed for me, venerable sir Sāriputta, exceeding winds strike at my head. It is not bearable for me, venerable sir Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, venerable sir Sāriputta, a strong man

were to bind one's head with a tight leather strap as a head-band; just so indeed for me, venerable sir Sāriputta, there are exceeding headaches in my head. It is not bearable for me, venerable sir Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, venerable sir Sāriputta, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife; just so indeed for me, venerable sir Sāriputta, exceeding winds cut through my belly. It is not bearable for me, venerable sir Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, venerable sir Sāriputta, two strong men, having seized a weaker man by both arms, were to scorch and thoroughly burn him over a charcoal pit; just so indeed for me, venerable sir Sāriputta, there is an exceeding burning in my body. It is not bearable for me, venerable sir Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

**385.** "Therefore, householder, you should train thus - 'I will not cling to the eye, and consciousness based upon the eye will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to the ear, and consciousness based upon the ear will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the nose, and consciousness based upon the nose will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the tongue, and consciousness based upon the tongue will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the body, and consciousness based upon the body will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the mind, and consciousness based upon the mind will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to matter, and consciousness based upon matter will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to sound... etc. I will not cling to odour... I will not cling to flavour... I will not cling to tangible object... I will not cling to mental objects, and consciousness based upon mental objects will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to eye-consciousness, and consciousness based upon eye-consciousness will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to ear-consciousness... I will not cling to nose-consciousness... I will not cling to tongue-consciousness... I will not cling to body-consciousness... I will not cling to mind-consciousness, and consciousness based upon mind-consciousness will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to eye-contact, and my consciousness will not be dependent on eye-contact.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to

ear-contact... I will not cling to nose-contact... I will not cling to tongue-contact... I will not cling to body-contact... I will not cling to mind-contact, and my consciousness will not be dependent on mind-contact.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to feeling born of eye-contact, and my consciousness will not be dependent on feeling born of eye-contact.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to feeling born of ear-contact... I will not cling to feeling born of nose-contact... I will not cling to feeling born of tongue-contact... I will not cling to feeling born of body-contact... I will not cling to feeling born of mind-contact, and my consciousness will not be dependent on feeling born of mind-contact.' Thus indeed, householder, should you train.

**386.** "Therefore, householder, you should train thus - 'I will not cling to the solid element, and consciousness based upon the solid element will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the liquid element... I will not cling to the heat element... I will not cling to the air element... I will not cling to the space element... I will not cling to the consciousness element, and consciousness based upon the consciousness element will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to matter, and consciousness based upon matter will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to feeling... I will not cling to perception... I will not cling to activities... I will not cling to consciousness, and consciousness based upon consciousness will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to the plane of infinite space, and consciousness based upon the plane of infinite space will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the plane of infinite consciousness... I will not cling to the plane of nothingness... I will not cling to the plane of neither-perception-nor-non-perception, and consciousness based upon the plane of neither-perception-nor-non-perception will not be mine.' Thus indeed, householder, should you train.

"Therefore, householder, you should train thus - 'I will not cling to this world, and consciousness based upon this world will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'I will not cling to the world beyond, and consciousness based upon the world beyond will not be mine.' Thus indeed, householder, should you train. Therefore, householder, you should train thus - 'Whatever has been seen, heard, sensed, cognised, attained, sought after, repeatedly sought after, pondered over by the mind - that too I will not cling to, and consciousness based upon that will not be mine.' Thus indeed, householder, should you train."

**387.** When this was said, the householder Anāthapiṇḍika wailed and shed tears. Then the Venerable Ānanda said this to the householder Anāthapiṇḍika - "Are you clinging, householder, are you sinking, householder?" "I am not, venerable sir Ānanda, clinging, nor am I sinking; but for a long time the Teacher has been attended upon by me, and the monks who cultivate the mind; and such a talk on the Teaching

has never been heard by me before." "Indeed, householder, such a talk on the Teaching does not occur to laypeople clad in white; such a talk on the Teaching, householder, occurs to those who have gone forth." "If so, venerable sir Sāriputta, let such a talk on the Teaching occur to laypeople clad in white too. There are indeed, venerable sir, sons of good family with little dust in their eyes; through not hearing they are declining from the Teaching; there will be those who understand the Teaching."

Then the Venerable Sāriputta and the Venerable Ānanda, having exhorted the householder Anāthapiṇḍika with this exhortation, rose from their seats and departed. Then the householder Anāthapiṇḍika, soon after the Venerable Sāriputta and the Venerable Ānanda had departed, died and was reborn in the Tusita realm. Then Anāthapiṇḍika the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Anāthapiṇḍika the young god addressed the Blessed One in verses -

"This indeed is that Jeta's Grove, frequented by the Community of sages;  
Dwelt in by the King of the Teaching, generating joy for me.

"Action and true knowledge and the Teaching, morality and the highest life;  
By this mortals are purified, not by clan or by wealth.

"Therefore a wise man, seeing his own welfare;  
Should wisely investigate the Teaching, thus he becomes purified therein.

"Like Sāriputta in wisdom, in morality and in peace;  
Even a monk who has gone beyond, this would be his highest."

This Anāthapiṇḍika the young god said. The Teacher was approving. Then Anāthapiṇḍika the young god - "The Teacher approves of me," having paid respect to the Blessed One and circumambulated him keeping him on his right, disappeared right there.

**388.** Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, a certain young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, that young god addressed me in verses -

"This indeed is that Jeta's Grove, frequented by the Community of sages;  
Dwelt in by the King of the Teaching, generating joy for me.

"Action and true knowledge and the Teaching, morality and the highest life;  
By this mortals are purified, not by clan or by wealth.

"Therefore a wise man, seeing his own welfare;  
Should wisely investigate the Teaching, thus he becomes purified therein.

"Like Sāriputta in wisdom, in morality and in peace;

Even a monk who has gone beyond, this would be his highest."

"This, monks, that young god said. 'The Teacher approves of me,' having paid respect to me and circumambulated me keeping me on his right, disappeared right there."

When this was said, the Venerable Ānanda said this to the Blessed One - "That, venerable sir, must surely be Anāthapiṇḍika the young god. The householder Anāthapiṇḍika, venerable sir, was devoted to the Venerable Sāriputta." "Good, good, Ānanda! Whatever, Ānanda, is to be attained by reasoning, that has been attained by you. That, Ānanda, is Anāthapiṇḍika the young god."

This is what the Blessed One said. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said.

*The Discourse on the Exhortation to Anāthapiṇḍika is concluded as first.*

## 2. The Discourse on the Advice to Channa

**389.** Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Sāriputta and the Venerable Mahācunda and the Venerable Channa were dwelling on the Vulture's Peak mountain. Now at that time the Venerable Channa was sick, afflicted, severely ill. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Venerable Mahācunda; having approached, he said this to the Venerable Mahācunda - "Come, friend Cunda, let us go to where the Venerable Channa is, to enquire about his illness." "Yes, friend," the Venerable Mahācunda assented to the Venerable Sāriputta.

Then the Venerable Sāriputta and the Venerable Mahācunda approached the Venerable Channa; having approached, they exchanged friendly greetings with the Venerable Channa. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Channa - "Is it bearable for you, friend Channa, is it endurable? Are unpleasant feelings receding for you, not advancing; is their receding evident, not their advancing?"

"It is not bearable for me, friend Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, friend Sāriputta, a strong man were to crush one's head with a sharp point; just so indeed for me, friend Sāriputta, exceeding winds strike at my head. It is not bearable for me, friend Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, friend Sāriputta, a strong man were to bind one's head with a tight leather strap as a head-band; just so indeed for me, friend Sāriputta, there are exceeding headaches in my head. It is not bearable for me, friend Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as, friend Sāriputta, a skilled butcher or a butcher's apprentice were to cut through the belly with a sharp butcher's knife; just so indeed for me, friend Sāriputta, exceeding winds cut through my belly. It is not bearable for me, friend Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. Just as,

friend Sāriputta, two strong men, having seized a weaker man by both arms, were to scorch and thoroughly burn him over a charcoal pit; just so indeed for me, friend Sāriputta, there is an exceeding burning in my body. It is not bearable for me, friend Sāriputta, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding. I will bring the knife, friend Sāriputta, I do not wish for life."

**390.** "Let not the Venerable Channa bring the knife. Let the Venerable Channa sustain himself. We wish the Venerable Channa to sustain himself. If the Venerable Channa does not have suitable foods, I will seek suitable foods for the Venerable Channa. If the Venerable Channa does not have suitable medicines, I will seek suitable medicines for the Venerable Channa. If the Venerable Channa does not have suitable attendants, I will attend upon the Venerable Channa. Let not the Venerable Channa bring the knife. Let the Venerable Channa sustain himself. We wish the Venerable Channa to sustain himself."

