

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

1. The Collection of the Long Discourses (1. Dīgha Nikāya)

3. The Chapter on Pāthika (3. Pāthikavaggaṇṇapāli)

5. The Discourse on Inspiring Confidence
(5. Sampasādanīyasuttaṃ)

[DN 28, PTS 3.99–3.116]



PaliVerse

1. The Collection of the Long Discourses

3. The Chapter on Pāthika

5. The Discourse on Inspiring Confidence

Sāriputta's Lion's Roar

141. Thus have I heard - On one occasion the Blessed One was dwelling at Nāḷandā in Pāvārika's mango grove. 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 - "Thus confident am I, venerable sir, in the Blessed One; there has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say, regarding highest enlightenment."

142. "This lofty, imposing speech has been spoken by you, Sāriputta, a definite conclusion has been taken, a lion's roar has been roared - 'Thus confident am I, Venerable Sir, in the Blessed One; there has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say, regarding highest enlightenment.' Have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, and known - 'Those Blessed Ones were of such morality, those Blessed Ones were of such teachings, those Blessed Ones were of such wisdom, those Blessed Ones were of such dwelling, those Blessed Ones were of such liberation'?" "No, Venerable Sir."

"But have you, Sāriputta, encompassed with your mind the minds of all those Blessed Ones who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, and known, 'Those Blessed Ones will be of such morality, of such teachings, etc. of such wisdom, of such dwelling, of such liberation will those Blessed Ones be'?" "No, Venerable Sir."

"But have you, Sāriputta, encompassed with your mind my mind, I who am at present a Worthy One, a Perfectly Enlightened One, and known - 'The Blessed One is of such morality, of such teachings... etc. of such wisdom... of such dwelling, of such liberation is the Blessed One'?" "No, Venerable Sir."

"Here indeed, Sāriputta, you do not have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present. Then why now has this lofty, imposing speech been spoken by you, Sāriputta, a definite conclusion taken, a lion's roar roared - 'Thus confident am I, Venerable Sir, in the Blessed One, there has not been, nor will there be, nor is there at present found another ascetic or brahmin more directly knowledgeable than the Blessed One, that is to say, regarding highest enlightenment'?"

143. "I do not indeed, venerable sir, have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present. But the inference from the teaching is known to me. Just as, venerable sir, there might be a king's border city with strong foundations, strong walls and gateways, with a single door. There might be a doorkeeper who is wise, experienced, and intelligent, one who keeps out strangers and admits those who are known. He, following the path going all around that city, would not see any gap in the wall or opening in the wall, even one large enough for a cat to slip through. He would think thus - 'Whatever gross living beings enter or leave this city, all of them enter or leave by this very door.' Just so indeed, venerable sir, the inference from the teaching is known to me. Those, venerable sir, who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, fully awakened to the unsurpassed perfect enlightenment. Those too, venerable sir, who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, all those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, will fully awaken to the unsurpassed perfect enlightenment. The Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One, having abandoned the five mental hindrances, impurities of the mind that weaken wisdom, with mind well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are, has fully awakened to the unsurpassed perfect enlightenment.

144. "Here, venerable sir, I approached the Blessed One for the hearing of the Teaching. To me, venerable sir, the Blessed One expounds the Teaching, progressively higher and higher, progressively more sublime and more sublime, with the counterpart of dark and bright. In whatever way, venerable sir, the Blessed One expounded the Teaching to me, progressively higher and higher, progressively more sublime and more sublime, with the counterpart of dark and bright, in that way, having directly known that Teaching, I reached the conclusion regarding a certain teaching among the teachings; I gained confidence in the Teacher - 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of disciples is practicing well.'

The Teaching on Wholesome Mental States

145. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding wholesome mental states. Therein these are the wholesome mental states, as follows: the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. Here, venerable sir, 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. This is unsurpassed, venerable sir, regarding wholesome mental states. That the Blessed One directly

knows entirely; there is nothing further to be directly known beyond what the Blessed One directly knows entirely, knowing which another ascetic or brahmin would be more directly knowledgeable than the Blessed One, that is to say, regarding wholesome mental states.

The Teaching on the Description of Sense Bases

146. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the descriptions of sense bases. There are, venerable sir, these six internal and external sense bases. Eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena. This is unsurpassed, venerable sir, regarding the descriptions of sense bases. That the Blessed One directly knows entirely; there is nothing further to be directly known beyond what the Blessed One directly knows entirely, knowing which another ascetic or brahmin would be more directly knowledgeable than the Blessed One, that is to say, regarding the descriptions of sense bases.

The Teaching on Conception in the Womb

147. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding conceptions. There are these four conceptions, venerable sir. Here, venerable sir, a certain one, not fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the first conception.

"Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the second conception.

"Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the third conception.

"Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; fully aware, he emerges from the mother's womb. This is the fourth conception. This is unsurpassed, venerable sir, regarding conceptions.

The Teaching on the Modes of Mind-Reading

148. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding kinds of announcing. There are these four kinds of announcing, venerable sir. Here, venerable sir, a certain one announces by means of a sign - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. This is the first kind of announcing.

"Furthermore, venerable sir, here a certain one does not indeed announce by means of a sign. But having heard the sound of human beings or spirits or deities, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. This is the second kind of announcing.

"Furthermore, venerable sir, here a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities. But having heard the sound of the diffusion of applied thought of one who is applying thought and examining, he announces - 'Thus is your mind, in this way is your mind, such is your thought.' Even if he announces much, it is just so, not otherwise. This is the third kind of announcing.

"Furthermore, venerable sir, here a certain one does not indeed announce by means of a sign, nor does he announce having heard the sound of human beings or spirits or deities, nor does he announce having heard the sound of the diffusion of applied thought of one who is applying thought and examining. But having encompassed with his own mind the mind of one who has attained concentration without applied thought and without sustained thought, he understands - 'According to how this venerable one's mental activities are directed, so immediately after this consciousness he will think this particular applied thought.' Even if he announces much, it is just so, not otherwise. This is the fourth kind of announcing. This is unsurpassed, venerable sir, regarding kinds of announcing.

The Teaching on the Attainment of Vision

149. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding attainments of vision. There are these four attainments of vision, venerable sir. Here, venerable sir, some ascetic or brahmin, through ardour, striving, pursuit, diligence, and right attention, attains such a concentration of mind that when the mind is concentrated, he reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine.' This is the first attainment of vision.

"Furthermore, venerable sir, here some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs... etc. synovial fluid, urine.' And having gone beyond a person's skin, flesh, and blood, he reviews the bones. This is the second attainment of vision.

"Furthermore, venerable sir, here some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs... etc. synovial fluid, urine.' And having gone beyond a person's skin, flesh, and blood, he reviews the bones. And he understands a person's stream of consciousness, uninterrupted in both worlds, established in this world and established in the world beyond. This is the third attainment of vision.

"Furthermore, venerable sir, here some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he reviews this very body, upwards from the soles of the feet, downwards from the top of the

hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs... etc. synovial fluid, urine.' And having gone beyond a person's skin, flesh, and blood, he reviews the bones. And he understands a person's stream of consciousness, uninterrupted in both worlds, unestablished in this world and unestablished in the world beyond. This is the fourth attainment of vision. This is unsurpassed, venerable sir, regarding attainments of vision.

The Teaching on the Designation of Persons

150. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the designation of human types. There are these seven persons, venerable sir. One liberated in both ways, one liberated by wisdom, a body-witness, one attained to right view, one liberated by faith, a follower of the Teaching, a faith-follower. This is unsurpassed, venerable sir, regarding the designation of human types.

The Teaching on Striving

151. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding strivings. There are these seven enlightenment factors, venerable sir: the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity. This is unsurpassed, venerable sir, regarding strivings.

The Teaching on Practice

152. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding practices. There are these four practices, venerable sir: the difficult practice with sluggish direct knowledge, the difficult practice with quick direct knowledge, the easy practice with sluggish direct knowledge, the easy practice with quick direct knowledge. There, venerable sir, that practice which is difficult with sluggish direct knowledge, this practice, venerable sir, is declared to be inferior in both respects, because of its difficulty and because of its sluggishness. There, venerable sir, that practice which is difficult with quick direct knowledge, this practice, however, venerable sir, is declared to be inferior because of its difficulty. There, venerable sir, that practice which is easy with sluggish direct knowledge, this practice, however, venerable sir, is declared to be inferior because of its sluggishness. There, venerable sir, that practice which is easy with quick direct knowledge, this practice, however, venerable sir, is declared to be sublime in both respects, because of its ease and because of its quickness. This is unsurpassed, venerable sir, regarding practices.

The Teaching on Conduct in Speech and So On

153. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding conduct in speech. Here, venerable sir, a certain one does not speak speech connected with lying, nor divisive speech, nor slanderous

speech, nor speech born of rivalry, seeking victory; he speaks speech with wisdom, with wisdom, words worth treasuring, at the proper time. This is unsurpassed, venerable sir, regarding conduct in speech.

"Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding a person's conduct in morality. Here, venerable sir, a certain one is truthful and faithful, not fraudulent, not deceitful, not a fortune-teller, not dishonest, not one who seeks to gain profit from profit, with guarded doors in the sense faculties, knowing moderation in food, of even conduct, devoted to the practice of wakefulness, not lazy, putting forth strenuous energy, a meditator, mindful, of good discernment, of perfect behaviour, resolute, wise, not greedy for sensual pleasures, mindful and prudent. This is unsurpassed, venerable sir, regarding a person's conduct in morality.

