

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

1. The First Fifty Discourses (1. Mūlapaṇṇāsapāḷi)

5. The Shorter Chapter on Pairs (5. Cūḷayamakavaggo)

[MN 5, PTS 1.25–1.32]



PaliVerse

2. The Collection of the Middle Length Discourses

1. The First Fifty Discourses

5. The Shorter Chapter on Pairs

1. The Discourse on the Brahmins of Sālā

439. 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 brahmin village of the Kosalans named Sālā. The brahmin householders of Sālā 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 Sālā. 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 Sālā 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, and having concluded the pleasant and memorable talk, 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. Seated to one side, the brahmin householders of Sālā said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell? And what, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world?"

"Because of unrighteous conduct and uneven conduct, householders, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Because of righteous conduct and even conduct, householders, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"We do not understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail. It would be good if Master Gotama would expound to us the Teaching in such a way that we might understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in

detail." "If so, householders, listen, pay close attention, I will speak." "Yes, sir," the brahmin householders of Sālā assented to the Blessed One. The Blessed One said this -

440. "Householders, there is threefold unrighteous conduct and uneven conduct by body, there is fourfold unrighteous conduct and uneven conduct by speech, there is threefold unrighteous conduct and uneven conduct by mind.

"And how, householders, is there threefold unrighteous conduct and uneven conduct by body? Here, householders, a certain one is a killer of living beings, cruel, with bloody hands, devoted to striking and killing, without compassion for living beings.

"And he is a taker of what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he takes.

"And he engages in sexual misconduct. Those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he commits adultery with such women. Thus, householders, there is threefold unrighteous conduct and uneven conduct by body.

"And how, householders, is there fourfold unrighteous conduct and uneven conduct by speech? Here, householders, a certain one is a liar. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says - 'I know,' or knowing, says - 'I do not know,' or not seeing, says - 'I see,' or seeing, says - 'I do not see.' Thus for his own sake, or for another's sake, or for the sake of some material gain, he becomes a conscious speaker of falsehood.

"And he is a speaker of divisive speech. Having heard here, he repeats it elsewhere to divide these people, or having heard elsewhere, he repeats it here to divide those people. Thus he is one who divides those who are united, or a supporter of those who are divided, rejoicing in discord, delighting in discord, taking delight in discord, he is a speaker of words that create discord.

"And he is a speaker of harsh speech. Whatever speech is rough, harsh, hurtful to others, offensive to others, bordering on wrath, not conducive to concentration, he speaks such speech.

"And he is a speaker of idle chatter. He speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline. He speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit. Thus, householders, there is fourfold unrighteous conduct and uneven conduct by speech.

"And how, householders, is there threefold unrighteous conduct and uneven conduct by mind? Here, householders, a certain one is covetous; whatever belongs to another, another's wealth and requisites, he covets - 'Oh, may what belongs to another be mine!'

"And he has a corrupted mind, with evil mental intentions - 'May these beings be killed, or slaughtered, or annihilated, or destroyed, or may they not exist!'

"And he holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed, there is not what is offered, there is no result and consequence of good and bad actions, there is not this world, there is not the other world, there is not mother, there is not father, there are no spontaneously reborn beings, there are not in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, householders, there is threefold unrighteous conduct and uneven conduct by mind.

"Because of unrighteous conduct and uneven conduct, householders, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

441. "Householders, there is threefold righteous conduct and even conduct by body, there is fourfold righteous conduct and even conduct by speech, there is threefold righteous conduct and even conduct by mind.

"And how, householders, is there threefold righteous conduct and even conduct by body? Here, householders, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings.

"Having abandoned taking what is not given, he abstains from taking what is not given. Whatever belongs to another, another's wealth and requisites, whether in the village or in the forest, that which is not given, reckoned a theft, he does not take.

"Having abandoned sexual misconduct, he abstains from sexual misconduct. Those women who are protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, having an owner, under penalty, even those encircled with a garland of flowers, he does not commit adultery with such women. Thus, householders, there is threefold righteous conduct and even conduct by body.

"And how, householders, is there fourfold righteous conduct and even conduct by speech? Here, householders, a certain one, having abandoned lying, abstains from lying. Having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says - 'I do not know,' or knowing, says - 'I know,' or not seeing, says - 'I do not see,' or seeing, says - 'I see.' Thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood.

"Having abandoned divisive speech, he abstains from divisive speech; having heard something here, he does not repeat it elsewhere to divide these people, or having heard something elsewhere, he does not repeat it here to divide those people. Thus

he is one who reunites those who are divided, a promoter of those who are united, rejoicing in concord, delighting in concord, taking delight in concord, he is a speaker of words that create concord.

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

"Having abandoned idle chatter, he abstains from idle chatter. He speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Thus, householders, there is fourfold righteous conduct and even conduct by speech.

"And how, householders, is there threefold righteous conduct and even conduct by mind? Here, householders, a certain one is non-covetous; whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!'

"And he has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.'

"And he holds right view, with undistorted vision - 'There is what is given, there is what is sacrificed, there is what is offered, there is result and consequence of good and bad actions, there is this world, there is the other world, there is mother, there is father, there are spontaneously reborn beings, there are in the world ascetics and brahmins who have gone the right way, who have rightly practised, who proclaim this world and the other world, having realised them by direct knowledge themselves.' Thus, householders, there is threefold righteous conduct and even conduct by mind.

"Because of righteous conduct and even conduct, householders, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

442. "If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of wealthy warriors. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy brahmins... etc. in the company of wealthy householders!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of wealthy householders. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods ruled by the four great kings!' There is this possibility that he, upon the body's

collapse at death, would be reborn in the company of the gods ruled by the four great kings. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Thirty-three gods... etc. the Yāma gods... the Tusita gods... the gods who delight in creation... the gods who control what is created by others... the gods of Brahmā's company!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the gods of Brahmā's company. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the radiant gods!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the radiant gods. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods of limited radiance... etc. the gods of immeasurable radiance... the radiant gods... the gods of limited glory... the gods of immeasurable glory... the gods of streaming glory... the gods of great fruit... the Aviha gods... the Atappa gods... the Sudassa gods... the Sudassī gods... the Akaniṭṭha gods... the gods who have reached the plane of infinite space... the gods who have reached the plane of infinite consciousness... the gods who have reached the plane of nothingness... the gods who have reached the plane of neither-perception-nor-non-perception!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the gods who have reached the plane of neither-perception-nor-non-perception. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions'; now there is this possibility that he, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, would dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. What is the reason for this? Because he is one who practises righteously, one who practises evenly."

443. When this was said, the brahmin householders of Sālā 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."

2. The Discourse on the Brahmins of Verañja

444. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time brahmin householders from Verañja were dwelling at Sāvattthī on some business. The brahmin householders from Verañja heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, is dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. 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 from Verañja 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, and having concluded the pleasant and memorable talk, 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. Seated to one side, the brahmin householders from Verañja said this to the Blessed One - "What now, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell? And what, Master Gotama, is the cause, what is the condition, whereby some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world?"

"Because of unrighteous conduct and uneven conduct, householders, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Because of righteous conduct and even conduct, householders, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"We do not understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail. It would be good if Master Gotama would expound to us the Teaching in such a way that we might understand in detail the meaning of what Master Gotama has spoken in brief, the meaning not explained in detail." "If so, householders, listen, pay close attention, I will speak." "Yes, sir," the brahmin householders from Verañja assented to the Blessed One. The Blessed One said this -

445. "Householders, there is threefold unrighteous and uneven conduct by body, there is fourfold unrighteous and uneven conduct by speech, there is threefold unrighteous and uneven conduct by mind.

"And how, householders, is there threefold unrighteous and uneven conduct by body? Here, householders, a certain one is a killer of living beings. Cruel, with bloody hands, devoted to striking and killing, without compassion for living beings. And he is a taker of what is not given. Whatever belongs to another, another's wealth and requisites... that which is not given, reckoned a theft, he takes. And he engages in sexual misconduct. Those women who are protected by the mother... he commits adultery with such women. Thus, householders, there is threefold unrighteous and uneven conduct by body.

"And how, householders, is there fourfold unrighteous and uneven conduct by speech? Here, householders, a certain one is a liar. Having gone to an assembly or... he becomes a conscious speaker of falsehood. And he is a speaker of divisive speech. Having heard here, he repeats it elsewhere... he is a speaker of words that create discord. And he is a speaker of harsh speech. Whatever speech is rough, harsh... he speaks such words. And he is a speaker of idle chatter. He speaks at the wrong time... without limit, not connected with benefit. Thus, householders, there is fourfold unrighteous and uneven conduct by speech.

"And how, householders, is there threefold unrighteous and uneven conduct by mind? Here, householders, a certain one is covetous... etc. 'May that be mine!' And he has a corrupted mind, with evil mental intentions - 'May these beings be killed or... or may they not exist!' And he holds wrong view, has perverted vision - 'There is not what is given, there is not what is sacrificed... having realised them by direct knowledge themselves.' Thus, householders, there is threefold unrighteous and uneven conduct by mind.

"Because of unrighteous conduct and uneven conduct, householders, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

446. "Householders, there is threefold righteous conduct and even conduct by body, there is fourfold righteous conduct and even conduct by speech, there is threefold righteous conduct and even conduct by mind.

"And how, householders, is there threefold righteous conduct and even conduct by body? Here, householders, a certain one, having abandoned the killing of living beings, abstains from killing living beings; with rod laid down, with knife laid down, one who has shame, compassionate, he dwells concerned for the welfare of all living beings. Having abandoned taking what is not given, he abstains from taking what is not given; whatever belongs to another... that which is not given, reckoned a theft, he does not take. Having abandoned sexual misconduct... he does not commit adultery with such women. Thus, householders, there is threefold righteous conduct and even conduct by body.

"And how, householders, is there fourfold righteous conduct and even conduct by speech? Here, householders, a certain one, having abandoned lying, abstains from lying. Having gone to an assembly, or... etc. he does not become a conscious speaker

of falsehood. Having abandoned divisive speech... he is a speaker of words that create concord. Having abandoned harsh speech... he speaks such words. Having abandoned idle chatter... timely, reasonable, well-defined, connected with the goal. Thus, householders, there is fourfold righteous conduct and even conduct by speech.

"And how, householders, is there threefold righteous conduct and even conduct by mind? Here, householders, a certain one is non-covetous. Whatever belongs to another, another's wealth and requisites, he does not covet - 'Oh, may what belongs to another be mine!' And he has a mind without ill-will, with uncorrupted mental intention - 'May these beings be free from enmity, free from affliction, free from trouble, may they look after themselves happily.' And he holds right view, with undistorted vision - 'There is what is given, there is what is sacrificed... who proclaim, having realised them by direct knowledge themselves.' Thus, householders, there is threefold righteous conduct and even conduct by mind.

"Because of righteous conduct and even conduct, householders, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

447. "If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of wealthy warriors. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy brahmins, in the company of wealthy householders!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of wealthy householders. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods ruled by the four great kings!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the gods ruled by the four great kings. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the Thirty-three gods... the Yāma gods... the Tusita gods... the gods who delight in creation... the gods who control what is created by others... the gods of Brahmā's company!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the gods of Brahmā's company. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the radiant gods!' There is this possibility that he, upon the body's collapse at death,

would be reborn in the company of the radiant gods. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, upon the body's collapse at death, be reborn in the company of the gods of limited radiance... etc. the gods of immeasurable radiance... the radiant gods... the gods of limited glory... the gods of immeasurable glory... the gods of streaming glory... the gods of great fruit... the Aviha gods... the Atappa gods... the Sudassa gods... the Sudassī gods... the Akaniṭṭha gods... the gods who have reached the plane of infinite space... the gods who have reached the plane of infinite consciousness... the gods who have reached the plane of nothingness... the gods who have reached the plane of neither-perception-nor-non-perception!' There is this possibility that he, upon the body's collapse at death, would be reborn in the company of the gods who have reached the plane of neither-perception-nor-non-perception. What is the reason for this? Because he practises righteousness and practises evenness.