"It is not that I do not have suitable foods, friend Sāriputta; nor is it that I do not have suitable medicines; nor is it that I do not have suitable attendants; but, friend Sāriputta, the Teacher has been attended upon by me for a long time with what is agreeable, not with what is disagreeable. For this, friend Sāriputta, is proper for a disciple, that he should attend upon the Teacher with what is agreeable, not with what is disagreeable. 'The monk Channa will bring the knife blamelessly' - remember it thus, friend Sāriputta." "We would ask the Venerable Channa a certain point, if the Venerable Channa gives permission for the answering of a question." "Ask, friend Sāriputta, having heard I will know."

**391.** "Friend Channa, do you regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is mine, this I am, this is my self'? Friend Channa, the ear, ear-consciousness... etc. Friend Channa, the nose, nose-consciousness... Friend Channa, the tongue, tongue-consciousness... Friend Channa, the body, body-consciousness... Friend Channa, do you regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is mine, this I am, this is my self'?"

"Friend Sāriputta, I regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' Friend Sāriputta, the ear... etc. Friend Sāriputta, the nose... Friend Sāriputta, the tongue... Friend Sāriputta, the body... Friend Sāriputta, I regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

**392.** "Regarding the eye, friend Channa, regarding eye-consciousness, regarding phenomena to be cognised by eye-consciousness, having seen what, having directly known what, do you regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self'? Regarding the ear, friend Channa, regarding ear-consciousness... Regarding the nose, friend Channa, regarding nose-consciousness... Regarding the tongue, friend Channa, regarding tongue-consciousness... Regarding the body, friend Channa, regarding body-consciousness... Regarding the mind, friend Channa, regarding mind-consciousness, regarding phenomena to be cognised by mind-consciousness, having

seen what, having directly known what, do you regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self'?"

"Regarding the eye, friend Sāriputta, regarding eye-consciousness, regarding phenomena to be cognised by eye-consciousness, having seen cessation, having directly known cessation, I regard the eye, eye-consciousness, and phenomena to be cognised by eye-consciousness thus: 'This is not mine, this I am not, this is not my self.' Regarding the ear, friend Sāriputta, regarding ear-consciousness... Regarding the nose, friend Sāriputta, regarding nose-consciousness... Regarding the tongue, friend Sāriputta, regarding tongue-consciousness... Regarding the body, friend Sāriputta, regarding body-consciousness... Regarding the mind, friend Sāriputta, regarding mind-consciousness, regarding phenomena to be cognised by mind-consciousness, having seen cessation, having directly known cessation, I regard the mind, mind-consciousness, and phenomena to be cognised by mind-consciousness thus: 'This is not mine, this I am not, this is not my self.'"

**393.** When this was said, the Venerable Mahācunda said this to the Venerable Channa - "Therefore, friend Channa, this teaching of the Blessed One should be constantly attended to - 'For one who is dependent there is wavering, for one who is independent there is no wavering. When there is no wavering there is tranquillity, when there is tranquillity there is no inclination. When there is no inclination there is no coming and going. When there is no coming and going there is no passing away and rebirth. When there is no passing away and rebirth there is neither here nor beyond nor in between the two. This itself is the end of suffering.'" Then the Venerable Sāriputta and the Venerable Mahācunda, having exhorted the Venerable Channa with this exhortation, rose from their seats and departed.

**394.** Then the Venerable Channa, soon after the Venerable Sāriputta and the Venerable Mahācunda had departed, brought the knife. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Blessed One - "Venerable sir, the Venerable Channa has brought the knife. What is his destination, what is his future life?" "Was not blamelessness declared to you, Sāriputta, by the monk Channa in your very presence?" "There is, venerable sir, a Vajjian village named Pubbajira. There the Venerable Channa has friendly families, intimate families, families to be visited." "Indeed, Sāriputta, the monk Channa has these friendly families, intimate families, families to be visited. But I do not say, Sāriputta, that one is 'blameworthy' to that extent. Whoever, Sāriputta, lays down this body and clings to another body - him I call 'blameworthy'. That does not exist for the monk Channa. 'The monk Channa brought the knife blamelessly' - remember it thus, Sāriputta."

This is what the Blessed One said. Delighted, the Venerable Sāriputta rejoiced in what the Blessed One had said.

*The Discourse on the Exhortation to Channa is concluded as second.*

### 3. The Discourse on the Advice to Puṇṇa

**395.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Puṇṇa, in the evening, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Puṇṇa said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would exhort me with a brief exhortation, so that having heard the Teaching from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute." "If so, Puṇṇa, listen, pay close attention; I will speak." "Yes, venerable sir," the Venerable Puṇṇa assented to the Blessed One. The Blessed One said this -

"There are, Puṇṇa, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. 'From the arising of delight comes the arising of suffering, Puṇṇa' - I say.

"There are, Puṇṇa, sounds cognisable by ear...odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk delights in that, asserts it, and remains grasping it. For him delighting in that, asserting it, remaining grasping it, delight arises. 'From the arising of delight comes the arising of suffering, Puṇṇa' - I say.

"And there are, Puṇṇa, forms cognisable by eye that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. 'From the cessation of delight comes the cessation of suffering, Puṇṇa' - I say.

"And there are, Puṇṇa, sounds cognisable by ear...odours cognisable by nose... flavours cognisable by tongue... tangible objects cognisable by body... mental phenomena cognisable by mind that are desirable, lovely, agreeable, enticing, connected with sensuality, arousing. If a monk does not delight in that, does not assert it, and does not remain grasping it. For him not delighting in that, not asserting it, not remaining grasping it, delight ceases. 'From the cessation of delight comes the cessation of suffering, Puṇṇa' - I say.

"And you, Puṇṇa, having been exhorted by me with this brief exhortation, in which country will you dwell?" "I, venerable sir, having been exhorted by the Blessed One with this brief exhortation, there is a country named Sunāparanta, there I will dwell."

**396.** "Fierce indeed, Puṇṇa, are the people of Sunāparanta; harsh indeed, Puṇṇa, are the people of Sunāparanta. If, Puṇṇa, the people of Sunāparanta revile and abuse you, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta revile and abuse me, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with the hand.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with the hand, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta strike me with the hand, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a clod.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a clod, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta strike me with a clod, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a stick.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a stick, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta strike me with a stick, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with a knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta strike you with a knife, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta strike me with a knife, there it will occur to me thus - 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not deprive me of life with a sharp knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One."

"But if, Puṇṇa, the people of Sunāparanta deprive you of life with a sharp knife, what will you think there, Puṇṇa?" "If, venerable sir, the people of Sunāparanta deprive me of life with a sharp knife, there it will occur to me thus - 'There are disciples of the Blessed One who, being troubled, ashamed, and disgusted with the body and with life, seek one who would take their life with a knife. That has been obtained by me without seeking - one who would take my life with a knife.' Thus it will be here, Blessed One; thus it will be here, Fortunate One." "Good, good, Puṇṇa! You, Puṇṇa, endowed with this self-control and peace, will be able to dwell in the Sunāparanta country. Now do as you think fit, Puṇṇa."

**397.** Then the Venerable Puṇṇa, 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, having set in order his lodging, taking his bowl and robe, set out on a journey towards the Sunāparanta country. Wandering on a journey gradually, he arrived at the Sunāparanta country. There the Venerable Puṇṇa dwelt in the Sunāparanta country. Then the Venerable Puṇṇa within that one rainy season established about five hundred male lay followers, within that one rainy season established about five hundred female lay followers, within that one rainy season realised the three true knowledges. Then the Venerable Puṇṇa at a later time attained final Nibbāna.

Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Venerable sir, the son of good family named Puṇṇa who was exhorted by the Blessed One with a brief exhortation has died. What is his destination, what is his future life?" "Monks, the son of good family Puṇṇa was

wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the son of good family Puṇṇa has attained final Nibbāna."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

*The Discourse on the Exhortation to Puṇṇa is concluded as third.*

#### 4. The Discourse on Advice from Nandaka

**398.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Mahāpajāpatī Gotamī together with about five hundred nuns approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Mahāpajāpatī Gotamī said this to the Blessed One - "Let the Blessed One exhort the nuns, venerable sir; let the Blessed One instruct the nuns, venerable sir; let the Blessed One give a talk on the Teaching to the nuns, venerable sir."

Now at that time the elder monks were exhorting the nuns by turns. The Venerable Nandaka did not wish to exhort the nuns by turns. Then the Blessed One addressed the Venerable Ānanda - "Whose turn is it today, Ānanda, to exhort the nuns by turns?" "All have done their turn, venerable sir, to exhort the nuns by turns. This Venerable Nandaka, venerable sir, does not wish to exhort the nuns by turns."