The Teaching on the Modes of Instruction

154. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding kinds of instruction. There are these four kinds of instruction, venerable sir - the Blessed One knows, venerable sir, another person through his own wise attention: 'This person, proceeding in accordance with the advice, with the utter elimination of the three mental fetters, will become a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, proceeding in accordance with the advice, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, will become a once-returner, who, having come to this world only once more, will make an end of suffering.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, proceeding in accordance with the advice, with the utter elimination of the five lower mental fetters, will become one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, proceeding in accordance with the advice, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, will dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' This is unsurpassed, venerable sir, regarding kinds of instruction.

The Teaching on Knowledge of the Liberation of Other Persons

155. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the knowledge of the liberation of other persons. The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, with the utter elimination of the three mental fetters, will become a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, will become a once-returner, who, having come to this world only once more, will make an end of suffering.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, with the utter elimination of the five lower mental

fetters, will become one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.' The Blessed One knows, venerable sir, another person through his own wise attention - 'This person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, will dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.' This is unsurpassed, venerable sir, regarding the knowledge of the liberation of other persons.

The Teaching on the Doctrine of Eternalism

156. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding doctrines of eternalism. There are these three doctrines of eternalism, venerable sir. Here, venerable sir, some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. As follows: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many hundreds of births, many thousands of births, many hundreds of thousands of births: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. He speaks thus: 'I know the past course of time - whether the world contracted or expanded.' 'I know the future course of time - whether the world will contract or will expand.' 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This is the first doctrine of eternalism.

"Furthermore, venerable sir, here some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. As follows: one world-contraction and expansion, two world-contractions and expansions, three world-contractions and expansions, four world-contractions and expansions, five world-contractions and expansions, ten world-contractions and expansions: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. He speaks thus: 'I know the past course of time - whether the world contracted or expanded.' 'I know the future course of time - whether the world will contract or will expand.' 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This is the second doctrine of eternalism.

"Furthermore, venerable sir, here some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. As follows: ten world-contractions and expansions,

twenty world-contractions and expansions, thirty world-contractions and expansions, forty world-contractions and expansions: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. He speaks thus: 'I know the past course of time - the world contracted and also expanded'; 'I know the future course of time - the world will contract and also will expand.' 'The self and the world are eternal, barren, steadfast as a mountain peak, standing firm like a pillar; and those beings transmigrate and wander through the round of rebirths, they pass away and arise, yet these persist eternally.' This is the third doctrine of eternalism; this is unsurpassed, venerable sir, regarding doctrines of eternalism.

The Teaching on Knowledge of Recollecting Past Lives

157. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the knowledge of recollecting past lives. Here, venerable sir, some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he recollects manifold past lives. As follows: one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion: 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. There are, venerable sir, gods whose life span cannot be reckoned by counting or calculation. But in whatever individual existence he has formerly dwelt, whether among material beings, or among immaterial beings, or among percipient beings, or among non-percipient beings, or among neither-percipient-nor-non-percipient beings. Thus with aspects and terms he recollects manifold past lives. This is unsurpassed, venerable sir, regarding the knowledge of recollecting past lives.

The Teaching on Knowledge of Passing Away and Rebirth

158. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the knowledge of the passing away and rebirth of beings. Here, venerable sir, some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs,

endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. This is unsurpassed, venerable sir, regarding the knowledge of the passing away and rebirth of beings.

The Teaching on Various Kinds of Supernormal Power

159. "Furthermore, venerable sir, this is unsurpassed, how the Blessed One expounds the Teaching regarding the various kinds of supernormal power. There are these two kinds of supernormal power, venerable sir - there is, venerable sir, supernormal power with mental corruptions, with clinging, which is called 'not noble'. There is, venerable sir, supernormal power without mental corruptions, without clinging, which is called 'noble'. "And what, venerable sir, is the supernormal power with mental corruptions, with clinging, which is called 'not noble'? Here, venerable sir, some ascetic or brahmin, through ardour... etc. attains such a concentration of mind that when the mind is concentrated, he experiences the various kinds of supernormal power. Having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through ramparts, through mountains, just as through space. He dives in and out of the earth just as in water. He goes on water without breaking it just as on earth. He travels cross-legged through space just as a winged bird. He fondles and strokes with his hand even the moon and sun, so mighty and powerful. He exercises mastery with his body even as far as the Brahma world. This, venerable sir, is the supernormal power with mental corruptions, with clinging, which is called 'not noble'.