"If, householders, one who practises righteousness and practises evenness should wish - 'Oh, may I, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions'; now there is this possibility that he, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, would dwell in the liberation of mind and liberation by wisdom that are without mental corruptions. What is the reason for this? Because he is one who practises righteously, one who practises evenly."

448. When this was said, the brahmin householders from Verañja 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 the Verañjakas is concluded as second.

3. The Greater Discourse on Series of Questions and Answers

449. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattṥi in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Mahākotṭhika, in the evening, having emerged from seclusion, approached the Venerable Sāriputta; having approached, he exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the Venerable Mahākotṭhika said this to the Venerable Sāriputta -

"'Unwise, unwise', friend, is said. In what respect, friend, is one said to be unwise?"

"'He does not understand, he does not understand', friend, therefore one is said to be unwise.

"And what does he not understand? He does not understand: 'This is suffering'; he does not understand: 'This is the origin of suffering'; he does not understand: 'This is the cessation of suffering'; he does not understand: 'This is the practice leading to the cessation of suffering.' 'He does not understand, he does not understand', friend, therefore one is said to be unwise."

"Good, friend," the Venerable Mahākoṭṭhika, having delighted in and given thanks for the Venerable Sāriputta's saying, asked the Venerable Sāriputta a further question -

"'Wise, wise', friend, is said. In what respect, friend, is one said to be wise?"

"'He understands, he understands', friend, therefore one is said to be wise.

"And what does he understand? He understands: 'This is suffering'; he understands: 'This is the origin of suffering'; he understands: 'This is the cessation of suffering'; he understands: 'This is the practice leading to the cessation of suffering.' 'He understands, he understands', friend, therefore one is said to be wise."

"'Consciousness, consciousness', friend, is said. In what respect, friend, is it said to be consciousness?"

"'It cognises, it cognises', friend, therefore it is said to be consciousness.

"And what does it cognise? It cognises pleasure, it cognises pain, it cognises neither-unpleasant-nor-pleasant. 'It cognises, it cognises', friend, therefore it is said to be consciousness."

"Friend, wisdom and consciousness - are these mental states conjoined or disconnected? And is it possible, having separated these mental states again and again, to declare their difference?" "Friend, wisdom and consciousness - these mental states are conjoined, not disconnected. And it is not possible, having separated these mental states again and again, to declare their difference. For, friend, what one understands, that one cognises; what one cognises, that one understands. Therefore these mental states are conjoined, not disconnected. And it is not possible, having separated these mental states again and again, to declare their difference."

"Friend, wisdom and consciousness - of these mental states that are conjoined, not disconnected, what is the difference?" "Friend, wisdom and consciousness - of these mental states that are conjoined, not disconnected, wisdom is to be developed, consciousness is to be fully understood. This is their difference."

450. "'Feeling, feeling', friend, is said. In what respect, friend, is it said to be feeling?"

"'It feels, it feels', friend, therefore it is said to be feeling.

"And what does it feel? It feels pleasure, it feels pain, it feels neither-unpleasant-nor-pleasant. 'It feels, it feels', friend, therefore it is said to be feeling."

"'Perception, perception', friend, is said. In what respect, friend, is it said to be perception?"

"'It perceives, it perceives', friend, therefore it is said to be perception.

"And what does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. 'It perceives, it perceives', friend, therefore it is said to be perception."

"Friend, feeling and perception and consciousness - are these mental states conjoined or disconnected? And is it possible, having separated these mental states again and again, to declare their difference?" "Friend, feeling and perception and consciousness - these mental states are conjoined, not disconnected. And it is not possible, having separated these mental states again and again, to declare their difference. For, friend, what one feels, that one perceives; what one perceives, that one cognises. Therefore these mental states are conjoined, not disconnected. And it is not possible, having separated these mental states again and again, to declare their difference."

451. "With mind-consciousness that has been released from the five faculties and is pure, friend, what is to be understood?"

"With mind-consciousness that has been released from the five faculties and is pure, friend, aware that 'space is infinite,' the plane of infinite space is to be understood; aware that 'consciousness is infinite,' the plane of infinite consciousness is to be understood; aware that 'there is nothing,' the plane of nothingness is to be understood."

"But, friend, by what does one understand a phenomenon that is to be understood?"

"Indeed, friend, one understands a phenomenon that is to be understood by the eye of wisdom."

"But, friend, what is the purpose of wisdom?"

"Indeed, friend, wisdom is for the purpose of direct knowledge, for the purpose of full understanding, for the purpose of abandoning."

452. "But, friends, how many conditions are there for the arising of right view?"

"There are, friends, two conditions for the arising of right view -the utterance of another and wise attention. These, friends, are the two conditions for the arising of right view."

"But, friends, by how many factors supported does right view have liberation of mind as its fruit and liberation of mind as its benefit, and have liberation by wisdom as its fruit and liberation by wisdom as its benefit?"

"Friends, supported by five factors, right view has liberation of mind as its fruit and liberation of mind as its benefit, and has liberation by wisdom as its fruit and liberation by wisdom as its benefit. Here, friends, right view is supported by morality, supported by learning, supported by discussion, supported by serenity, and supported by insight. Supported by these five factors, friends, right view has liberation of mind as its fruit and liberation of mind as its benefit, and has liberation by wisdom as its fruit and liberation by wisdom as its benefit."

453. "But, friends, how many existences are there?"

"There are these three existences, friends - sensual existence, fine-material existence, immaterial existence."

"But, friends, how does the production of rebirth occur in the future?"

"For beings hindered by ignorance, friends, fettered by craving, there is delight here and there - thus the production of rebirth occurs in the future."

"But, friends, how does the production of rebirth not occur in the future?"

"Through the fading away of ignorance, friends, through the arising of true knowledge, through the cessation of craving - thus the production of rebirth does not occur in the future."

454. "But what, friends, is the first meditative absorption?"

"Here, friends, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion - this is called, friends, the first meditative absorption."

"But how many factors does the first meditative absorption have, friends?"

"The first meditative absorption, friends, has five factors. Here, friends, for a monk who has attained the first meditative absorption, applied thought occurs, and sustained thought, and rapture, and happiness, and unified focus of mind. The first meditative absorption, friends, thus has five factors."

"But how many factors have been abandoned in the first meditative absorption, and how many factors is it endowed with, friends?"

"The first meditative absorption, friends, has five factors abandoned and is endowed with five factors. Here, friends, for a monk who has attained the first meditative absorption, sensual desire has been abandoned, anger has been abandoned, sloth and torpor have been abandoned, restlessness and remorse have been abandoned, sceptical doubt has been abandoned; and applied thought occurs, and sustained thought, and rapture, and happiness, and unified focus of mind. The first meditative absorption, friends, thus has five factors abandoned and is endowed with five factors."

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

"These five faculties, friend, have different domains and different ranges, and do not experience each other's range and domain, as follows - the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty. Now, friend, for these five faculties having different domains and different ranges, not experiencing each other's range and domain, mind is their refuge, and mind experiences their range and domain."

456. "There are these five faculties, friend, as follows -the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty. Dependent on what do these five faculties remain?"

"There are these five faculties, friend, as follows -the eye-faculty, the ear-faculty, the nose-faculty, the tongue-faculty, the body-faculty. These five faculties, friend, remain dependent on life."

"But, friend, dependent on what does life remain?"

"Life remains dependent on heat."

"But, friend, dependent on what does heat remain?"

"Heat remains dependent on life."

"Just now we understand the Venerable Sāriputta's statement thus, friend - 'Life remains dependent on heat.' But just now we also understand the Venerable Sāriputta's statement thus, friend - 'Heat remains dependent on life.'"

But in what way, friend, is the meaning of this statement to be seen?"

"If so, friend, I will make a simile for you; by means of a simile some wise men here understand the meaning of what is said. Just as, friend, when an oil lamp is burning, dependent on the flame radiance appears, and dependent on the radiance the flame appears; just so, friend, life remains dependent on heat, and heat remains dependent on life."

457. "Are the vital principles the same as the states that can be experienced, friend, or are the vital principles one thing and the states that can be experienced another?"

"No indeed, friend, the vital principles are not the same as the states that can be experienced. If, friend, the vital principles were the same as the states that can be experienced, then emergence from the cessation of perception and feeling would not be discerned for a monk who has attained it. But because, friend, the vital principles are one thing and the states that can be experienced are another, therefore emergence from the cessation of perception and feeling is discerned for a monk who has attained it."

"When, friend, how many factors give up this body; then this body lies cast away, thrown aside, like a senseless piece of wood?"

"When, friend, three factors give up this body - vitality, heat, and consciousness; then this body lies cast away, thrown aside, like a senseless piece of wood."

"This one, friend, who is dead, deceased, and this monk who has attained the cessation of perception and feeling - what is the difference between them?"

"This one, friend, who is dead, deceased - his bodily activity has ceased and calmed, his verbal activity has ceased and calmed, his mental activity has ceased and calmed, his vitality is exhausted, his heat has subsided, his faculties are destroyed. But this monk who has attained the cessation of perception and feeling - his bodily activity too has ceased and calmed, his verbal activity has ceased and calmed, his mental activity has ceased and calmed, but his vitality is not exhausted, his heat has not

subsided, his faculties are very clear. This one, friend, who is dead, deceased, and this monk who has attained the cessation of perception and feeling - this is their difference."

458. "But, friends, how many conditions are there for the attainment of the neither-unpleasant-nor-pleasant liberation of mind?"

"There are, friends, four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind. Here, friends, a monk, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. These, friends, are the four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind."

"But, friends, how many conditions are there for the attainment of the signless liberation of mind?"

"There are, friends, two conditions for the attainment of the signless liberation of mind - inattention to all signs, and attention to the signless element. These, friends, are the two conditions for the attainment of the signless liberation of mind."

"But, friends, how many conditions are there for the duration of the signless liberation of mind?"

"There are, friends, three conditions for the duration of the signless liberation of mind - inattention to all signs, attention to the signless element, and prior volitional activity. These, friends, are the three conditions for the duration of the signless liberation of mind."

"But, friends, how many conditions are there for the emergence from the signless liberation of mind?"

"There are, friends, two conditions for the emergence from the signless liberation of mind - attention to all signs, and inattention to the signless element. These, friends, are the two conditions for the emergence from the signless liberation of mind."

459. "This limitless liberation of mind, friend, and this liberation of mind through nothingness, and this liberation of mind through emptiness, and this signless liberation of mind - are these phenomena different in meaning and different in phrasing, or are they one in meaning and only different in phrasing?"

"This limitless liberation of mind, friend, and this liberation of mind through nothingness, and this liberation of mind through emptiness, and this signless liberation of mind - there is indeed, friend, a method by which method these phenomena are different in meaning and different in phrasing; and there is indeed, friend, a method by which method these phenomena are one in meaning, only different in phrasing."

"And what, friend, is the method by which method these phenomena are different in meaning and different in phrasing?"

"Here, friend, a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will. This is called, friend, the limitless liberation of mind."

"And what, friend, is the liberation of mind through nothingness?"

"Here, friend, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' a monk enters and dwells in the plane of nothingness. This is called, friend, the liberation of mind through nothingness."

"And what, friend, is the liberation of mind through emptiness?"

"Here, friend, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'This is empty of a self or of what belongs to a self.' This is called, friend, the liberation of mind through emptiness."

"And what, friend, is the signless liberation of mind?"

"Here, friend, through inattention to all signs, a monk enters and dwells in the signless concentration of mind. This is called, friend, the signless liberation of mind. This, friend, is the method by which method these phenomena are different in meaning and different in phrasing."

"And what, friend, is the method by which method these phenomena are one in meaning, only different in phrasing?"