Then the Blessed One addressed the Venerable Nandaka - "Exhort the nuns, Nandaka; instruct the nuns, Nandaka; give a talk on the Teaching to the nuns, brahmin." "Yes, venerable sir," the Venerable Nandaka replied to the Blessed One, and having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattthī for almsfood. Having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, with a companion, he approached the Rājakārāma. Those nuns saw the Venerable Nandaka coming from afar. Having seen him, they prepared a seat and set up water for the feet. The Venerable Nandaka sat down on the prepared seat. Having sat down, he washed his feet. Those nuns too, having paid respect to the Venerable Nandaka, sat down to one side. To those nuns seated to one side, the Venerable Nandaka said this - "There will be a discussion by questioning, sisters. Therein, by those who understand - 'we understand' should be said; by those who do not understand - 'we do not understand' should be said. Or if any of you has uncertainty or doubt, I myself should be asked about this matter - 'How is this, venerable sir? What is the meaning of this?'" "Even by this much, venerable sir, we are delighted and satisfied with the noble Nandaka, that the noble Nandaka invites us to admonish."

**399.** "What do you think, sisters, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What do you think, sisters, is the ear permanent or impermanent?" "Impermanent, venerable sir. Etc. Is the nose permanent or impermanent?" "Impermanent, venerable sir." "Is the tongue permanent or impermanent?" "Impermanent, venerable sir." "Is the body permanent or impermanent?" "Impermanent, venerable sir." "Is the mind permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six internal sense bases are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**400.** "What do you think, sisters, are forms permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What do you think, sisters, are sounds permanent or impermanent?" "Impermanent, venerable sir." Etc. Are odours permanent or impermanent?" "Impermanent, venerable sir." "Are flavours permanent or impermanent?" "Impermanent, venerable sir." "Are tangible objects permanent or impermanent?" "Impermanent, venerable sir." "Are mental phenomena permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six external sense bases are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**401.** "What do you think, sisters, is eye-consciousness permanent or impermanent?"

"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What do you think, sisters, is ear-consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. Is nose-consciousness permanent or impermanent?" "Impermanent, venerable sir." "Is tongue-consciousness permanent or impermanent?" "Impermanent, venerable sir." "Is body-consciousness permanent or impermanent?" "Impermanent, venerable sir." "Is mind-consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six classes of consciousness are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**402.** "Just as, sisters, when an oil lamp is burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change, and the radiance is impermanent, subject to change. Now, sisters, if someone were to say thus - 'Of that oil lamp burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change; but whatever radiance it has, that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak

rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, of that oil lamp burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change; how much more so is its radiance impermanent, subject to change." "Just so, sisters, if someone were to say thus - 'These six internal sense bases of mine are impermanent; but whatever one experiences dependent on the six internal sense bases - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Dependent on each respective condition, venerable sir, each respective feeling arises. With the cessation of each respective condition, each respective feeling ceases." "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**403.** "Just as, sisters, of a great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change, and the shadow is impermanent, subject to change. Now, sisters, if someone were to say thus - 'Of that great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change, but whatever shadow it has, that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, of that great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change; how much more so is its shadow impermanent, subject to change." "Just so, sisters, if someone were to say thus - 'These six external sense bases of mine are impermanent. But whatever one experiences dependent on the six external sense bases - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Dependent on each respective condition, venerable sir, each respective feeling arises. With the cessation of each respective condition, each respective feeling ceases." "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**404.** "Just as, sisters, a skilled butcher or a butcher's apprentice, having slaughtered a cow, might cut all round the cow with a sharp butcher's knife without damaging the inner body of flesh, without damaging the outer body of hide. Whatever connecting flesh there is in between, whatever sinew in between, whatever binding in between, that very thing he would cut, cut all round, cut through, cut completely through with a sharp butcher's knife. Having cut, having cut all round, having cut through, having cut completely through, having shaken off the outer body of hide, having covered that cow with that very hide, he might speak thus - 'This cow is connected with this very hide just as before'; would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, Venerable Sir, that skilled butcher or butcher's apprentice, having slaughtered a cow, might cut all round the cow with a sharp butcher's knife without damaging the inner body of flesh, without damaging the outer body of hide. Whatever connecting flesh there is in between, whatever sinew in between, whatever binding in between, that very thing he would cut, cut all round, cut through, cut completely through with a sharp butcher's knife."

Having cut, having cut all round, having cut through, having cut completely through, having shaken off the outer body of hide, having covered that cow with that very hide, although he might speak thus - 'This cow is connected with this very hide just as before'; yet that cow is unbound from that very hide."

"This simile, sisters, has been made by me for the purpose of conveying the meaning. This is the meaning here: 'The inner body of flesh', sisters, is a designation for the six internal sense bases; 'the outer body of hide', sisters, is a designation for the six external sense bases; 'the connecting flesh in between, the sinew in between, the binding in between', sisters, is a designation for delight and lust; 'the sharp butcher's knife', sisters, is a designation for noble wisdom; that noble wisdom which cuts, cuts all round, cuts through, cuts completely through the defilement in between, the mental fetter in between, the bondage in between.

**405.** "There are, however, these seven factors of enlightenment, sisters, because of having developed and cultivated which, 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. Which seven? Here, sisters, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. These, sisters, are the seven factors of enlightenment, because of having developed and cultivated which, 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."

**406.** Then the Venerable Nandaka, having exhorted those nuns with this exhortation, dismissed them - "Go, sisters; it is time." Then those nuns, having delighted in and given thanks for what the Venerable Nandaka had said, rose from their seats, paid respect to the Venerable Nandaka, circumambulated him keeping him on their right, and approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this - "Go, nuns; it is time." Then those nuns, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed. Then the Blessed One, when those nuns had recently departed, addressed the monks - "Just as, monks, on the uposatha day, the fourteenth, there is no uncertainty or doubt for many people - 'Is the moon waning or is the moon full?' - then indeed the moon is waning. Just so, monks, those nuns are delighted with Nandaka's proclamation of the Teaching, but their thoughts are not yet fulfilled."

**407.** Then the Blessed One addressed the Venerable Nandaka - "If so, Nandaka, tomorrow too you should exhort those nuns with the same exhortation." "Yes, Venerable Sir," the Venerable Nandaka assented to the Blessed One. Then the Venerable Nandaka, after that night had passed, in the earlier period of the day, having dressed, taking his bowl and robe, entered Sāvattihī for almsfood. Having

walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, with a companion, he approached the Rājakārāma. Those nuns saw the Venerable Nandaka coming from afar. Having seen him, they prepared a seat and set up water for the feet. The Venerable Nandaka sat down on the prepared seat. Having sat down, he washed his feet. Those nuns too, having paid respect to the Venerable Nandaka, sat down to one side. To those nuns seated to one side, the Venerable Nandaka said this - "There will be a discussion by questioning, sisters. Therein, by those who understand, 'we understand' should be said; by those who do not understand, 'we do not understand' should be said. Or if any of you has uncertainty or doubt, I myself should be asked about this matter - 'How is this, venerable sir? What is the meaning of this?'" "Even by this much, venerable sir, we are delighted and satisfied with the noble Nandaka, that the noble Nandaka invites us to admonish."

**408.** "What do you think, sisters, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What do you think, sisters, is the ear permanent or impermanent?" "Impermanent, venerable sir. Etc. Is the nose permanent or impermanent?" "Impermanent, venerable sir. The tongue... The body... Is the mind permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six internal sense bases are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**409.** "What do you think, sisters, are forms permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What do you think, sisters, are sounds permanent or impermanent?" "Impermanent, venerable sir." Etc. Are odours permanent or impermanent?" "Impermanent, venerable sir." Are flavours permanent or impermanent?" "Impermanent, venerable sir." Are tangible objects permanent or impermanent?" "Impermanent, venerable sir." Are mental phenomena permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six external sense bases are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**410.** "What do you think, sisters, is eye-consciousness permanent or impermanent?" "Impermanent, venerable sir. Etc. Is ear-consciousness permanent or impermanent?" "Impermanent, venerable sir. Is nose-consciousness permanent or impermanent?" "Impermanent, venerable sir. Is tongue-consciousness permanent or impermanent?"