"And what, venerable sir, is the supernormal power without mental corruptions, without clinging, which is called 'noble'? Here, venerable sir, if a monk 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 repulsive and the non-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. This, venerable sir, is the supernormal power without mental corruptions, without clinging, which is called 'noble'. This is unsurpassed, venerable sir, regarding the various kinds of supernormal power. That the Blessed One directly knows entirely; there is nothing further to be directly known beyond what the Blessed One directly knows entirely, knowing which another ascetic or brahmin would be more directly knowledgeable than the Blessed One, that is to say, regarding the various kinds of supernormal power.

Seeing the Teacher's Qualities Otherwise

160. "That which, venerable sir, is to be attained by a faithful son of good family putting forth strenuous energy, with strength, with manly strength, with manly energy, with manly effort, with manly endurance - that has been attained by the Blessed One. And, venerable sir, the Blessed One is not devoted to the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, not connected with benefit; nor is he devoted to the pursuit of self-mortification, which is painful, ignoble, not connected with benefit. And the Blessed One is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life.

The Manner of Giving Pursuit

161. "If, venerable sir, someone were to ask me thus - 'Now what, friend Sāriputta, were there in the past period of time other ascetics or brahmins more directly knowledgeable than the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'no.' 'But, friend Sāriputta, will there be in the future period of time other ascetics or brahmins more directly knowledgeable than the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'no.' 'But, friend Sāriputta, is there at present another ascetic or brahmin more directly knowledgeable than the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'no.'

"But if, venerable sir, someone were to ask me thus - 'Now what, friend Sāriputta, were there in the past period of time other ascetics or brahmins equal to the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'yes.' 'But, friend Sāriputta, will there be in the future period of time other ascetics or brahmins equal to the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'yes.' 'But, friend Sāriputta, are there at present other ascetics or brahmins equal to the Blessed One regarding highest enlightenment?' - thus asked, I, venerable sir, would say 'no.'

"But if, venerable sir, someone were to ask me thus - 'But why does the Venerable Sāriputta allow some things and not allow others?' - thus asked, I, venerable sir, would answer thus - 'Face to face with the Blessed One I heard this, friend, face to face I received it - "There were in the past period of time Worthy Ones, Perfectly Enlightened Ones, equal to me regarding highest enlightenment." Face to face with the Blessed One I heard this, friend, face to face I received it - "There will be in the future period of time Worthy Ones, Perfectly Enlightened Ones, equal to me regarding highest enlightenment." Face to face with the Blessed One I heard this, friend, face to face I received it - "This is impossible, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible.'"

"Am I, venerable sir, thus asked and thus answering, one who speaks what has been said by the Blessed One, and do I not misrepresent the Blessed One with what is untrue, and do I explain what is in conformity with the Teaching, and does no reasonable counter-argument come to a blameworthy position?" "Truly you, Sāriputta, thus asked and thus answering, are one who speaks what has been said by

me, and you do not misrepresent me with what is untrue, and you explain what is in conformity with the Teaching, and no reasonable counter-argument comes to a blameworthy position."

The Wonderful and Marvellous

162. When this was said, the Venerable Udāyī said this to the Blessed One - "Wonderful, venerable sir, marvellous, venerable sir, is the fewness of wishes, contentment, and detachment of the Truth-finder. For the Truth-finder is of such great supernormal power, of such great majesty, and yet he will not make himself manifest! If heterodox wandering ascetics were to perceive even a single one of these qualities in themselves, venerable sir, they would carry a banner for just that much. Wonderful, venerable sir, marvellous, venerable sir, is the fewness of wishes, contentment, and detachment of the Truth-finder. For the Truth-finder is of such great supernormal power, of such great majesty. And yet he will not make himself manifest!"

"See, Udāyī, the fewness of wishes, contentment, and detachment of the Truth-finder. For the Truth-finder is of such great supernormal power, of such great majesty, and yet he will not make himself manifest! If heterodox wandering ascetics were to perceive even a single one of these qualities in themselves, Udāyī, they would carry a banner for just that much. See, Udāyī, the fewness of wishes, contentment, and detachment of the Truth-finder. For the Truth-finder is of such great supernormal power, of such great majesty, and yet he will not make himself manifest!"

163. Then the Blessed One addressed the Venerable Sāriputta - "Therefore, Sāriputta, you should constantly speak this exposition of the Teaching to monks, nuns, male lay followers, and female lay followers. For, Sāriputta, even those foolish men who will have uncertainty or doubt about the Truth-finder, having heard this exposition of the Teaching, their uncertainty or doubt about the Truth-finder will be abandoned." Thus indeed the Venerable Sāriputta declared his satisfaction in the presence of the Blessed One. Therefore the designation of this explanation is indeed "Inspiring Confidence."

The Discourse Inspiring Confidence is concluded as fifth.



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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