"Lust, friend, is a maker of measure, hate is a maker of measure, delusion is a maker of measure. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, friend, there are limitless liberations of mind, the unshakeable liberation of mind is declared the foremost among them. Now that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. Lust, friend, is a possession, hate is a possession, delusion is a possession. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, friend, there are liberations of mind through nothingness, the unshakeable liberation of mind is declared the foremost among them. Now that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. Lust, friend, is a maker of signs, hate is a maker of signs, delusion is a maker of signs. For a monk who has eliminated the mental corruptions, these have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. As far as, friend, there are signless liberations of mind, the unshakeable liberation of mind is declared the foremost among them. Now

that unshakeable liberation of mind is empty of lust, empty of hate, empty of delusion. This, friend, is the method by which method these phenomena are one in meaning, only different in phrasing."

This the Venerable Sāriputta said. Delighted, the Venerable Mahākoṭṭhika rejoiced in what the Venerable Sāriputta had said.

The Discourse on the Greater Series of Questions and Answers is concluded as third.

4. The Shorter Discourse on Series of Questions and Answers

460. Thus have I heard - On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the lay follower Visākha approached the nun Dhammadinnā; having approached, he paid respect to the nun Dhammadinnā and sat down to one side. Seated to one side, the lay follower Visākha said this to the nun Dhammadinnā - "'Identity, identity,' lady, it is said. What, lady, is identity as spoken of by the Blessed One?" "These five aggregates of clinging, friend Visākha, are identity as spoken of by the Blessed One, 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, friend Visākha, are the five aggregates of clinging that are identity as spoken of by the Blessed One."

"Good, lady," the lay follower Visākha, having delighted in and given thanks for what the nun Dhammadinnā had said, asked the nun Dhammadinnā a further question - "'The origin of identity, the origin of identity,' lady, it is said. What, lady, is the origin of identity as spoken of by the Blessed One?" "It is this craving, friend Visākha, which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence; this, friend Visākha, is the origin of identity as spoken of by the Blessed One."

"'The cessation of identity, the cessation of identity,' lady, it is said. What, lady, is the cessation of identity as spoken of by the Blessed One?"

"That which, friend Visākha, is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment; this, friend Visākha, is the cessation of identity as spoken of by the Blessed One."

"'The practice leading to the cessation of identity, the practice leading to the cessation of identity,' lady, it is said. What, lady, is the practice leading to the cessation of identity as spoken of by the Blessed One?"

"Just this noble eightfold path, friend Visākha, is the practice leading to the cessation of identity as spoken of by the Blessed One, as follows - right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Is that clinging the same as those five aggregates of clinging, lady, or is clinging something apart from the five aggregates of clinging?" "That clinging, friend Visākha, is not the same as those five aggregates of clinging, nor is clinging something apart

from the five aggregates of clinging. Whatever desire and lust there is in the five aggregates of clinging, that is the clinging therein."

461. "But, lady, how does identity view exist?" "Here, friend Visākha, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, regards matter as self, or self as possessing matter, or matter as in self, or self as in matter. Feeling... etc. perception... activities... he regards consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. Thus, friend Visākha, identity view exists."

"But, lady, how does identity view not exist?"

"Here, friend Visākha, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, does not regard matter as self, nor self as possessing matter, nor matter as in self, nor self as in matter. Not feeling... etc. not perception... not activities... etc. he does not regard consciousness as self, nor self as possessing consciousness, nor consciousness as in self, nor self as in consciousness. Thus, friend Visākha, identity view does not exist."

462. "But what, lady, is the noble eightfold path?"

"It is just this noble eightfold path, friend Visākha, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration." "But, lady, is the noble eightfold path conditioned or unconditioned?"

"The noble eightfold path, friend Visākha, is conditioned."

"Now, lady, are the three aggregates included by the noble eightfold path, or is the noble eightfold path included by the three aggregates?"

"The three aggregates, friend Visākha, are not included by the noble eightfold path; but the noble eightfold path, friend Visākha, is included by the three aggregates. Whatever is right speech, friend Visākha, and whatever is right action and whatever is right livelihood, these mental states are included in the aggregate of morality. Whatever is right effort and whatever is right mindfulness and whatever is right concentration, these mental states are included in the aggregate of concentration. Whatever is right view and whatever is right thought, these mental states are included in the aggregate of wisdom."

"But what, lady, is concentration, what mental states are the signs of concentration, what mental states are the accessories of concentration, what is the development of concentration?"

"Whatever is unified focus of mind, friend Visākha, this is concentration; the four establishments of mindfulness are the signs of concentration; the four right strivings are the accessories of concentration. Whatever is the practice, the development, the cultivation of those very mental states, this here is the development of concentration."

463. "But, lady, how many activities are there?"

"There are these three activities, friend Visākha - bodily activity, verbal activity, mental activity."

"But what, lady, is bodily activity, what is verbal activity, what is mental activity?"

"In-breath and out-breath, friend Visākha, is bodily activity, applied and sustained thought is verbal activity, perception and feeling is mental activity."

"But why, lady, is in-breath and out-breath bodily activity, why is applied and sustained thought verbal activity, why is perception and feeling mental activity?"

"In-breath and out-breath, friend Visākha, these are bodily mental states connected to the body, therefore in-breath and out-breath is bodily activity. First, friend Visākha, having applied thought and having sustained thought, afterwards one breaks into speech, therefore applied and sustained thought is verbal activity. Perception and feeling are mental, these are mental states connected to consciousness, therefore perception and feeling is mental activity."

464. "But how, lady, does the attainment of the cessation of perception and feeling come about?"

"Indeed, friend Visākha, for a monk attaining the cessation of perception and feeling, it does not occur thus - 'I shall attain the cessation of perception and feeling' or 'I am attaining the cessation of perception and feeling' or 'I have attained the cessation of perception and feeling.' Rather, his mind has been previously developed in such a way that it leads him to that state."

"But, lady, for a monk attaining the cessation of perception and feeling, which mental states cease first - whether bodily activity, or verbal activity, or mental activity?" "For a monk attaining the cessation of perception and feeling, friend Visākha, verbal activity ceases first, then bodily activity, then mental activity."

"But how, lady, does emergence from the attainment of the cessation of perception and feeling come about?"

"Indeed, friend Visākha, for a monk emerging from the attainment of the cessation of perception and feeling, it does not occur thus - 'I shall emerge from the attainment of the cessation of perception and feeling' or 'I am emerging from the attainment of the cessation of perception and feeling' or 'I have emerged from the attainment of the cessation of perception and feeling.' Rather, his mind has been previously developed in such a way that it leads him to that state."

"But, lady, for a monk emerging from the attainment of the cessation of perception and feeling, which mental states arise first - whether bodily activity, or verbal activity, or mental activity?" "For a monk emerging from the attainment of the cessation of perception and feeling, friend Visākha, mental activity arises first, then bodily activity, then verbal activity."

"But, lady, how many contacts touch a monk who has emerged from the attainment of the cessation of perception and feeling?" "Friend Visākha, three contacts touch a monk who has emerged from the attainment of the cessation of perception and

feeling - empty contact, signless contact, desireless contact."

"But, lady, for a monk who has emerged from the attainment of the cessation of perception and feeling, towards what does the mind slant, towards what does it slope, towards what does it incline?" "For a monk who has emerged from the attainment of the cessation of perception and feeling, friend Visākha, the mind slants towards seclusion, slopes towards seclusion, inclines towards seclusion."

465. "But, lady, how many feelings are there?"

"Friend Visākha, there are these three feelings - pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling."

"But, lady, what is pleasant feeling, what is unpleasant feeling, what is neither-unpleasant-nor-pleasant feeling?"

"Whatever, friend Visākha, bodily or mental pleasure, comfort, is felt - this is pleasant feeling. Whatever, friend Visākha, bodily or mental pain, discomfort, is felt - this is unpleasant feeling. Whatever, friend Visākha, bodily or mental feeling that is neither comfortable nor uncomfortable - this is neither-unpleasant-nor-pleasant feeling."

"But, lady, pleasant feeling - in what way is it pleasant, in what way is it unpleasant? Unpleasant feeling - in what way is it pleasant, in what way is it unpleasant? Neither-unpleasant-nor-pleasant feeling - in what way is it pleasant, in what way is it unpleasant?"

"Friend Visākha, pleasant feeling is pleasant in its presence and unpleasant in its change; unpleasant feeling is unpleasant in its presence and pleasant in its change; neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known."

"But, lady, what underlying tendency underlies pleasant feeling, what underlying tendency underlies unpleasant feeling, what underlying tendency underlies neither-unpleasant-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust underlies pleasant feeling, the underlying tendency to aversion underlies unpleasant feeling, the underlying tendency to ignorance underlies neither-unpleasant-nor-pleasant feeling."

"But, lady, does the underlying tendency to lust underlie all pleasant feeling, does the underlying tendency to aversion underlie all unpleasant feeling, does the underlying tendency to ignorance underlie all neither-unpleasant-nor-pleasant feeling?"

"No indeed, friend Visākha, the underlying tendency to lust does not underlie all pleasant feeling, the underlying tendency to aversion does not underlie all unpleasant feeling, the underlying tendency to ignorance does not underlie all neither-unpleasant-nor-pleasant feeling."

"But, lady, what is to be abandoned regarding pleasant feeling, what is to be abandoned regarding unpleasant feeling, what is to be abandoned regarding neither-unpleasant-nor-pleasant feeling?"

"Friend Visākha, the underlying tendency to lust is to be abandoned regarding pleasant feeling, the underlying tendency to aversion is to be abandoned regarding unpleasant feeling, the underlying tendency to ignorance is to be abandoned regarding neither-unpleasant-nor-pleasant feeling."

"But, lady, is the underlying tendency to lust to be abandoned regarding all pleasant feeling, is the underlying tendency to aversion to be abandoned regarding all unpleasant feeling, is the underlying tendency to ignorance to be abandoned regarding all neither-unpleasant-nor-pleasant feeling?"

"No indeed, friend Visākha, the underlying tendency to lust is not to be abandoned regarding all pleasant feeling, the underlying tendency to aversion is not to be abandoned regarding all unpleasant feeling, the underlying tendency to ignorance is not to be abandoned regarding all neither-unpleasant-nor-pleasant feeling. Here, friend Visākha, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. By that he abandons lust, the underlying tendency to lust does not underlie there. Here, friend Visākha, a monk considers thus - 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, displeasure arises conditioned by that longing. By that he abandons aversion, the underlying tendency to aversion does not underlie there. Here, friend Visākha, a monk, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. By that he abandons ignorance, the underlying tendency to ignorance does not underlie there."

466. "But, lady, what is the counterpart of pleasant feeling?"

"Friend Visākha, unpleasant feeling is the counterpart of pleasant feeling."

"But, lady, what is the counterpart of unpleasant feeling?"

"Friend Visākha, pleasant feeling is the counterpart of unpleasant feeling."

"But, lady, what is the counterpart of neither-unpleasant-nor-pleasant feeling?"

"Friend Visākha, ignorance is the counterpart of neither-unpleasant-nor-pleasant feeling."

"But, lady, what is the counterpart of ignorance?"

"Friend Visākha, true knowledge is the counterpart of ignorance."

"But, lady, what is the counterpart of true knowledge?"

"Friend Visākha, liberation is the counterpart of true knowledge."

"But, lady, what is the counterpart of liberation?"

"Friend Visākha, Nibbāna is the counterpart of liberation."

"But, lady, what is the counterpart of Nibbāna?" "Friend Visākha, you have gone beyond the question, you were not able to grasp the limit of questions. For, friend Visākha, the holy life is grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal. And if you wish, friend Visākha, having approached the Blessed One, you should ask about this matter, and as the Blessed One answers you, so you should remember it."

467. Then the lay follower Visākha, having delighted in and given thanks for what the nun Dhammadinnā had said, rose from his seat, paid respect to the nun Dhammadinnā, circumambulated her keeping her on his right, and approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the lay follower Visākha reported to the Blessed One all the friendly conversation he had with the nun Dhammadinnā. When this was said, the Blessed One said this to the lay follower Visākha - "Wise, Visākha, is the nun Dhammadinnā, of great wisdom, Visākha, is the nun Dhammadinnā. If you, Visākha, had asked me about this matter, I too would have answered it in exactly the same way as it was answered by the nun Dhammadinnā. This indeed is its meaning. And thus you should remember it."