"Impermanent, venerable sir. Is body-consciousness permanent or impermanent?"  
"Impermanent, venerable sir. Is mind-consciousness permanent or impermanent?"  
"Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self?'" "No, Venerable Sir." "What is the reason for this?" "Already before, venerable sir, this has been well seen by us as it really is with right wisdom: 'Thus these six classes of consciousness are impermanent.'" "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**411.** "Just as, sisters, when an oil lamp is burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change, and the radiance is impermanent, subject to change. Now, sisters, if someone were to say thus - 'Of that oil lamp burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change; but whatever radiance it has, that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, of that oil lamp burning, the oil is impermanent, subject to change, the wick is impermanent, subject to change, the flame is impermanent, subject to change; how much more so is its radiance impermanent, subject to change." "Just so, sisters, if someone were to say thus - 'These six internal sense bases of mine are impermanent. But whatever one experiences dependent on the six internal sense bases - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Dependent on each respective condition, venerable sir, each respective feeling arises. With the cessation of each respective condition, each respective feeling ceases." "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**412.** "Just as, sisters, of a great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change, and the shadow is impermanent, subject to change. Now, sisters, if someone were to say thus - 'Of that great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change; but whatever shadow it has, that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, venerable sir, of that great tree standing with substance, the root is impermanent, subject to change, the trunk is impermanent, subject to change, the branches and leaves are impermanent, subject to change; how much more so is its shadow impermanent, subject to change." "Just so, sisters, if someone were to say thus - 'These six external sense bases of mine are impermanent. But whatever one experiences dependent on the external sense bases - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that is permanent, stable, eternal, not subject to change' - would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Dependent on each

respective condition, venerable sir, each respective feeling arises. With the cessation of each respective condition, each respective feeling ceases." "Good, good, sisters! For this is so, sisters, for a noble disciple seeing as it really is with right wisdom."

**413.** "Just as, sisters, a skilled butcher or a butcher's apprentice, having slaughtered a cow, might cut all round the cow with a sharp butcher's knife without damaging the inner body of flesh, without damaging the outer body of hide. Whatever connecting flesh there is in between, whatever sinew in between, whatever binding in between, that very thing he would cut, cut all round, cut through, cut completely through with a sharp butcher's knife. Having cut, having cut all round, having cut through, having cut completely through, having shaken off the outer body of hide, having covered that cow with that very hide, he might speak thus - 'This cow is connected with this very hide just as before'; would he, sisters, speaking thus, speak rightly?" "No, Venerable Sir." "What is the reason for this?" "Because, Venerable Sir, that skilled butcher or butcher's apprentice, having slaughtered a cow, might cut all round the cow with a sharp butcher's knife without damaging the inner body of flesh, without damaging the outer body of hide. Whatever connecting flesh there is in between, whatever sinew in between, whatever binding in between, that very thing he would cut, cut all round, cut through, cut completely through with a sharp butcher's knife. Having cut, having cut all round, having cut through, having cut completely through, having shaken off the outer body of hide, having covered that cow with that very hide, although he might speak thus - 'This cow is connected with this very hide just as before'; yet that cow is unbound from that very hide."

"This simile, sisters, has been made by me for the purpose of conveying the meaning. This is the meaning here: 'The inner body of flesh', sisters, is a designation for the six internal sense bases; 'the outer body of hide', sisters, is a designation for the six external sense bases; 'the connecting flesh in between, the sinew in between, the binding in between', sisters, is a designation for delight and lust; 'the sharp butcher's knife', sisters, is a designation for noble wisdom; that noble wisdom which cuts, cuts all round, cuts through, cuts completely through the defilement in between, the mental fetter in between, the bondage in between.

**414.** "There are, however, these seven factors of enlightenment, sisters, because of having developed and cultivated which, 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. Which seven? Here, sisters, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. He develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. These, sisters, are the seven factors of enlightenment, because of having developed and cultivated which, 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."

**415.** Then the Venerable Nandaka, having exhorted those nuns with this exhortation, dismissed them - "Go, sisters; it is time." Then those nuns, having delighted in and given thanks for what the Venerable Nandaka had said, rose from their seats, paid respect to the Venerable Nandaka, circumambulated him keeping him on their right, and approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this - "Go, nuns; it is time." Then those nuns, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed. Then the Blessed One, when those nuns had recently departed, addressed the monks - "Just as, monks, on the uposatha day, the fifteenth, there is no uncertainty or doubt for many people - 'Is the moon waning or is the moon full?' - then indeed the moon is full; just so, monks, those nuns are delighted with Nandaka's proclamation of the Teaching, and their thoughts are fulfilled. Of those five hundred nuns, monks, the one who is the last among them is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

*The Discourse on the Exhortation by Nandaka is concluded as fourth.*

## 5. The Shorter Discourse of Advice to Rāhula

**416.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "Indeed, the mental states that ripen liberation have matured in Rāhula. What if I were to train Rāhula further in the elimination of mental corruptions?" Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Sāvattṥi for almsfood. Having walked for almsfood in Sāvattṥi, after the meal, having returned from his alms round, he addressed the Venerable Rāhula - "Take the sitting cloth, Rāhula; let us approach the Blind Men's Grove for the day residence." "Yes, venerable sir," the Venerable Rāhula replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One.

Now at that time many thousands of deities were following the Blessed One - "Today the Blessed One will train the Venerable Rāhula further in the elimination of mental corruptions." Then the Blessed One, having plunged into the Blind Men's Grove, sat down on the prepared seat at the foot of a certain tree. The Venerable Rāhula also, having paid respect to the Blessed One, sat down to one side. To the Venerable Rāhula seated to one side, the Blessed One said this -

**417.** "What do you think, Rāhula, is the eye permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, are forms permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No,

Venerable Sir." "What do you think, Rāhula, is eye-consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, is eye-contact permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, that which arises with eye-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

**418.** "What do you think, Rāhula, is the ear permanent or impermanent?" "Impermanent, venerable sir. Etc. Is the nose permanent or impermanent?" "Impermanent, venerable sir. Etc. Is the tongue permanent or impermanent?" "Impermanent, venerable sir." Etc. Is the body permanent or impermanent?" "Impermanent, venerable sir." Etc. Is the mind permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, are mental phenomena permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, is mind-consciousness permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, is mind-contact permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No, Venerable Sir." "What do you think, Rāhula, that which arises with mind-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - is that too permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No, Venerable Sir."

**419.** "Seeing thus, Rāhula, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with material forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, whatever arises with eye-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he becomes disenchanted with that too. He

becomes disenchanted with the ear, becomes disenchanted with sounds... etc. He becomes disenchanted with the nose, becomes disenchanted with odours... He becomes disenchanted with the tongue, becomes disenchanted with flavours... He becomes disenchanted with the body, becomes disenchanted with tangible objects... He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, whatever arises with mind-contact as condition - pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness - he becomes disenchanted with that too. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Delighted, the Venerable Rāhula rejoiced in what the Blessed One had said. And while this explanation was being spoken, the mind of the Venerable Rāhula was liberated from the mental corruptions by non-clinging. And in those many thousands of deities, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

*The Shorter Discourse on the Exhortation to Rāhula is concluded as fifth.*

## 6. The Discourse on the Six Sets of Six

**420.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will expound to you, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I will reveal the holy life that is complete in its entirety and pure, that is to say - six sets of six. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Six internal sense bases should be known, six external sense bases should be known, six classes of consciousness should be known, six classes of contact should be known, six classes of feeling should be known, six classes of craving should be known.

**421.** "'Six internal sense bases should be known' -thus indeed this was said. Dependent on what was this said? The eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base. 'Six internal sense bases should be known' - thus what was said, this was said dependent on that. This is the first set of six.

"'Six external sense bases should be known' -thus indeed this was said. Dependent on what was this said? The visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the touch sense base, the mind-object sense base. 'Six external sense bases should be known' -thus what was said, this was said dependent on that. This is the second set of six.

"Six classes of consciousness should be known' -thus indeed this was said. Dependent on what was this said? Dependent on the eye and forms, eye-consciousness arises; dependent on the ear and sounds, ear-consciousness arises; dependent on the nose and odours, nose-consciousness arises; dependent on the tongue and flavours, tongue-consciousness arises; dependent on the body and tangible objects, body-consciousness arises; dependent on the mind and mental phenomena, mind-consciousness arises. 'Six classes of consciousness should be known' - thus what was said, this was said dependent on that. This is the third set of six.

"Six classes of contact should be known' -thus indeed this was said. Dependent on what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact; dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact; dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact; dependent on the body and tangible objects, body-consciousness arises; the meeting of the three is contact; dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact. 'Six classes of contact should be known' - thus what was said, this was said dependent on that. This is the fourth set of six.

"Six classes of feeling should be known' -thus indeed this was said. Dependent on what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; dependent on the nose and odours, nose-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; dependent on the tongue and flavours, tongue-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; dependent on the body and tangible objects, body-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact; with contact as condition, feeling. 'Six classes of feeling should be known' -thus what was said, this was said dependent on that. This is the fifth set of six.