This is what the Blessed One said. Delighted, the lay follower Visākha rejoiced in what the Blessed One had said.

The Discourse on the Shorter Series of Questions and Answers is concluded as fourth.

5. The Shorter Discourse on Undertaking Practices

468. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this - "Monks, there are these four undertakings of practice. What are the four? There is, monks, an undertaking of practice that is pleasant in the present but has painful results in the future. There is, monks, an undertaking of practice that is painful in the present and has painful results in the future. There is, monks, an undertaking of practice that is painful in the present but has pleasant results in the future. There is, monks, an undertaking of practice that is pleasant in the present and has pleasant results in the future."

469. "And what, monks, is the undertaking of practice that is pleasant in the present but has painful results in the future? There are, monks, some ascetics and brahmins who hold such views and such opinions - 'There is no fault in sensual pleasures.' They commit to gulping down sensual pleasures. They amuse themselves with female wandering ascetics with bound-up hair. They said thus: 'Why indeed do those venerable ascetics and brahmins, seeing future danger in sensual pleasures, speak of the abandoning of sensual pleasures, declare the full understanding of sensual pleasures? Pleasant is the contact with the arm of this young, soft, hairy female wandering ascetic.' They commit to gulping down sensual pleasures. Having committed to gulping down sensual pleasures, upon the body's collapse at death, they are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. There they experience painful, sharp, severe, bitter feelings. They said thus: 'This is what those venerable ascetics and brahmins, seeing future danger in sensual

pleasures, spoke of the abandoning of sensual pleasures, declared the full understanding of sensual pleasures. For we, because of sensual pleasures, with sensual pleasures as the source, experience painful, sharp, severe, bitter feelings.' Just as, monks, in the last month of summer, a māluvā seed-pod might burst open. Then, monks, that māluvā seed might fall at the root of a certain sal tree. Then, monks, the deity dwelling in that sal tree, frightened and agitated, might fall into terror. Then, monks, the friends and colleagues, relatives and blood-relations of the deity dwelling in that sal tree - park deities, forest deities, tree deities, deities dwelling in medicinal plants, grasses, and forest trees - having come together and assembled, would console her thus: 'Do not fear, venerable one, do not fear, venerable one; perhaps this māluvā seed a peacock might swallow, or a wild animal might eat, or a forest fire might burn, or forest workers might pull it out, or termites might destroy it, or it might be seedless.' Then, monks, that māluvā seed neither a peacock would swallow, nor a wild animal would eat, nor a forest fire would burn, nor forest workers would pull it out, nor termites would destroy it, and that seed, rained upon by a rain cloud, would properly sprout. That māluvā creeper of hers, young, soft, hairy, hanging down, would cling to that sal tree. Then, monks, the deity dwelling in that sal tree would think thus: 'Why indeed did those venerable friends and colleagues, relatives and blood-relations - park deities, forest deities, tree deities, deities dwelling in medicinal plants, grasses, and forest trees - seeing future danger in the māluvā seed, having come together and assembled, console me thus: "Do not fear, venerable one, do not fear, venerable one; perhaps this māluvā seed a peacock might swallow, or a wild animal might eat, or a forest fire might burn, or forest workers might pull it out, or termites might destroy it, or it might be seedless"; pleasant is the contact with this young, soft, hairy, hanging māluvā creeper.' It would envelop that sal tree. Having enveloped that sal tree, it would make a canopy above. Having made a canopy above, it would produce a dense mass below. Having produced a dense mass, it would split apart the great, great branches of that sal tree. Then, monks, the deity dwelling in that sal tree would think thus: 'This is what those venerable friends and colleagues, relatives and blood-relations - park deities, forest deities, tree deities, deities dwelling in medicinal plants, grasses, and forest trees - seeing future danger in the māluvā seed, having come together and assembled, consoled me thus: "Do not fear, venerable one, do not fear, venerable one; perhaps this māluvā seed a peacock might swallow, or a wild animal might eat, or a forest fire might burn, or forest workers might pull it out, or termites might destroy it, or it might be seedless." And I, because of the māluvā seed, experience painful, sharp, severe, bitter feelings.' Just so, monks, there are some ascetics and brahmins who hold such views and such opinions: 'There is no fault in sensual pleasures.' They commit to gulping down sensual pleasures. They amuse themselves with female wandering ascetics with bound-up hair. They said thus: 'Why indeed do those venerable ascetics and brahmins, seeing future danger in sensual pleasures, speak of the abandoning of sensual pleasures, declare the full understanding of sensual pleasures? Pleasant is the contact with the arm of this young, soft, hairy female wandering ascetic.' They commit to gulping down sensual pleasures. Having committed to gulping down sensual pleasures, upon the body's collapse at death, they are reborn in a realm of misery, an unfortunate realm, a nether world, in hell. There they experience painful, sharp, severe, bitter feelings. They said thus: 'This is what those venerable ascetics and brahmins, seeing future danger in sensual

pleasures, spoke of the abandoning of sensual pleasures, declared the full understanding of sensual pleasures. For we, because of sensual pleasures, with sensual pleasures as the source, experience painful, sharp, severe, bitter feelings.' This is called, monks, the undertaking of practice that is pleasant in the present but has painful results in the future.

470. "And what, monks, is the undertaking of practice that is painful in the present and has painful results in the future? Here, monks, someone is a naked ascetic, of loose habits, licking his hands, not one who comes when asked 'Come, venerable sir,' not one who stops when asked 'Stop, venerable sir,' he does not accept food brought to him, nor food specifically prepared for him, nor an invitation. He does not accept food from the mouth of a pot, nor from the mouth of a bowl, nor across a threshold where a goat stands, nor across a stick, nor across a pestle, nor from two eating together, nor from a pregnant woman, nor from a nursing woman, nor from a woman who has gone among men, nor from where food has been collected, nor where a dog is standing by, nor where flies are swarming, nor fish, nor meat, nor liquor, nor fermented drink, nor rice-water does he drink. He is a one-house man taking one morsel, or a two-house man taking two morsels, etc. or a seven-house man taking seven morsels. He sustains himself with one small dish of food, he sustains himself with two small dishes of food, etc. he sustains himself with seven small dishes of food. He takes food once a day, he takes food once every two days, etc. he takes food once every seven days. Thus he dwells devoted to the practice of eating food in rotation even up to half a month. He is one who feeds on vegetables, or one who feeds on millet, or one who feeds on wild rice, or one who feeds on leather scraps, or one who feeds on moss, or one who feeds on rice bran, or one who feeds on rice scum, or one who feeds on sesame flour, or one who feeds on grass, or one who feeds on cow dung, or he sustains himself on forest roots and fruits, feeding on fallen fruits. He wears hempen garments, he wears mixed garments, he wears shroud-cloth, he wears rag-robles, he wears bark-cloth, he wears cheetah hide, he wears a cloak of cheetah hide, he wears kusa-grass garments, he wears bark garments, he wears wood-shaving garments, he wears a blanket of human hair, he wears a blanket of horse-tail hair, he wears owl-feather garments, he is one who plucks out hair and beard being devoted to the practice of plucking out hair and beard, he is one who stands upright having rejected seats, he is one who squats being devoted to the striving of squatting, he is one who lies on thorns making his sleeping place on a bed of thorns, he dwells devoted to the practice of going down into the water three times including the evening. Thus he dwells devoted to the practice of mortifying and tormenting the body in manifold ways. He, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is called, monks, the undertaking of practice that is painful in the present and has painful results in the future.

471. "And what, monks, is the undertaking of practice that is painful in the present but has pleasant results in the future? Here, monks, someone is by nature of intense lust, and he constantly experiences suffering and displeasure born of lust; he is by nature of intense hate, and he constantly experiences suffering and displeasure born of hate; he is by nature of intense delusion, and he constantly experiences suffering and displeasure born of delusion. He, together with suffering, together with displeasure, with tearful face, weeping, lives the holy life that is complete and pure.

Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. This is called, monks, the undertaking of practice that is painful in the present but has pleasant results in the future.

472. "And what, monks, is the undertaking of practice that is pleasant in the present and has pleasant results in the future? Here, monks, someone is by nature not of intense lust, and he does not constantly experience suffering and displeasure born of lust; he is by nature not of intense hate, and he does not constantly experience suffering and displeasure born of hate; he is by nature not of intense delusion, and he does not constantly experience suffering and displeasure born of delusion. He, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration... etc. the third meditative absorption... he enters and dwells in the fourth meditative absorption. Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. This is called, monks, the undertaking of practice that is pleasant in the present and has pleasant results in the future. These, monks, are the four undertakings of practice."

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

The Discourse on the Shorter Undertaking of Teachings is concluded as fifth.

6. The Greater Discourse on Undertaking Practices

473. 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 - "Mostly, monks, beings have such wishes, such desires, such intentions - 'Oh indeed, may undesirable, unpleasant, disagreeable things decline, may desirable, pleasant, agreeable things increase!' For those beings, monks, having such wishes, having such desires, having such intentions, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. Therein, monks, what reason do you understand for this?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself; having heard from the Blessed One, the monks will remember it." "If so, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

474. "Here, monks, an ignorant worldling, who does not see the noble ones, who is not skilled in the noble teaching, who is undisciplined in the noble teaching, who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons, does not know things that should be associated with, does not know things that should not be associated with, does not know things that should be kept company with, does not know things that should not

be kept company with. He, not knowing things that should be associated with, not knowing things that should not be associated with, not knowing things that should be kept company with, not knowing things that should not be kept company with, associates with things that should not be associated with, does not associate with things that should be associated with, keeps company with things that should not be kept company with, does not keep company with things that should be kept company with. For him, associating with things that should not be associated with, not associating with things that should be associated with, keeping company with things that should not be kept company with, not keeping company with things that should be kept company with, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. What is the reason for this? For this is so, monks, as is natural for a fool.

"But, monks, a learned noble disciple, who sees the noble ones, who is skilled in the noble teaching, who is well disciplined in the noble teaching, who sees good persons, who is skilled in the teaching of good persons, who is well disciplined in the teaching of good persons, knows things that should be associated with, knows things that should not be associated with, knows things that should be kept company with, knows things that should not be kept company with. He, knowing things that should be associated with, knowing things that should not be associated with, knowing things that should be kept company with, knowing things that should not be kept company with, does not associate with things that should not be associated with, associates with things that should be associated with, does not keep company with things that should not be kept company with, keeps company with things that should be kept company with. For him, not associating with things that should not be associated with, associating with things that should be associated with, not keeping company with things that should not be kept company with, keeping company with things that should be kept company with, undesirable, unpleasant, disagreeable things decline, desirable, pleasant, agreeable things increase. What is the reason for this? For this is so, monks, as is natural for a wise man.

475. "Monks, there are these four undertakings of practice. What are the four? There is, monks, an undertaking of practice that is painful in the present and has painful results in the future. There is, monks, an undertaking of practice that is pleasant in the present but has painful results in the future. There is, monks, an undertaking of practice that is painful in the present but has pleasant results in the future. There is, monks, an undertaking of practice that is pleasant in the present and has pleasant results in the future.

476. "There, monks, this undertaking of practice that is painful in the present and has painful results in the future, that one not knowing, gone to ignorance, does not understand as it really is - 'This undertaking of practice is painful in the present and has painful results in the future.' That one not knowing, gone to ignorance, not understanding as it really is, practises it, does not avoid it. For him practising it, not avoiding it, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. What is the reason for this? For this is so, monks, as is natural for a fool.

"There, monks, this undertaking of practice that is pleasant in the present but has painful results in the future, that one not knowing, gone to ignorance, does not

understand as it really is - 'This undertaking of practice is pleasant in the present but has painful results in the future.' That one not knowing, gone to ignorance, not understanding as it really is, practises it, does not avoid it. For him practising it, not avoiding it, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. What is the reason for this? For this is so, monks, as is natural for a fool.

"There, monks, this undertaking of practice that is painful in the present but has pleasant results in the future, that one not knowing, gone to ignorance, does not understand as it really is - 'This undertaking of practice is painful in the present but has pleasant results in the future.' That one not knowing, gone to ignorance, not understanding as it really is, does not practise it, avoids it. For him not practising it, avoiding it, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. What is the reason for this? For this is so, monks, as is natural for a fool.

"There, monks, this undertaking of practice that is pleasant in the present and has pleasant results in the future, that one not knowing, gone to ignorance, does not understand as it really is - 'This undertaking of practice is pleasant in the present and has pleasant results in the future.' That one not knowing, gone to ignorance, not understanding as it really is, does not practise it, avoids it. For him not practising it, avoiding it, undesirable, unpleasant, disagreeable things increase, desirable, pleasant, agreeable things decline. What is the reason for this? For this is so, monks, as is natural for a fool.

477. "There, monks, this undertaking of practice that is painful in the present and has painful results in the future, that one knowing, gone to true knowledge, understands as it really is - 'This undertaking of practice is painful in the present and has painful results in the future.' That one knowing, gone to true knowledge, understanding as it really is, does not practise it, avoids it. For him not practising it, avoiding it, undesirable, unpleasant, disagreeable things decline, desirable, pleasant, agreeable things increase. What is the reason for this? For this is so, monks, as is natural for a wise man.

"There, monks, this undertaking of practice that is pleasant in the present but has painful results in the future, that one knowing, gone to true knowledge, understands as it really is - 'This undertaking of practice is pleasant in the present but has painful results in the future.' That one knowing, gone to true knowledge, understanding as it really is, does not practise it, avoids it. For him not practising it, avoiding it, undesirable, unpleasant, disagreeable things decline, desirable, pleasant, agreeable things increase. What is the reason for this? For this is so, monks, as is natural for a wise man.

"There, monks, this undertaking of practice that is painful in the present but has pleasant results in the future, that one knowing, gone to true knowledge, understands as it really is - 'This undertaking of practice is painful in the present but has pleasant results in the future.' That one knowing, gone to true knowledge, understanding as it really is, practises it, does not avoid it. For him practising it, not avoiding it,

undesirable, unpleasant, disagreeable things decline, desirable, pleasant, agreeable things increase. What is the reason for this? For this is so, monks, as is natural for a wise man.

"There, monks, this undertaking of practice that is pleasant in the present and has pleasant results in the future, that one knowing, gone to true knowledge, understands as it really is - 'This undertaking of practice is pleasant in the present and has pleasant results in the future.' That one knowing, gone to true knowledge, understanding as it really is, practises it, does not avoid it. For him practising it, not avoiding it, undesirable, unpleasant, disagreeable things decline, desirable, pleasant, agreeable things increase. What is the reason for this? For this is so, monks, as is natural for a wise man.

478. "And what, monks, is the undertaking of practice that is painful in the present and has painful results in the future? Here, monks, a certain one, together with suffering, together with displeasure, is a killer of living beings, and on account of killing living beings he experiences suffering and displeasure; together with suffering, together with displeasure, he is a taker of what is not given, and on account of taking what is not given he experiences suffering and displeasure; together with suffering, together with displeasure, he engages in sexual misconduct, and on account of sexual misconduct he experiences suffering and displeasure; together with suffering, together with displeasure, he is a liar, and on account of lying he experiences suffering and displeasure; together with suffering, together with displeasure, he is a speaker of divisive speech, and on account of divisive speech he experiences suffering and displeasure; together with suffering, together with displeasure, he is a speaker of harsh speech, and on account of harsh speech he experiences suffering and displeasure; together with suffering, together with displeasure, he is a speaker of idle chatter, and on account of idle chatter he experiences suffering and displeasure; together with suffering, together with displeasure, he is covetous, and on account of covetousness he experiences suffering and displeasure; together with suffering, together with displeasure, he has a mind of ill-will, and on account of anger he experiences suffering and displeasure; together with suffering, together with displeasure, he holds wrong view, and on account of wrong view he experiences suffering and displeasure. He, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is called, monks, the undertaking of practice that is painful in the present and has painful results in the future.

479. "And what, monks, is the undertaking of practice that is pleasant in the present but has painful results in the future? Here, monks, a certain one, together with happiness, together with pleasure, is a killer of living beings, and on account of killing living beings he experiences happiness and pleasure; together with happiness, together with pleasure, he is a taker of what is not given, and on account of taking what is not given he experiences happiness and pleasure; together with happiness, together with pleasure, he engages in sexual misconduct, and on account of sexual misconduct he experiences happiness and pleasure; together with happiness, together with pleasure, he is a liar, and on account of lying he experiences happiness and pleasure; together with happiness, together with pleasure, he is a speaker of divisive speech, and on account of divisive speech he experiences happiness and

pleasure; together with happiness, together with pleasure, he is a speaker of harsh speech, and on account of harsh speech he experiences happiness and pleasure; together with happiness, together with pleasure, he is a speaker of idle chatter, and on account of idle chatter he experiences happiness and pleasure; together with happiness, together with pleasure, he is covetous, and on account of covetousness he experiences happiness and pleasure; together with happiness, together with pleasure, he has a mind of ill-will, and on account of anger he experiences happiness and pleasure; together with happiness, together with pleasure, he holds wrong view, and on account of wrong view he experiences happiness and pleasure. He, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. This is called, monks, the undertaking of practice that is pleasant in the present but has painful results in the future.

480. "And what, monks, is the undertaking of practice that is painful in the present but has pleasant results in the future? Here, monks, a certain one, together with suffering, together with displeasure, abstains from killing living beings, and on account of abstention from killing living beings he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from taking what is not given, and on account of abstention from taking what is not given he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from sexual misconduct, and on account of abstention from sexual misconduct he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from lying, and on account of abstention from lying he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from divisive speech, and on account of abstention from divisive speech he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from harsh speech, and on account of abstention from harsh speech he experiences suffering and displeasure; together with suffering, together with displeasure, he abstains from idle chatter, and on account of abstention from idle chatter he experiences suffering and displeasure; together with suffering, together with displeasure, he is non-covetous, and on account of non-covetousness he experiences suffering and displeasure; together with suffering, together with displeasure, he has a mind without ill-will, and on account of non-anger he experiences suffering and displeasure; together with suffering, together with displeasure, he holds right view, and on account of right view he experiences suffering and displeasure. Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. This is called, monks, the undertaking of practice that is painful in the present but has pleasant results in the future.

481. "And what, monks, is the undertaking of practice that is pleasant in the present and has pleasant results in the future? Here, monks, a certain one, together with happiness, together with pleasure, abstains from killing living beings, and on account of abstention from killing living beings he experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from taking what is not given, and on account of abstention from taking what is not given he experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from sexual misconduct, and on account of abstention from sexual misconduct he experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from lying, and on account of abstention from lying he

experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from divisive speech, and on account of abstention from divisive speech he experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from harsh speech, and on account of abstention from harsh speech he experiences happiness and pleasure; together with happiness, together with pleasure, he abstains from idle chatter, and on account of abstention from idle chatter he experiences happiness and pleasure; together with happiness, together with pleasure, he is non-covetous, and on account of non-covetousness he experiences happiness and pleasure; together with happiness, together with pleasure, he has a mind without ill-will, and on account of non-anger he experiences happiness and pleasure; together with happiness, together with pleasure, he holds right view, and on account of right view he experiences happiness and pleasure. Upon the body's collapse at death, he is reborn in a fortunate realm, in a heavenly world. This is called, monks, the undertaking of practice that is pleasant in the present and has pleasant results in the future. These, monks, are the four undertakings of practice.

482. "Just as, monks, a bitter gourd conjoined with poison. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. They might say to him thus - 'Hey man, this bitter gourd is conjoined with poison; if you wish, drink it. As you drink it, it will not be agreeable to you in colour, in odour, or in flavour; and having drunk it, you will undergo death or suffering like death.' He, without reflecting, might drink it, might not give it up. As he drank it, it would not be agreeable to him in colour, in odour, or in flavour; and having drunk it, he might undergo death or suffering like death. I say this undertaking of practice is similar to that, monks, this undertaking of practice that is painful in the present and has painful results in the future.

483. "Just as, monks, a drinking bowl endowed with colour, endowed with odour, endowed with flavour. And it is conjoined with poison. Then a man might come along, wishing to live, not wishing to die, wishing for happiness, averse to suffering. They might say to him thus - 'Hey man, this drinking bowl is endowed with colour, endowed with odour, endowed with flavour. And it is conjoined with poison; if you wish, drink it. As you drink it, it will be agreeable to you in colour, in odour, and in flavour; and having drunk it, you will undergo death or suffering like death.' He, without reflecting, might drink it, might not give it up. As he drank it, it would be agreeable to him in colour, in odour, and in flavour; and having drunk it, he might undergo death or suffering like death. I say this undertaking of practice is similar to that, monks, this undertaking of practice that is pleasant in the present but has painful results in the future.

484. "Just as, monks, cattle-urine conjoined with various medicines. Then a man might come along suffering from jaundice. They might say to him thus - 'Hey man, this cattle-urine is conjoined with various medicines; if you wish, drink it. As you drink it, it will not be agreeable to you in colour, in odour, or in flavour; but having drunk it, you will be happy.' He, having reflected, might drink it, might not give it up. As he drank it, it would not be agreeable to him in colour, in odour, or in flavour; but having

drunk it, he would be happy. I say this undertaking of practice is similar to that, monks, this undertaking of practice that is painful in the present but has pleasant results in the future.

485. "Just as, monks, curds and honey and ghee and molasses conjoined together. Then a man might come along suffering from bloody diarrhoea. They might say to him thus - 'Hey man, this curds and honey and ghee and molasses conjoined together, if you wish, drink it. As you drink it, it will be agreeable to you in colour, in odour, and in flavour; and having drunk it, you will be happy.' He, having reflected, might drink it, might not give it up. As he drank it, it would be agreeable to him in colour, in odour, and in flavour; and having drunk it, he would be happy. I say this undertaking of practice is similar to that, monks, this undertaking of practice that is pleasant in the present and has pleasant results in the future.

486. "Just as, monks, in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant; just so, monks, this undertaking of practice that is pleasant in the present and has pleasant results in the future, having dispelled the other doctrines of the various ascetics and brahmins, shines and burns and is brilliant."

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

The Discourse on the Greater Undertaking of Teachings is concluded as sixth.

7. The Discourse on the Inquirer

487. 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 - "Monks, by an investigating monk who does not know the mental disposition of another, an inquiry should be made about the Truth-finder to know 'whether he is a Perfectly Enlightened One or not'." "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, have the Blessed One as their refuge. It would be good indeed, venerable sir, if the meaning of this statement would occur to the Blessed One himself; having heard from the Blessed One, the monks will remember it." "If so, monks, listen, pay close attention, I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

488. "Monks, by an investigating monk who does not know the mental disposition of another, the Truth-finder should be investigated regarding two phenomena - phenomena cognisable by eye and ear: 'Are defiled phenomena cognisable by eye and ear found in the Truth-finder or not?' Investigating him, he thus knows: 'Defiled phenomena cognisable by eye and ear are not found in the Truth-finder.'

Since investigating him he thus knows: 'Defiled phenomena cognisable by eye and ear are not found in the Truth-finder', thereupon he further investigates him: 'Are mixed phenomena cognisable by eye and ear found in the Truth-finder or not?'

Investigating him, he thus knows: 'Mixed phenomena cognisable by eye and ear are not found in the Truth-finder.'

Since investigating him he thus knows: 'Mixed phenomena cognisable by eye and ear are not found in the Truth-finder', thereupon he further investigates him: 'Are pure phenomena cognisable by eye and ear found in the Truth-finder or not?' Investigating him, he thus knows: 'Pure phenomena cognisable by eye and ear are found in the Truth-finder.'

Since investigating him he thus knows: 'Pure phenomena cognisable by eye and ear are found in the Truth-finder', thereupon he further investigates him: 'Has this venerable one attained this wholesome mental state for a long time, or has he attained it only recently?' Investigating him, he thus knows: 'This venerable one has attained this wholesome mental state for a long time; this venerable one has not attained it only recently.'