"Six classes of craving should be known' -thus indeed this was said. Dependent on what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; with feeling as condition, craving; dependent on the ear and sounds, ear-consciousness arises... etc. dependent on the nose and odours, nose-consciousness arises... dependent on the tongue and flavours, tongue-consciousness arises... dependent on the body and tangible objects, body-consciousness arises... dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact; with contact as condition, feeling; with feeling as condition, craving. 'Six classes of craving should be known' - thus what was said, this was said dependent on that. This is the sixth set of six.

**422.** Whoever would say 'the eye is self', that does not arise. Both the arising and the passing away of the eye is evident. But for whatever both arising and passing

away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'the eye is self.' Thus the eye is non-self.

Whoever would say 'forms are self', that does not arise. Both the arising and the passing away of forms is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'forms are self.' Thus the eye is non-self, forms are non-self.

Whoever would say 'eye-consciousness is self', that does not arise. Both the arising and the passing away of eye-consciousness is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'eye-consciousness is self.' Thus the eye is non-self, forms are non-self, eye-consciousness is non-self.

Whoever would say 'eye-contact is self', that does not arise. Both the arising and the passing away of eye-contact is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'eye-contact is self.' Thus the eye is non-self, forms are non-self, eye-consciousness is non-self, eye-contact is non-self.

Whoever would say 'feeling is self', that does not arise. Both the arising and the passing away of feeling is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'feeling is self.' Thus the eye is non-self, forms are non-self, eye-consciousness is non-self, eye-contact is non-self, feeling is non-self.

""Craving is the self" - whoever would say that, that does not arise. Both the arising and the passing away of craving can be seen. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - 'craving is the self' - whoever would say that. Thus the eye is non-self, forms are non-self, eye-consciousness is non-self, eye-contact is non-self, feeling is non-self, craving is non-self.

**423.** Whoever would say 'the ear is self'... etc... Whoever would say 'the nose is self'... Whoever would say 'the tongue is self'... Whoever would say 'the body is self'... Whoever would say 'the mind is self', that does not arise. Both the arising and the passing away of the mind is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'the mind is self.' Thus the mind is non-self.

Whoever would say 'mental phenomena are self', that does not arise. Both the arising and the passing away of mental phenomena is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'mental phenomena are self.' Thus the mind is non-self, mental phenomena are non-self.

Whoever would say 'mind-consciousness is self', that does not arise. Both the arising and the passing away of mind-consciousness is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and

disappears.' Therefore that does not arise - whoever would say 'mind-consciousness is self.' Thus the mind is non-self, mental phenomena are non-self, mind-consciousness is non-self.

Whoever would say 'mind-contact is self', that does not arise. Both the arising and the passing away of mind-contact is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'mind-contact is self.' Thus the mind is non-self, mental phenomena are non-self, mind-consciousness is non-self, mind-contact is non-self.

Whoever would say 'feeling is self', that does not arise. Both the arising and the passing away of feeling is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'feeling is self.' Thus the mind is non-self, mental phenomena are non-self, mind-consciousness is non-self, mind-contact is non-self, feeling is non-self.

""Craving is the self' - whoever would say that, that does not arise. Both the arising and the passing away of craving can be seen. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - 'craving is the self' - whoever would say that. Thus the mind is non-self, mental phenomena are non-self, mind-consciousness is non-self, mind-contact is non-self, feeling is non-self, craving is non-self.

**424.** "But this, monks, is the practice leading to the arising of identity -he regards the eye thus: 'This is mine, this I am, this is my self'; he regards material forms thus: 'This is mine, this I am, this is my self'; he regards eye-consciousness thus: 'This is mine, this I am, this is my self'; he regards eye-contact thus: 'This is mine, this I am, this is my self'; he regards feeling thus: 'This is mine, this I am, this is my self'; he regards craving thus: 'This is mine, this I am, this is my self'; he regards the ear thus: 'This is mine, this I am, this is my self'... etc... he regards the nose thus: 'This is mine, this I am, this is my self'... etc... he regards the tongue thus: 'This is mine, this I am, this is my self'... etc... he regards the body thus: 'This is mine, this I am, this is my self'... etc... he regards the mind thus: 'This is mine, this I am, this is my self'; he regards mental phenomena thus: 'This is mine, this I am, this is my self'; he regards mind-consciousness thus: 'This is mine, this I am, this is my self'; he regards mind-contact thus: 'This is mine, this I am, this is my self'; he regards feeling thus: 'This is mine, this I am, this is my self'; he regards craving thus: 'This is mine, this I am, this is my self'.

"But this, monks, is the practice leading to the cessation of identity -he regards the eye thus: 'This is not mine, this I am not, this is not my self'. He regards material forms thus: 'This is not mine, this I am not, this is not my self'. He regards eye-consciousness thus: 'This is not mine, this I am not, this is not my self'. He regards eye-contact thus: 'This is not mine, this I am not, this is not my self'. He regards feeling thus: 'This is not mine, this I am not, this is not my self'. He regards craving thus: 'This is not mine, this I am not, this is not my self'. He regards the ear thus: 'This is not mine, this I am not, this is not my self'... etc... he regards the nose thus: 'This is not mine, this I am not, this is not my self'... he regards the tongue thus: 'This is not

mine, this I am not, this is not my self'... he regards the body thus: 'This is not mine, this I am not, this is not my self'... he regards the mind thus: 'This is not mine, this I am not, this is not my self'. He regards mental phenomena thus: 'This is not mine, this I am not, this is not my self'. He regards mind-consciousness thus: 'This is not mine, this I am not, this is not my self'. He regards mind-contact thus: 'This is not mine, this I am not, this is not my self'. He regards feeling thus: 'This is not mine, this I am not, this is not my self'. He regards craving thus: 'This is not mine, this I am not, this is not my self'.

**425.** "Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition, there arises a feeling that is pleasant or unpleasant or neither-unpleasant-nor-pleasant. He, being touched by pleasant feeling, delights in it, asserts it, and remains grasping it. The underlying tendency to lust underlies him. Being touched by unpleasant feeling, he grieves, is wearied, laments, beats his breast and wails, falls into confusion. The underlying tendency to aversion underlies him. Being touched by neither-unpleasant-nor-pleasant feeling, he does not understand as it really is the origin, passing away, gratification, danger, and escape regarding that feeling. The underlying tendency to ignorance underlies him. That indeed, monks, without abandoning the underlying tendency to lust regarding pleasant feeling, without dispelling the underlying tendency to aversion regarding unpleasant feeling, without abolishing the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, without abandoning ignorance and without arousing true knowledge, one will make an end of suffering in this very life - this is impossible.

"Monks, dependent on the ear and sounds, ear-consciousness arises... etc. Monks, dependent on the nose and odours, nose-consciousness arises... etc. Monks, dependent on the tongue and flavours, tongue-consciousness arises... etc. Monks, dependent on the body and tangible objects, body-consciousness arises... etc. Monks, dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact; with contact as condition, there arises a feeling that is pleasant or unpleasant or neither-unpleasant-nor-pleasant. He, being touched by pleasant feeling, delights in it, asserts it, and remains grasping it. The underlying tendency to lust underlies him. Being touched by unpleasant feeling, he grieves, is wearied, laments, beats his breast and wails, falls into confusion. The underlying tendency to aversion underlies him. Being touched by neither-unpleasant-nor-pleasant feeling, he does not understand as it really is the origin, passing away, gratification, danger, and escape regarding that feeling. The underlying tendency to ignorance underlies him. That indeed, monks, without abandoning the underlying tendency to lust regarding pleasant feeling, without dispelling the underlying tendency to aversion regarding unpleasant feeling, without abolishing the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, without abandoning ignorance and without arousing true knowledge, one will make an end of suffering in this very life - this is impossible.

**426.** "Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact; with contact as condition, there arises a feeling that is pleasant or unpleasant or neither-unpleasant-nor-pleasant. He, being touched by pleasant feeling, does not delight in it, does not assert it, and does not remain

grasping it. The underlying tendency to lust does not underlie him. Being touched by unpleasant feeling, he does not grieve, is not wearied, laments, does not beat his breast and wail, does not fall into confusion. The underlying tendency to aversion does not underlie him. Being touched by neither-unpleasant-nor-pleasant feeling, he understands as it really is the origin, passing away, gratification, danger, and escape regarding that feeling. The underlying tendency to ignorance does not underlie him. That indeed, monks, having abandoned the underlying tendency to lust regarding pleasant feeling, having dispelled the underlying tendency to aversion regarding unpleasant feeling, having abolished the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, having abandoned ignorance and having aroused true knowledge, one will make an end of suffering in this very life - this is possible.

"Monks, dependent on the ear and sounds, ear-consciousness arises... etc.

"Monks, dependent on the nose and odours, nose-consciousness arises... etc.

"Monks, dependent on the tongue and flavours, tongue-consciousness arises... etc.

"Monks, dependent on the body and tangible objects, body-consciousness arises... etc.

"Monks, dependent on the mind and mental phenomena, mind-consciousness arises; the meeting of the three is contact; with contact as condition, there arises a feeling that is pleasant or unpleasant or neither-unpleasant-nor-pleasant. He, being touched by pleasant feeling, does not delight in it, does not assert it, and does not remain grasping it. The underlying tendency to lust does not underlie him. Being touched by unpleasant feeling, he does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. The underlying tendency to aversion does not underlie him. Being touched by neither-unpleasant-nor-pleasant feeling, he understands as it really is the origin, passing away, gratification, danger, and escape regarding that feeling. The underlying tendency to ignorance does not underlie him. That indeed, monks, having abandoned the underlying tendency to lust regarding pleasant feeling, having dispelled the underlying tendency to aversion regarding unpleasant feeling, having abolished the underlying tendency to ignorance regarding neither-unpleasant-nor-pleasant feeling, having abandoned ignorance and having aroused true knowledge, one will make an end of suffering in this very life - this is possible.

**427.** "Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with material forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, becomes disenchanted with feeling, becomes disenchanted with craving. He becomes disenchanted with the ear, becomes disenchanted with sounds... etc. He becomes disenchanted with the nose, becomes disenchanted with odours... He becomes disenchanted with the tongue, becomes disenchanted with flavours... He becomes disenchanted with the body, becomes disenchanted with tangible objects... He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with mind-consciousness, becomes disenchanted with mind-contact, becomes disenchanted with feeling, becomes disenchanted with craving. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated. When

liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. And while this explanation was being spoken, the minds of sixty monks were liberated from the mental corruptions by non-clinging.

*The Discourse on the Six Sets of Six is concluded as sixth.*

## 7. The Great Discourse on the Six Sense Bases

**428.** Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "I will teach you, monks, the great discourse on the six sense bases. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

**429.** "Monks, not knowing, not seeing the eye as it really is, not knowing, not seeing material forms as they really are, not knowing, not seeing eye-consciousness as it really is, not knowing, not seeing eye-contact as it really is, not knowing, not seeing as it really is whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - one is attached to the eye, is attached to material forms, is attached to eye-consciousness, is attached to eye-contact, is attached to whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant.

"For one who is filled with lust, connected, deluded, dwelling observing gratification, in the future the five aggregates of clinging go to production. And his craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, that increases. His bodily disturbances increase, and mental disturbances increase; bodily torments increase, and mental torments increase; bodily fevers increase, and mental fevers increase. He experiences both bodily suffering and mental suffering.

"Monks, not knowing, not seeing the ear as it really is... etc. Monks, not knowing, not seeing the nose as it really is... etc. Monks, not knowing, not seeing the tongue as it really is... etc. Monks, not knowing, not seeing the body as it really is... etc. Monks, not knowing, not seeing the mind as it really is, monks, not knowing, not seeing mental phenomena as they really are, monks, not knowing, not seeing mind-consciousness as it really is, monks, not knowing, not seeing mind-contact as it really is, not knowing, not seeing as it really is whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - one is attached to the mind, is attached to mental phenomena, is attached to mind-consciousness, is attached to mind-contact, is attached to whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant.

"For one who is filled with lust, connected, deluded, dwelling observing gratification, in the future the five aggregates of clinging go to production. And his craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, that

increases. His bodily disturbances increase, and mental disturbances increase; bodily torments increase, and mental torments increase; bodily fevers increase, and mental fevers increase. He experiences both bodily suffering and mental suffering.

**430.** "Monks, knowing and seeing the eye as it really is, knowing and seeing material forms as they really are, knowing and seeing eye-consciousness as it really is, knowing and seeing eye-contact as it really is, knowing and seeing as it really is whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - one is not attached to the eye, is not attached to material forms, is not attached to eye-consciousness, is not attached to eye-contact, is not attached to whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant.

"For one who is not filled with lust, not connected, not deluded, dwelling observing danger, in the future the five aggregates of clinging go to diminution. And his craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, that is abandoned. His bodily disturbances are abandoned, and mental disturbances are abandoned; bodily torments are abandoned, and mental torments are abandoned; bodily fevers are abandoned, and mental fevers are abandoned. He experiences bodily happiness and mental happiness.

**431.** Whatever view there is of one so constituted, that is his right view; whatever thought there is of one so constituted, that is his right thought; whatever effort there is of one so constituted, that is his right effort; whatever mindfulness there is of one so constituted, that is his right mindfulness; whatever concentration there is of one so constituted, that is his right concentration. But already his bodily action, verbal action, and livelihood are well purified. Thus this noble eightfold path goes to fulfilment through development for him.

For him thus developing this noble eightfold path, the four establishments of mindfulness also go to fulfilment through development, the four right strivings also go to fulfilment through development, the four bases for spiritual power also go to fulfilment through development, the five faculties also go to fulfilment through development, the five powers also go to fulfilment through development, the seven factors of enlightenment also go to fulfilment through development.

For him these two mental states proceed in conjunction -serenity and insight. He, through direct knowledge, fully understands those mental states that are to be fully understood through direct knowledge. He, through direct knowledge, abandons those mental states that are to be abandoned through direct knowledge. He, through direct knowledge, develops those mental states that are to be developed through direct knowledge. He, through direct knowledge, realises those mental states that are to be realised through direct knowledge.

And what, monks, are the mental states to be fully understood through direct knowledge? 'The five aggregates of clinging' should be said, as follows -the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are the mental states to be fully understood through direct knowledge.

And what, monks, are the mental states to be abandoned through direct knowledge? Ignorance and craving for existence - these are the mental states to be abandoned through direct knowledge.

And what, monks, are the mental states to be developed through direct knowledge? Serenity and insight - these are the mental states to be developed through direct knowledge.

What, monks, are the mental states to be realised through direct knowledge? True knowledge and liberation - these are the mental states to be realised through direct knowledge.

**432.** "Monks, knowing and seeing the ear as it really is... etc... Monks, knowing and seeing the nose as it really is... etc... Monks, knowing and seeing the tongue as it really is... Monks, knowing and seeing the body as it really is... Monks, knowing and seeing the mind as it really is, knowing and seeing mental phenomena as they really are, knowing and seeing mind-consciousness as it really is, knowing and seeing mind-contact as it really is, knowing and seeing as it really is whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - one is not attached to the mind, is not attached to mental phenomena, is not attached to mind-consciousness, is not attached to mind-contact, is not attached to whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant.

"For one who is not filled with lust, not connected, not deluded, dwelling observing danger, in the future the five aggregates of clinging go to diminution. And his craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, that is abandoned. His bodily disturbances are abandoned, and mental disturbances are abandoned; bodily torments are abandoned, and mental torments are abandoned; bodily fevers are abandoned, and mental fevers are abandoned. He experiences bodily happiness and mental happiness.

**433.** Whatever view there is of one so constituted, that is his right view; whatever thought there is of one so constituted, that is his right thought; whatever effort there is of one so constituted, that is his right effort; whatever mindfulness there is of one so constituted, that is his right mindfulness; whatever concentration there is of one so constituted, that is his right concentration. But already his bodily action, verbal action, and livelihood are well purified. Thus this noble eightfold path goes to fulfilment through development for him.

For him thus developing this noble eightfold path, the four establishments of mindfulness also go to fulfilment through development, the four right strivings also go to fulfilment through development, the four bases for spiritual power also go to fulfilment through development, the five faculties also go to fulfilment through development, the five powers also go to fulfilment through development, the seven factors of enlightenment also go to fulfilment through development.

For him these two mental states proceed in conjunction - serenity and insight. He, through direct knowledge, fully understands those mental states that are to be fully understood through direct knowledge. He, through direct knowledge, abandons those mental states that are to be abandoned through direct knowledge. He, through direct

knowledge, develops those mental states that are to be developed through direct knowledge. He, through direct knowledge, realises those mental states that are to be realised through direct knowledge.

And what, monks, are the mental states to be fully understood through direct knowledge? 'The five aggregates of clinging' should be said, as follows -the aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness. These are the mental states to be fully understood through direct knowledge.

And what, monks, are the mental states to be abandoned through direct knowledge? Ignorance and craving for existence - these are the mental states to be abandoned through direct knowledge.

And what, monks, are the mental states to be developed through direct knowledge? Serenity and insight - these are the mental states to be developed through direct knowledge.