Since investigating him he thus knows: 'This venerable one has attained this wholesome mental state for a long time; this venerable one has not attained it only recently', thereupon he further investigates him: 'Has this venerable monk attained renown and gained fame; are certain dangers found in him here?' Monks, certain dangers are not found in a monk so long as he has not attained renown and gained fame. But when, monks, a monk has attained renown and gained fame, then certain dangers are found in him. Investigating him, he thus knows: 'This venerable monk has attained renown and gained fame; certain dangers are not found in him here.'

Since investigating him he thus knows: 'This venerable monk has attained renown and gained fame; certain dangers are not found in him here', thereupon he further investigates him: 'Is this venerable one restrained without fear, not restrained by fear; does he not indulge in sensual pleasures because of being without lust, because of the elimination of lust?' Investigating him, he thus knows: 'Is this venerable one restrained without fear, not restrained by fear; he does not indulge in sensual pleasures because of being without lust, because of the elimination of lust.' If, monks, others were to ask that monk thus: 'What are the venerable one's reasons, what are the inferences, by which the venerable one speaks thus: "This venerable one is restrained without fear, this venerable one is not restrained by fear; he does not indulge in sensual pleasures because of being without lust, because of the elimination of lust." Answering rightly, monks, a monk would answer thus: 'Because indeed this venerable one, whether dwelling in the Community or dwelling alone, whether those there are well-conducted or those there are ill-conducted, whether those there instruct groups, whether some here are seen among material gains, whether some here are untainted by material gains, this venerable one does not despise that one on that account. Face to face with the Blessed One I heard this, face to face I received it: "I am restrained without fear, I am not restrained by fear; I do not indulge in sensual pleasures because of being without lust, because of the elimination of lust."'

489. "There, monks, the Truth-finder himself should be further questioned: 'Are defiled phenomena cognisable by eye and ear found in the Truth-finder or not?' Answering, monks, the Truth-finder would answer thus: 'Defiled phenomena cognisable by eye and ear are not found in the Truth-finder.'

'Are mixed phenomena cognisable by eye and ear found in the Truth-finder or not?'

Answering, monks, the Truth-finder would answer thus: 'Mixed phenomena cognisable by eye and ear are not found in the Truth-finder.'

'Are pure phenomena cognisable by eye and ear found in the Truth-finder or not?'

Answering, monks, the Truth-finder would answer thus: 'Pure phenomena cognisable by eye and ear are found in the Truth-finder; this is my path, this is my pasture, but I am not made of that.'

"A disciple is worthy to approach a Teacher who speaks thus for the hearing of the Teaching. The Teacher teaches him the Teaching, progressively higher and higher, progressively more sublime and more sublime, with the counterpart of dark and bright. In whatever way, monks, the Teacher expounds the Teaching to a monk, 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, he reaches the conclusion regarding a certain teaching among the teachings, and gains confidence in the Teacher: 'The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community is practicing well.' If, monks, others were to ask that monk thus: 'What are the venerable one's reasons, what are the inferences, by which the venerable one speaks thus: The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community is practicing well?' Answering rightly, monks, a monk would answer thus: 'Here I, friends, approached the Blessed One for the hearing of the Teaching. To me 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, friends, the Blessed One expounds to me the Teaching, 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, and gained confidence in the Teacher: The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community is practicing well.'

490. "For whoever, monks, by these characteristics, by these terms, by these phrases, has faith in the Truth-finder that is settled, rooted, established, this is called, monks, faith with reason, rooted in vision, firm; unshakeable by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world. Thus, monks, there is investigation of the nature regarding the Truth-finder. And thus the Truth-finder is well investigated according to his nature."

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

The Discourse on the Investigator is concluded as seventh.

8. The Discourse at Kosambī

491. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time the monks at Kosambī were quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus. They neither convinced each other nor accepted conviction, they neither persuaded each other nor accepted persuasion. Then a certain monk approached the Blessed

One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "Here, venerable sir, the monks at Kosambī are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus; they neither convince each other nor accept conviction, they neither persuade each other nor accept persuasion."

Then the Blessed One addressed a certain monk - "Come, monk, in my name address those monks - 'The Teacher calls the venerable ones.'" "Yes, venerable sir," that monk replied to the Blessed One and approached those monks; having approached, he said this to those monks - "The Teacher calls the venerable ones." "Yes, friend," those monks replied to that monk and approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this - "Is it true, monks, that you are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus, that you neither convince each other nor accept conviction, that you neither persuade each other nor accept persuasion?" "Yes, venerable sir." "What do you think, monks, at the time when you are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus, is bodily action of friendliness present towards your fellows in the holy life both openly and in private, is verbal action of friendliness... etc. is mental action of friendliness present towards your fellows in the holy life both openly and in private?" "No, Venerable Sir." "So then, monks, at the time when you are quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus, bodily action of friendliness is indeed not present towards your fellows in the holy life both openly and in private, verbal action of friendliness is not... etc. mental action of friendliness is not present towards your fellows in the holy life both openly and in private. Then why now, foolish men, knowing what, seeing what, are you quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, dwelling thus, neither convincing each other nor accepting conviction, neither persuading each other nor accepting persuasion? For that, foolish men, will be for your harm and suffering for a long time."

492. Then the Blessed One addressed the monks: "Monks, there are these six principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity. Which six? Here, monks, a monk has bodily action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk has verbal action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk has mental action of friendliness present towards his fellows in the holy life both openly and in private. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk, with those gains that are righteous and righteously acquired, even as little as what is contained in the bowl, is one who shares without reservation with such gains, one who shares in common with virtuous fellows in the holy life. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk dwells having attained similarity of morality with his fellows in the holy life both openly and in private in whatever moral practices that are unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"Furthermore, monks, a monk dwells having attained similarity of view with his fellows in the holy life both openly and in private in such a view that is noble and leading to liberation, that leads one who practises it to the complete destruction of suffering. This too is a principle of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity.

"These, monks, are the six principles of cordiality, making for affection, making for respect, leading to inclusion, to non-contention, to concord, to unity. Of these six principles of cordiality, monks, this is the highest, this is the binding factor, this is the unifying factor - that is to say, the view that is noble and leading to liberation, that leads one who practises it to the complete destruction of suffering. Just as, monks, of a pinnacle chamber, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the pinnacle; just so, monks, of these six principles of cordiality, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the view that is noble and leading to liberation, that leads one who practises it to the complete destruction of suffering.

493. "And how, monks, does this view that is noble and leading to liberation lead one who practises it to the complete destruction of suffering? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'Is there any prepossession internally not abandoned in me, by which prepossession, with a mind possessed, I would not understand, would not see as it really is?' If, monks, a monk is possessed by sensual lust, his mind is indeed possessed. If, monks, a monk is possessed by anger, his mind is indeed possessed. If, monks, a monk is possessed by sloth and torpor, his mind is indeed possessed. If, monks, a monk is possessed by restlessness and remorse, his mind is indeed possessed. If, monks, a monk is possessed by sceptical doubt, his mind is indeed possessed. If, monks, a monk is engaged in speculation about this world, his mind is indeed possessed. If, monks, a monk is engaged in speculation about the world beyond, his mind is indeed possessed. If, monks, a monk dwells quarrelling, disputing, engaging in contention, wounding each other with verbal daggers, his mind is indeed possessed. He thus understands: 'There is no prepossession internally not abandoned in me, by which prepossession, with a mind possessed, I would not understand, would not see as it really is. My mind is well directed for the enlightenment of the truths.' This is his first knowledge attained, which is noble, supramundane, not shared with worldlings.

494. "Furthermore, monks, a noble disciple considers thus: 'By practising, developing, and cultivating this view, do I obtain serenity individually, do I obtain peace individually?' He thus understands: 'By practising, developing, and cultivating this view, I obtain serenity individually, I obtain peace individually.' This is his second knowledge attained, which is noble, supramundane, not shared with worldlings.

495. "Furthermore, monks, a noble disciple considers thus: 'With such a view as I am possessed of, is there indeed outside of here another ascetic or brahmin possessed of such a view?' He thus understands: 'With such a view as I am possessed of, there is not outside of here another ascetic or brahmin possessed of such a view.' This is his third knowledge attained, which is noble, supramundane, not shared with worldlings.

496. "Furthermore, monks, a noble disciple considers thus: 'With whatever nature a person accomplished in right view is endowed, I too am endowed with such a nature.' And with what kind of nature, monks, is a person accomplished in right view endowed? This is the nature, monks, of a person accomplished in right view: 'Although he commits such an offence for which emergence is discerned, yet he quickly confesses it, reveals it, makes it clear to the Teacher, or to the wise, or to his fellows in the holy life; having confessed, having revealed, having made it clear, he commits to restraint in the future.' Just as, monks, a young, tender boy, dull, lying on his back, having stepped on an ember with his hand or foot, quickly withdraws; just so, monks, this is the nature of a person accomplished in right view: 'Although he commits such an offence for which emergence is discerned, yet he quickly confesses it, reveals it, makes it clear to the Teacher, or to the wise, or to his fellows in the holy life; having confessed, having revealed, having made it clear, he commits to restraint in the future.' He thus understands: 'With whatever nature a person accomplished in right view is endowed, I too am endowed with such a nature.' This is his fourth knowledge attained, which is noble, supramundane, not shared with worldlings.

497. "Furthermore, monks, a noble disciple considers thus: 'With whatever nature a person accomplished in right view is endowed, I too am endowed with such a nature.' And with what kind of nature, monks, is a person accomplished in right view endowed? This is the nature, monks, of a person accomplished in right view: 'Although he is engaged in zeal regarding whatever high and low duties there are to be done for his fellows in the holy life, yet he has keen desire for the training in higher morality, the training in higher consciousness, and the training in higher wisdom.' Just as, monks, a cow with a young calf, while grazing on grass, keeps watch over her calf; just so, monks, this is the nature of a person accomplished in right view: 'Although he is engaged in zeal regarding whatever high and low duties there are to be done for his fellows in the holy life, yet he has keen desire for the training in higher morality, the training in higher consciousness, and the training in higher wisdom.' He thus understands: 'With whatever nature a person accomplished in right view is endowed, I too am endowed with such a nature.' This is his fifth knowledge attained, which is noble, supramundane, not shared with worldlings.

498. "Furthermore, monks, a noble disciple considers thus: 'With whatever power a person accomplished in right view is endowed, I too am endowed with such power.' And with what kind of power, monks, is a person accomplished in right view endowed? This is the power, monks, of a person accomplished in right view: that when the Teaching and discipline proclaimed by the Truth-finder is being taught,

having given attention, having reflected, having collected together with the whole mind, he listens to the Teaching with ears inclined. He thus understands: 'With whatever power a person accomplished in right view is endowed, I too am endowed with such power.' This is his sixth knowledge attained, which is noble, supramundane, not shared with worldlings.

499. "Furthermore, monks, a noble disciple considers thus: 'With whatever power a person accomplished in right view is endowed, I too am endowed with such power.' And with what kind of power, monks, is a person accomplished in right view endowed? This is the power, monks, of a person accomplished in right view: that when the Teaching and discipline proclaimed by the Truth-finder is being taught, he obtains inspiration regarding the meaning, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching. He thus understands: 'With whatever power a person accomplished in right view is endowed, I too am endowed with such power.' This is his seventh knowledge attained, which is noble, supramundane, not shared with worldlings.

500. "Thus, monks, for a noble disciple possessed of seven factors, the natural order is well investigated for the realisation of the fruition of stream-entry. Thus, monks, a noble disciple possessed of seven factors is one possessed of the fruition of stream-entry."

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

The Discourse on Kosambī is concluded as eighth.