And what, monks, are the mental states to be realised through direct knowledge? True knowledge and liberation - these are the mental states to be realised through direct knowledge.

This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

*The Greater Discourse on the One Having Six Sense Bases is concluded as seventh.*

## 8. The Discourse to the People of Nagaravinda

**434.** Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a village of the Kosalan brahmins named Nagaravinda. The brahmin householders of Nagaravinda heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Nagaravinda. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One.' 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. Good indeed is the seeing of such Worthy Ones."

Then the brahmin householders of Nagaravinda approached the Blessed One;having approached, some, having paid respect to the Blessed One, sat down to one side. Some exchanged friendly greetings with the Blessed One;having concluded the pleasant and memorable talk, they sat down to one side. Some, having extended joined palms in salutation towards the Blessed One, sat down to one side. Some,

having announced their name and clan in the presence of the Blessed One, sat down to one side. Some, remaining silent, sat down to one side. To the brahmin householders of Nagaravinda seated to one side, the Blessed One said this -

**435.** "If, householders, heterodox wandering ascetics were to ask you thus - 'Of what sort, householders, are ascetics and brahmins who should not be honoured, should not be respected, should not be revered, should not be venerated?' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus - 'Those ascetics and brahmins who regarding forms cognisable by the eye are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, who behave evenly and unevenly by body, speech, and mind - such ascetics and brahmins should not be honoured, should not be respected, should not be revered, should not be venerated. What is the reason for this? For we too regarding forms cognisable by the eye are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, we behave evenly and unevenly by body, speech, and mind; not seeing anything further in them even as regards righteous conduct. Therefore those venerable ascetics and brahmins should not be honoured, should not be respected, should not be revered, should not be venerated. Those ascetics and brahmins regarding sounds cognisable by the ear... regarding odours cognisable by the nose... regarding flavours cognisable by the tongue... regarding tangible objects cognisable by the body... regarding mental phenomena cognisable by the mind are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, who behave evenly and unevenly by body, speech, and mind - such ascetics and brahmins should not be honoured, should not be respected, should not be revered, should not be venerated. What is the reason for this? For we too regarding mental phenomena cognisable by the mind are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, we behave evenly and unevenly by body, speech, and mind; not seeing anything further in them even as regards righteous conduct. Therefore those venerable ascetics and brahmins should not be honoured, should not be respected, should not be revered, should not be venerated.' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus.

**436.** "But if, householders, heterodox wandering ascetics were to ask you thus - 'Of what sort, householders, are ascetics and brahmins who should be honoured, should be respected, should be revered, should be venerated?' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus - 'Those ascetics and brahmins who regarding forms cognisable by the eye are free from lust, free from hate, free from delusion, with minds internally calmed, who practise righteous conduct by body, speech, and mind - such ascetics and brahmins should be honoured, should be respected, should be revered, should be venerated. What is the reason for this? For we too regarding forms cognisable by the eye are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, we behave evenly and unevenly by body, speech, and mind; seeing something further in them even as regards righteous conduct. Therefore those venerable ascetics and brahmins should be honoured, should be respected, should be revered, should be venerated. Those ascetics and brahmins regarding sounds cognisable by the ear... regarding odours cognisable by the nose... regarding flavours cognisable by the tongue... regarding tangible objects cognisable by the body... regarding mental

phenomena cognisable by the mind are free from lust, free from hate, free from delusion, with minds internally calmed, who practise righteous conduct by body, speech, and mind - such ascetics and brahmins should be honoured, should be respected, should be revered, should be venerated. What is the reason for this? For we too regarding mental phenomena cognisable by the mind are not free from lust, not free from hate, not free from delusion, with minds internally not calmed, we behave evenly and unevenly by body, speech, and mind; seeing something further in them even as regards righteous conduct. Therefore those venerable ascetics and brahmins should be honoured, should be respected, should be revered, should be venerated.' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus.

**437.** "But if, householders, heterodox wandering ascetics were to ask you thus - 'What are the venerable ones' reasons, what are the inferences, by which you venerable ones speak thus: Certainly those venerable ones are without lust or are practising for the removal of lust, are without hate or are practising for the removal of hate, are without delusion or are practising for the removal of delusion?' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus - 'For thus those venerable ones resort to remote forest and woodland lodgings, secluded lodgings. There are not there such forms cognisable by eye that having seen them again and again one might delight in, there are not there such sounds cognisable by ear that having heard them again and again one might delight in, there are not there such odours cognisable by nose that having smelled them again and again one might delight in, there are not there such flavours cognisable by tongue that having tasted them again and again one might delight in, there are not there such tangible objects cognisable by body that having touched them again and again one might delight in. These indeed, friends, are our reasons, these are the inferences, by which we speak thus - certainly those venerable ones are without lust or are practising for the removal of lust, are without hate or are practising for the removal of hate, are without delusion or are practising for the removal of delusion.' Thus questioned, you, householders, should answer those heterodox wandering ascetics thus."

When this was said, the brahmin householders of Nagaravinda said this to the Blessed One - "Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - 'so that those with eyes might see forms'; just so, the Teaching has been made clear by Master Gotama in many ways. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life."

*The Discourse on Nagaravindeyya is concluded as eighth.*

## 9. The Discourse on the Purification of Almsfood

**438.** Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, approached the Blessed One; having

approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this:

"Your faculties are indeed very clear, Sāriputta, your complexion is pure and bright. With which abiding, Sāriputta, do you now frequently dwell?" "I, venerable sir, now frequently dwell in the abiding in emptiness." "Good, good, Sāriputta! You, Sāriputta, truly now frequently dwell in the abiding of a great man. This, Sāriputta, is the abiding of a great man, that is to say - emptiness. Therefore, Sāriputta, if a monk should wish - 'May I frequently dwell in the abiding in emptiness,' by that monk, Sāriputta, it should be considered thus - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, was there any desire or lust or hate or delusion or aversion of mind there regarding forms cognisable by the eye?' If, Sāriputta, a monk reviewing thus knows - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, there is desire or lust or hate or delusion or aversion of mind in me there regarding forms cognisable by the eye,' by that monk, Sāriputta, effort should be made for the abandoning of those very evil unwholesome mental states. But if, Sāriputta, a monk reviewing thus knows - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, there is no desire or lust or hate or delusion or aversion of mind in me there regarding forms cognisable by the eye,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**439.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, was there any desire or lust or hate or delusion or aversion of mind in me there regarding sounds cognisable by the ear?' etc. regarding odours cognisable by the nose... regarding flavours cognisable by the tongue... regarding tangible objects cognisable by the body... regarding mental phenomena cognisable by the mind, was there any desire or lust or hate or delusion or aversion of mind? If, Sāriputta, a monk reviewing thus knows - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, there is desire or lust or hate or delusion or aversion of mind in me there regarding mental phenomena cognisable by the mind,' by that monk, Sāriputta, effort should be made for the abandoning of those very evil unwholesome mental states. But if, Sāriputta, a monk reviewing thus knows - 'By which path I entered the village for almsfood, and in which place I walked for almsfood, and by which path I returned from the village from almsfood, there is no desire or lust or hate or delusion or aversion of mind in me there regarding mental phenomena cognisable by the mind,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**440.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the five types of sensual pleasure been abandoned by me?' If, Sāriputta, a monk reviewing thus knows - 'The five types of sensual pleasure have not been abandoned by me,' by that monk, Sāriputta, effort should be made for the abandoning of the five types of sensual pleasure. But if, Sāriputta, a monk reviewing thus knows - 'The five

types of sensual pleasure have been abandoned by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**441.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the five mental hindrances been abandoned by me?' If, Sāriputta, a monk reviewing thus knows - 'The five mental hindrances have not been abandoned by me,' by that monk, Sāriputta, effort should be made for the abandoning of the five mental hindrances. But if, Sāriputta, a monk reviewing thus knows - 'The five mental hindrances have been abandoned by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**442.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the five aggregates of clinging been fully understood by me?' If, Sāriputta, a monk reviewing thus knows - 'The five aggregates of clinging have not been fully understood by me,' by that monk, Sāriputta, effort should be made for the full understanding of the five aggregates of clinging. But if, Sāriputta, a monk reviewing thus knows - 'The five aggregates of clinging have been fully understood by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**443.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the four establishments of mindfulness been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The four establishments of mindfulness have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the four establishments of mindfulness. But if, Sāriputta, a monk reviewing thus knows - 'The four establishments of mindfulness have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**444.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the four right strivings been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The four right strivings have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the four right strivings. But if, Sāriputta, a monk reviewing thus knows - 'The four right strivings have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**445.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the four bases for spiritual power been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The four bases for spiritual power have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the four bases for spiritual power. But if, Sāriputta, a monk reviewing thus knows - 'The four bases for spiritual power have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**446.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the five faculties been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The five faculties have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the five faculties. But if, Sāriputta, a monk

reviewing thus knows - 'The five faculties have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**447.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the five powers been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The five powers have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the five powers. But if, Sāriputta, a monk reviewing thus knows - 'The five powers have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**448.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have the seven factors of enlightenment been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The seven factors of enlightenment have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the seven factors of enlightenment. But if, Sāriputta, a monk reviewing thus knows - 'The seven factors of enlightenment have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**449.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Has the noble eightfold path been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'The noble eightfold path has not been developed by me,' by that monk, Sāriputta, effort should be made for the development of the noble eightfold path. But if, Sāriputta, a monk reviewing thus knows - 'The noble eightfold path has been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**450.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have serenity and insight been developed by me?' If, Sāriputta, a monk reviewing thus knows - 'Serenity and insight have not been developed by me,' by that monk, Sāriputta, effort should be made for the development of serenity and insight. But if, Sāriputta, a monk reviewing thus knows - 'Serenity and insight have been developed by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**451.** "Furthermore, Sāriputta, by a monk it should be considered thus - 'Have true knowledge and liberation been realised by me?' If, Sāriputta, a monk reviewing thus knows - 'True knowledge and liberation have not been realised by me,' by that monk, Sāriputta, effort should be made for the realisation of true knowledge and liberation. But if, Sāriputta, a monk reviewing thus knows - 'True knowledge and liberation have been realised by me,' by that monk, Sāriputta, there should be dwelling with that very joy and gladness, training day and night in wholesome mental states.

**452.** "For whoever, Sāriputta, in the past period of time, whether ascetics or brahmins, purified almsfood, all of them did so by reviewing again and again almsfood. And whoever, Sāriputta, in the future period of time, whether ascetics or brahmins, will purify almsfood, all of them will do so by reviewing again and again almsfood. And whoever, Sāriputta, at present, whether ascetics or brahmins, purify almsfood, all of them do so by reviewing again and again almsfood. Therefore,

Sāriputta, 'By reviewing again and again we will purify almsfood' - thus indeed, Sāriputta, should you train."

This is what the Blessed One said. Delighted, the Venerable Sāriputta rejoiced in what the Blessed One had said.

*The Discourse on the Purity of Almsfood is concluded as ninth.*

## 10. The Discourse on the Development of the Sense Faculties

**453.** Thus have I heard - On one occasion the Blessed One was dwelling at Gajāṅgalā in the Suveḷu grove. Then the young man Uttara, a disciple of Pārāsivīya, 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. To the young man Uttara, a pupil of Pārāsivīya, seated to one side, the Blessed One said this - "Does the brahmin Pārāsivīya teach the development of the faculties to his disciples, Uttara?" "He does teach the development of the faculties to his disciples, Master Gotama." "But in what way, Uttara, does the brahmin Pārāsivīya teach the development of the faculties to his disciples?" "Here, Master Gotama, one does not see forms with the eye, one does not hear sounds with the ear - thus indeed, Master Gotama, the brahmin Pārāsivīya teaches the development of the faculties to his disciples." "This being so, Uttara, a blind person will be one with developed faculties, a deaf person will be one with developed faculties; according to the words of the brahmin Pārāsivīya. For a blind person, Uttara, does not see forms with the eye, a deaf person does not hear sounds with the ear." When this was said, the young man Uttara, a disciple of Pārāsivīya, sat silent, downcast, with drooping shoulders, face cast down, brooding, without response.

Then the Blessed One, having understood that the young man Uttara, a pupil of Pārāsivīya, had become silent, downcast, with drooping shoulders, with face cast down, pondering, bewildered, addressed the Venerable Ānanda - "In one way, Ānanda, the brahmin Pārāsivīya teaches the development of the faculties to his disciples, but in another way, Ānanda, in the Noble One's discipline there is the unsurpassed development of the faculties." "This is the time, Blessed One; this is the time, Fortunate One, that the Blessed One would teach the unsurpassed development of the faculties in the Noble One's discipline. Having heard from the Blessed One, the monks will remember it." "Then, Ānanda, listen, pay close attention; I will speak." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. The Blessed One said this -

**454.** "And how, Ānanda, is there the unsurpassed development of the faculties in the Noble One's discipline? Here, Ānanda, for a monk, having seen a form with the eye, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, a man with eyes, having opened his eyes, might close them, or having closed his eyes, might open them; just so, Ānanda, for anyone for

whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding forms cognisable by the eye.

**455.** "Furthermore, Ānanda, for a monk, having heard a sound with the ear, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, a strong man would with little difficulty snap his fingers; just so, Ānanda, for anyone for whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding sounds cognisable by the ear.

**456.** "Furthermore, Ānanda, for a monk, having smelled an odour with the nose, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, on a slightly sloping lotus leaf, drops of water roll off and do not remain; just so, Ānanda, for anyone for whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding odours cognisable by the nose.

**457.** "Furthermore, Ānanda, for a monk, having tasted a flavour with the tongue, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, a strong man, having formed a lump of spittle on the tip of his tongue, would eject it with little difficulty; just so, Ānanda, for anyone for whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding flavours cognisable by the tongue.

**458.** "Furthermore, Ānanda, for a monk, having touched a tangible object with the body, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in

me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, a strong man might extend his bent arm or bend his extended arm; just so, Ānanda, for anyone for whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding tangible objects cognisable by the body.

**459.** "Furthermore, Ānanda, for a monk, having cognised a mental object with the mind, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He thus understands: 'There has arisen in me this agreeable, there has arisen disagreeable, there has arisen both agreeable and disagreeable. And that is conditioned, gross, dependently arisen. This is peaceful, this is sublime, that is to say - equanimity.' For him that arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases; equanimity becomes established. Just as, Ānanda, a strong man might let fall two or three drops of water onto an iron cauldron heated all day. Slow, Ānanda, is the falling of the drops of water, then they would quickly go to utter elimination and exhaustion; just so, Ānanda, for anyone for whom so quickly, so rapidly, so easily the arisen agreeable, arisen disagreeable, arisen both agreeable and disagreeable ceases, equanimity becomes established - this, Ānanda, is called the unsurpassed development of the faculties in the Noble One's discipline regarding mental phenomena cognisable by the mind. Thus indeed, Ānanda, is there the unsurpassed development of the faculties in the Noble One's discipline.

**460.** "And how, Ānanda, is a learner one who practises? Here, Ānanda, for a monk, having seen a form with the eye, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He is troubled, ashamed, and disgusted by that arisen agreeable, by that arisen disagreeable, by that arisen both agreeable and disagreeable. Having heard a sound with the ear. Etc. 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, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. He is troubled, ashamed, and disgusted by that arisen agreeable, by that arisen disagreeable, by that arisen both agreeable and disagreeable. Thus indeed, Ānanda, is a learner one who practises.

**461.** "And how, Ānanda, is a noble one with developed faculties? Here, Ānanda, for a monk, having seen a form with the eye, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. If he wishes - 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive. If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive. If he wishes - 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive. If he wishes - 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive.

If he wishes - 'May I, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware.

**462.** "Furthermore, Ānanda, for a monk, having heard a sound with the ear... etc. 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, there arises what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. If he wishes - 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive. If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive. If he wishes - 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive. If he wishes - 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive. If he wishes - 'May I, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware. Thus indeed, Ānanda, is a noble one with developed faculties.

**463.** "Thus indeed, Ānanda, the unsurpassed development of the faculties in the Noble One's discipline has been taught by me, the practice of a learner has been taught, the noble one with developed faculties has been taught. Whatever, Ānanda, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, Ānanda, are tree-roots, these are empty houses; meditate, Ānanda, do not be negligent, do not be remorseful afterwards. This is our instruction to you."

This is what the Blessed One said. Delighted, the Venerable Ānanda rejoiced in what the Blessed One had said.

*The Discourse on the Development of the Faculties is concluded as tenth.*

*The Chapter on the Six Sense Bases is concluded as fifth.*

Its summary:

Anāthapiṇḍika, Channa, Puṇṇa, Nandaka, Rāhula;  
The Six Sixes, Having Six Sense Bases, Nagaravindeyya, Purification;  
And also the Development of the Faculties, the chapter with Exhortation as the fifth.

This is the summary of the chapters:

Devadaha, Following Closely, and Emptiness, and Analysis;  
The Six Sense Bases: these are the chapters contained in the Latter Fifty.

*The Final Fifty is complete.*

*Adorned with three fifties, the entire*

*Majjhima Nikāya is complete.*



## ABOUT THIS TRANSLATION

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

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