9. The Discourse on the Invitation of a Brahmā

501. 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 -

"On one occasion, monks, I was dwelling at Ukkatṭhā in the Subhaga Grove at the root of a royal sal tree. Now at that time, monks, such an evil wrong view had arisen in Baka the Brahmā: 'This is permanent, this is stable, this is eternal, this is whole, this is not subject to pass away, for here there is no being born, no ageing, no dying, no passing away, no being reborn, and there is no other escape beyond this.' Then, monks, having known with my mind the reflection in the mind of Baka the Brahmā - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Subhaga Grove at the root of a royal sal tree at Ukkatṭhā, I appeared in that Brahma world. Baka the Brahmā, monks, saw me coming from afar; having seen me, he said this - 'Come, sir, welcome, sir! It has been a long time, sir, since you made this occasion, that is to say, for coming here. For this, sir, is permanent, this is stable, this is eternal, this is whole, this is not subject to pass away, for here there is no being born, no ageing, no dying, no passing away, no being reborn. And there is no other escape beyond this.'

When this was said, monks, I said this to Baka the Brahmā - 'Gone to ignorance indeed, friend, is Baka the Brahmā; gone to ignorance indeed, friend, is Baka the Brahmā; inasmuch as he will say of what is actually impermanent that it is permanent, he will say of what is actually unstable that it is stable, he will say of what is actually non-eternal that it is eternal, he will say of what is actually not whole that it is whole, he will say of what is actually subject to pass away that it is not subject to pass away; and where there is being born, ageing, dying, passing away, and being reborn, of that he will say - "For here there is no being born, no ageing, no dying, no passing away, no being reborn"; and when there is another escape beyond, he will say "there is no other escape beyond."'

502. "Then, monks, Māra the Evil One, having taken possession of a certain member of Brahmā's assembly, said this to me - 'Monk, monk, do not assail this one, do not assail this one, for this, monk, is Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power, the Lord, the Maker, the Creator, the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be. There were, monk, before you, ascetics and brahmins in the world who were disparagers of earth and disgusted with earth, disparagers of water and disgusted with water, disparagers of fire and disgusted with fire, disparagers of air and disgusted with air, disparagers of beings and disgusted with beings, disparagers of gods and disgusted with gods, disparagers of Pajāpati and disgusted with Pajāpati, disparagers of Brahmā and disgusted with Brahmā - they, upon the collapse of the body, upon the arrest of life, were established in an inferior body. But those, monk, before you, ascetics and brahmins in the world who were praisers of earth and delighted in earth, praisers of water and delighted in water, praisers of fire and delighted in fire, praisers of air and delighted in air, praisers of beings and delighted in beings, praisers of gods and delighted in gods, praisers of Pajāpati and delighted in Pajāpati, praisers of Brahmā and delighted in Brahmā - they, upon the collapse of the body, upon the arrest of life, were established in a superior body. Therefore I say this to you, monk - 'Come now, sir, whatever Brahmā has told you, that you should do, do not transgress the word of Brahmā.' If indeed you, monk, transgress the word of Brahmā, just as a man might drive away fortune coming to him with a stick, or just as, monk, a man falling into a hellish precipice might miss the earth with his hands and feet, thus will this accomplishment be for you, monk. 'Come now, sir, whatever Brahmā has told you, that you should do, do not transgress the word of Brahmā. Do you not, monk, see the assembly of Brahmā gathered together?' Thus indeed, monks, Māra the Evil One directed me towards the assembly of Brahmā.

"When this was said, monks, I said this to Māra the Evil One - 'I know you, Evil One; do not think - "He does not know me." You are Māra, Evil One. Both Brahmā, Evil One, and the assembly of Brahmā, and the members of Brahmā's assembly - all have come into your hand, all have come under your control. For you, Evil One, think thus - "This one too would come into my hand, this one too would come under my control." But I, Evil One, have neither come into your hand nor come under your control.'

503. "When this was said, monks, Baka the Brahmā said this to me - 'For I, sir, say of what is actually permanent that it is permanent, I say of what is actually stable that it is stable, I say of what is actually eternal that it is eternal, I say of what is actually whole that it is whole, I say of what is actually not subject to pass away that it is not

subject to pass away, and where there is no being born, no ageing, no dying, no passing away, no being reborn, of that I say - "For here there is no being born, no ageing, no dying, no passing away, no being reborn." And when there is no other escape beyond, I say "there is no other escape beyond." There were, monk, before you, ascetics and brahmins in the world; for as long as your entire life span, so long was their ascetic practice alone. They would know thus - "When there is another escape beyond, there is another escape beyond; or when there is no other escape beyond, there is no other escape beyond." Therefore I say this to you, monk - "You will not see another escape beyond, and you will only become a partaker of weariness and vexation. If indeed you, monk, cling to earth, you will be near me, dwelling in my domain, subject to be done with as I wish, to be expelled. If water... fire... air... beings... gods... Pajāpati... Brahmā you cling to, you will be near me, dwelling in my domain, subject to be done with as I wish, to be expelled.'

"I too know thus, Brahmā - if I cling to earth, I will be near you, dwelling in your domain, subject to be done with as you wish, to be expelled. 'If water... fire... air... beings... gods... Pajāpati... Brahmā I cling to, I will be near you, dwelling in your domain, subject to be done with as you wish, to be expelled.' But I understand your destination and I understand your splendour, Brahmā - 'Thus powerful is Baka the Brahmā, thus majestic is Baka the Brahmā, thus influential is Baka the Brahmā.'"

"But in what way do you, sir, understand my destination and understand my splendour - 'Thus powerful is Baka the Brahmā, thus majestic is Baka the Brahmā, thus influential is Baka the Brahmā'?"

"As far as the moon and sun revolve, shining and illuminating the directions;
Over a thousandfold world, there your authority extends.

"And you know the high and low, and also those with lust and those free from lust;

The state here and the state elsewhere, the coming and going of beings."

"Thus indeed I understand your destination and understand your splendour, Brahmā - 'Thus powerful is Baka the Brahmā, thus majestic is Baka the Brahmā, thus influential is Baka the Brahmā.'

504. "There is indeed, Brahmā, another class of beings, which you neither know nor see; I know and see that. There is indeed, Brahmā, a class of beings called the Radiant gods, from which you passed away and arose here. Because of your dwelling there for so very long, that mindfulness has been forgotten by you; therefore you neither know nor see that; I know and see that. Thus indeed, Brahmā, I am not merely your equal in direct knowledge, how then could I be inferior? Indeed I am superior to you. There is indeed, Brahmā, a class of beings called the gods of Streaming Radiance, a class of beings called the gods of Great Fruit, a class of beings called the Overlord, which you neither know nor see; I know and see that. Thus indeed, Brahmā, I am not merely your equal in direct knowledge, how then could I be inferior? Indeed I am superior to you. Having directly known earth as earth, Brahmā, as far as that which is not experienced by the earthness of earth, having directly known that, I was not earth, I was not in earth, I was not from earth, I was not 'earth is mine', I did not assert earth. Thus indeed, Brahmā, I am not merely your equal in direct knowledge,

how then could I be inferior? Indeed I am superior to you. Water indeed I, Brahmā, etc. Fire indeed I, Brahmā, etc. Air indeed I, Brahmā, etc. Beings indeed I, Brahmā, etc. Gods indeed I, Brahmā, etc. Pajāpati indeed I, Brahmā, etc. Brahmā indeed I, Brahmā, etc. The Radiant gods indeed I, Brahmā, etc. The gods of Streaming Radiance indeed I, Brahmā, etc. The gods of Great Fruit indeed I, Brahmā, etc. The Overlord indeed I, Brahmā, etc. Having directly known all as all, Brahmā, as far as that which is not experienced by the allness of all, having directly known that, I was not all, I was not in all, I was not from all, I was not 'all is mine', I did not assert all. Thus indeed, Brahmā, I am not merely your equal in direct knowledge, how then could I be inferior? Indeed I am superior to you."

"If indeed, sir, that which is not experienced by the allness of all, having directly known that, may it not be void for you, may it not be hollow for you."

"'Consciousness non-manifest, infinite, radiant from all sides' - that is not experienced by the earthness of earth, not experienced by the waterness of water, not experienced by the fireness of fire, not experienced by the airness of air, not experienced by the beingness of beings, not experienced by the godness of gods, not experienced by the Pajāpatiness of Pajāpati, not experienced by the Brahmāness of Brahmā, not experienced by the radiantness of the Radiant gods, not experienced by the streaming radianceness of the gods of Streaming Radiance, not experienced by the great fruitness of the gods of Great Fruit, not experienced by the overlordness of the Overlord, not experienced by the allness of all."

"Well then, sir, watch me disappear." 'Well then, Brahmā, you disappear from me, if you are able.' Then, monks, Baka the Brahmā, thinking 'I will disappear from the ascetic Gotama, I will disappear from the ascetic Gotama,' was indeed not able to disappear from me.

"When this was said, monks, I said this to Baka the Brahmā - 'Well then, Brahmā, I will disappear from you.' 'Well then, sir, you disappear from me, if you are able.' Then, monks, I performed such a feat of supernormal power - 'To this extent Brahmā and the assembly of Brahmā and the members of Brahmā's assembly will hear my sound, but they will not see me.' Having disappeared, I spoke this verse -

"Having seen fear in existence, and existence seeking non-existence;
I did not assert any existence, nor did I cling to delight."

Then, monks, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly were filled with wonder and amazement - 'Wonderful indeed, friend, marvellous indeed, friend! The great supernormal power and great majesty of the ascetic Gotama! Never indeed before have we seen or heard of another ascetic or brahmin of such great supernormal power and such great majesty as this ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan. For the generation that delights in existence, that rejoices in existence, that is pleased with existence, he has indeed uprooted existence with its root.'

505. "Then, monks, Māra the Evil One, having taken possession of a certain member of Brahmā's assembly, said this to me - 'If you, sir, thus understand, if you have thus awakened, do not lead disciples, do not lead those gone forth; do not expound the Teaching to disciples, do not teach to those gone forth; do not create attachment

among disciples, do not create attachment among those gone forth. There were, monk, before you, ascetics and brahmins in the world claiming to be Worthy Ones, Perfectly Enlightened Ones. They led disciples, those gone forth, they expounded the Teaching to disciples, to those gone forth, they created attachment among disciples, among those gone forth; having led disciples, those gone forth, having expounded the Teaching to disciples, to those gone forth, with minds attached among disciples, among those gone forth, upon the collapse of the body, upon the arrest of life, they were established in an inferior body. But there were, monk, before you, ascetics and brahmins in the world claiming to be Worthy Ones, Perfectly Enlightened Ones. They did not lead disciples, did not lead those gone forth, they did not expound the Teaching to disciples, did not teach to those gone forth, they did not create attachment among disciples, did not create attachment among those gone forth; not having led disciples, not having led those gone forth, not having expounded the Teaching to disciples, not having taught to those gone forth, without minds attached among disciples, without minds attached among those gone forth, upon the collapse of the body, upon the arrest of life, they were established in a superior body. Therefore I say this to you, monk - come now, sir, dwell living at ease, devoted to pleasant abiding in the present life, for not proclaiming is wholesome, sir, do not exhort others.'

"When this was said, monks, I said this to Māra the Evil One - 'I know you, Evil One; do not think - "He does not know me." You are Māra, Evil One. You, Evil One, do not speak thus out of compassion for my welfare; you, Evil One, speak thus out of compassion for my harm. For you, Evil One, think thus - "Those to whom the ascetic Gotama will expound the Teaching, they will pass beyond my domain." But those, Evil One, not being Perfectly Enlightened Ones, claimed "We are Perfectly Enlightened Ones." But I, Evil One, being a Perfectly Enlightened One, claim "I am a Perfectly Enlightened One." For whether expounding the Teaching to disciples, Evil One, the Truth-finder is just such, or whether not expounding the Teaching to disciples, Evil One, the Truth-finder is just such. For whether leading disciples, Evil One, the Truth-finder is just such, or whether not leading disciples, Evil One, the Truth-finder is just such. What is the reason for this? For the Truth-finder, Evil One, those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death - they have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just as, Evil One, a palm tree with its crown cut off is incapable of further growth; just so, Evil One, for the Truth-finder those mental corruptions that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death - they have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.'

"Thus indeed, because of Māra's not addressing and because of Brahmā's invitation, therefore the designation of this explanation is indeed 'The Invitation of Brahmā'."

The Discourse on the Invitation of Brahmā is concluded as ninth.

10. The Discourse on the Rebuke to Māra

506. Thus have I heard - On one occasion the Venerable Mahāmoggallāna was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time the Venerable Mahāmoggallāna was walking up and down in the open air. Now at that time Māra the Evil One had entered the Venerable Mahāmoggallāna's belly, having gone into his abdomen. Then this occurred to the Venerable Mahāmoggallāna: "Why indeed is my belly so very heavy? As if stuffed with beans, methinks." Then the Venerable Mahāmoggallāna, having descended from the walking path, having entered the dwelling, sat down on the prepared seat. Having sat down, the Venerable Mahāmoggallāna attended to himself with wise attention. The Venerable Mahāmoggallāna saw Māra the Evil One who had entered his belly, having gone into his abdomen. Having seen Māra the Evil One, he said this: "Get out, Evil One; get out, Evil One! Do not vex the Truth-finder, do not vex the Truth-finder's disciple. Lest it be for your harm and suffering for a long time." Then this occurred to Māra the Evil One: "Not knowing me, not seeing me, this ascetic says thus - 'Get out, Evil One; get out, Evil One! Do not vex the Truth-finder, do not vex the Truth-finder's disciple. Lest it be for your harm and suffering for a long time.' Even his Teacher would not quickly know me, how then will this disciple know me?" Then the Venerable Mahāmoggallāna said this to Māra the Evil One: "Even thus I know you, Evil One; do not think - 'He does not know me.' You are Māra, Evil One; for you, Evil One, think thus - 'Not knowing me, not seeing me, this ascetic says thus - get out, Evil One; get out, Evil One! Do not vex the Truth-finder, do not vex the Truth-finder's disciple. Lest it be for your harm and suffering for a long time. Even his Teacher would not quickly know me, how then will this disciple know me?'"

Then this occurred to Māra the Evil One: "Knowing me, seeing me, this ascetic says thus - 'Get out, Evil One; get out, Evil One! Do not vex the Truth-finder, do not vex the Truth-finder's disciple. Lest it be for your harm and suffering for a long time.'" Then Māra the Evil One, having come out from the Venerable Mahāmoggallāna's mouth, stood by the door-bolt.

507. The Venerable Mahāmoggallāna saw Māra the Evil One standing by the door-bolt; having seen Māra the Evil One, he said this - "Even here I see you, Evil One; do not think 'He does not see me.'" There you are, Evil One, standing by the door-bolt. Once in the past, Evil One, I was a Māra named Dūsī, and I had a sister named Kāḷī. You were her son. So you were my nephew. Now at that time, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had arisen in the world. Now, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, had a pair of disciples named Vidhura and Sañjīva, the foremost, the best pair. As far as, Evil One, there were disciples of the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One. Among them no one was equal to the Venerable Vidhura, that is to say, in expounding the Teaching. In this way, Evil One, by this method, the designation "Vidhura" arose for the Venerable Vidhura.

"But, Evil One, the Venerable Sañjīva, whether gone to the forest or gone to the root of a tree or gone to an empty house, with little difficulty attained the cessation of perception and feeling. Once in the past, Evil One, the Venerable Sañjīva was seated at the root of a certain tree, having attained the cessation of perception and feeling. Evil One, cowherds, cattle herders, farmers, and wayfarers saw the Venerable Sañjīva

seated at the root of a certain tree, having attained the cessation of perception and feeling; having seen him, this occurred to them - 'Wonderful indeed, friend, marvellous indeed, friend! This ascetic has died while sitting! Come, let us cremate him.' Then, Evil One, those cowherds, cattle herders, farmers, and wayfarers, having collected grass and wood and cow-dung, having piled it on the Venerable Sañjīva's body, having set fire to it, departed. Then, Evil One, the Venerable Sañjīva, after that night had passed, having emerged from that attainment, having shaken off his robes, having dressed in the earlier period of the day, taking his bowl and robe, entered the village for almsfood. Those cowherds, cattle herders, farmers, and wayfarers, Evil One, saw the Venerable Sañjīva going for almsfood; having seen him, this occurred to them - 'Wonderful indeed, friend, marvellous indeed, friend! This ascetic who died while sitting, he has come back to life.' In this way, Evil One, by this method, the designation "Sañjīva" arose for the Venerable Sañjīva.

508. "Then, Evil One, this occurred to Dūsī Māra - 'I do not know the coming or going of these monks who are virtuous, of good character. What if I were to take possession of the brahmins and householders - Come, revile, abuse, irritate, and harass the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being reviled, being abused, being irritated, being harassed by you, so that Dūsī Māra might find an opportunity.' Then, Evil One, Dūsī Māra took possession of the brahmins and householders - 'Come, revile, abuse, irritate, and harass the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being reviled, being abused, being irritated, being harassed by you, so that Dūsī Māra might find an opportunity.'

"Then, Evil One, those brahmins and householders, possessed by Dūsī Māra, revile, abuse, irritate, and harass the monks who are virtuous, of good character - 'These shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, saying "We are meditators, we are meditators," with drooping shoulders, with faces cast down, weak and stiff, they meditate, they brood, they ponder, they muse. Just as an owl on a tree branch, seeking a mouse, meditates, broods, ponders, muses; just so these shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, saying "We are meditators, we are meditators," with drooping shoulders, with faces cast down, weak and stiff, they meditate, they brood, they ponder, they muse. Just as a jackal on a riverbank, seeking fish, meditates, broods, ponders, muses; just so these shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, saying "We are meditators, we are meditators," with drooping shoulders, with faces cast down, weak and stiff, they meditate, they brood, they ponder, they muse. Just as a cat at a doorway, a sewer, or a rubbish heap, seeking a mouse, meditates, broods, ponders, muses; just so these shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, saying "We are meditators, we are meditators," with drooping shoulders, with faces cast down, weak and stiff, they meditate, they brood, they ponder, they muse. Just as a donkey with its load removed, at a doorway, a sewer, or a rubbish heap, meditates, broods, ponders, muses; just so these shavelings, these petty ascetics, these menials, these dark offspring of Brahmā's feet, saying "We are meditators, we are meditators," with drooping shoulders, with faces cast down, weak and stiff, they meditate, they brood, they ponder, they muse.'

"Now, Evil One, those human beings who died at that time, for the most part, upon the body's collapse at death, were reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

509. "Then, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, addressed the monks - 'The brahmins and householders have been possessed by Dūsī Māra - Come, revile, abuse, irritate, and harass the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being reviled, being abused, being irritated, being harassed by you, so that Dūsī Māra might find an opportunity.' Come, monks, dwell having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. dwell having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, dwell having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.'

"Then, Evil One, those monks, being thus exhorted, being thus instructed by the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, whether gone to the forest, or gone to the root of a tree, or gone to an empty house, dwelt having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, they dwelt having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. With a mind accompanied by compassion... etc. with a mind accompanied by altruistic joy... etc. they dwelt having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, they dwelt having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

510. "Then, Evil One, this occurred to Dūsī Māra - 'Even acting thus, I do not know the coming or going of these monks who are virtuous, of good character. What if I were to take possession of the brahmins and householders - Come, honour, respect, revere, and venerate the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being honoured, being respected, being revered, being venerated by you, so that Dūsī Māra might find an opportunity.' Then, Evil One, Dūsī Māra took possession of the brahmins and householders - 'Come, honour, respect, revere, and venerate the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being honoured, being respected, being revered, being venerated by you, so that Dūsī Māra might find an opportunity.' Then, Evil One, those brahmins and householders, possessed by Dūsī Māra, honour, respect, revere, and venerate the monks who are virtuous, of good character.

"Now, Evil One, those human beings who died at that time, for the most part, upon the body's collapse at death, were reborn in a fortunate realm, in a heavenly world.

511. "Then, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, addressed the monks - 'The brahmins and householders have been possessed by Dūsī Māra - Come, honour, respect, revere, and venerate the monks who are virtuous, of good character. Perhaps there might be an alteration of mind in those being honoured, being respected, being revered, being venerated by you, so that Dūsī Māra might find an opportunity.' Come, monks, dwell observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities.'

"Then, Evil One, those monks, being thus exhorted, being thus instructed by the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, whether gone to the forest, or gone to the root of a tree, or gone to an empty house, dwelt observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities.

512. "Then, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, having dressed in the earlier period of the day, taking his bowl and robe, with the Venerable Vidhura as his attendant monk, entered the village for almsfood. Then, Evil One, Dūsī Māra, having taken possession of a certain boy, having taken a stone, gave a blow on the head of the Venerable Vidhura; he split his head. Then, Evil One, the Venerable Vidhura, with his head split and blood flowing, followed closely behind the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One. Then, Evil One, the Blessed One Kakusandha, the Worthy One, the Perfectly Enlightened One, looked back with an elephant's gaze - 'This Dūsī Māra did not know the limit.' And together with that looking back, Evil One, Dūsī Māra fell from that state and was reborn in the great hell.

"Now, Evil One, that great hell has three names - 'The Six-sense-base Hell' thus, 'The Stake-struck Hell' thus, 'The Individually-experienced Hell' thus. Then, Evil One, the guardians of hell approached me and said this - 'When, sir, stake meets stake in your heart, then you should know - "A thousand years have passed for me being tormented in hell."' So I, Evil One, for many years, for many hundreds of years, for many thousands of years, was tormented in that great hell. For ten thousand years I was tormented in the subsidiary hell of that very great hell, experiencing the feeling called 'arising.' My body, Evil One, was of such a form, just as a human being's. My head was of such a form, just as a fish's.

513. "What kind of hell was it, where Dūsī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.

"There were a hundred iron spikes, all causing individual suffering;
Such was the hell, where Dūsī was tormented;
Having assaulted the disciple Vidhura, and the brahmin Kakusandha.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"In the middle of the lake stand mansions lasting a cosmic cycle;
Lapis lazuli-coloured, beautiful, flaming, luminous;
Nymphs dance there, many of diverse colours.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"He who indeed, urged by the Buddha, while the monastic community looked on;
Shook the Migāramātu mansion with his big toe.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"He who shook the Vejayanta mansion with his big toe;
Supported by the power of supernormal power, he stirred the deities.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"He who in the Vejayanta mansion questioned Sakka;
'Do you, Vāsava, know the liberation through the elimination of craving?'
To him Sakka answered, when asked the question, according to truth.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"He who questions Brahmā, near the Sudhammā assembly hall;
'Do you still today, friend, have that view which you had before;
Do you see the radiance transcending in the Brahma world?'

"To him Brahmā answered, gradually, according to truth;
'I do not have, sir, that view which I had before.

"'I see the radiance transcending in the Brahma world;
How could I today say, "I am permanent, I am eternal"?'"

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"He who touched the peak of great Meru through deliverance;
The forest of the Eastern Videhas, and the men who sleep on the ground.

"Whoever directly knows this, a monk, a disciple of the Buddha;
Having assaulted such a monk, Dark One, you undergo suffering.

"Fire indeed does not think, 'I am burning a fool';
And a fool, having approached a blazing fire, is burnt by it.

"Just so you, Māra, having approached the Truth-finder;
You will burn yourself, like a fool touching fire.

"Māra generated demerit, having approached the Truth-finder;
What do you think, Evil One, does not my evil ripen?

"For one who acts, evil is accumulated, for a long time, O Death;
Māra, be wearied of the Buddha, do not have hope regarding the monks.

"Thus the monk threatened Māra, in the Bhesakaḷā Grove;
Then that unhappy demon disappeared right there."

The Discourse on the Rebuke of Māra is concluded as tenth.

The Shorter Chapter on Pairs is concluded as fifth.

Its summary:

The Sāleyya, the two Verañja and the Satisfaction, the Lesser and Greater
Acquisition of the Teaching;
The Investigator, the Kosambī and the Brahmin, Dūsī and Māra, the tenth
chapter.

The Sāleyya Chapter is concluded as fifth.

This is the summary of the chapters:

The Root of All Things and the Lion's Roar and the Excellent;
The Saw and the Gosinga, the Sāleyya and these five.

The Root Fifty is complete.



ABOUT THIS TRANSLATION

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

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