

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

4. The Chapter on the Six Sense Bases (4. Saḷāyatanavaggo)

6. Connected Discourses with Moggallāna
(6. Moggallānasāṃyuttaṃ)

[SN 40.1-11, PTS 4.263-4.281]



PaliVerse

3. The Collection of the Connected Discourses

4. The Chapter on the Six Sense Bases

6. Connected Discourses with Moggallāna

1. The Discourse on the Question about the First Meditative Absorption

332. On one occasion the Venerable Mahāmoggallāna was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Venerable Mahāmoggallāna addressed the monks: "Friends, monks!" "Friend," those monks assented to the Venerable Mahāmoggallāna. The Venerable Mahāmoggallāna said this:

"Here, friends, when I had gone to a private place and was in seclusion, this reflection arose in my mind - 'The first meditative absorption, the first meditative absorption,' it is said. What then is the first meditative absorption? This occurred to me, friend - 'Here 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 the first meditative absorption.' So I, friends, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. While I was dwelling with this abiding, friends, perceptions and attention accompanied by sensuality occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the first meditative absorption; steady your mind in the first meditative absorption, unify your mind in the first meditative absorption, concentrate your mind in the first meditative absorption.' So I, friends, at a later time, quite secluded from sensual pleasures, secluded from unwholesome mental states, entered and dwelt in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. If anyone, friends, speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge,' it is of me that one speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge.'" The first.

2. The Discourse on the Question about the Second Meditative Absorption

333. "'The second meditative absorption, the second meditative absorption,' it is said. What then is the second meditative absorption? This occurred to me, friend - 'Here a monk, with the subsiding of applied and sustained thought, 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. This is called the second meditative absorption.' So I, friends, with the subsiding of applied and sustained thought, enter and dwell 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. While I was dwelling with this abiding, friends, perceptions and attention accompanied by applied thought occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the second meditative absorption; steady your mind in the second meditative absorption, unify your mind in the second meditative absorption, concentrate your mind in the second meditative absorption.' So I, friends, at a later time, with the subsiding of applied and sustained thought, entered and dwelt 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. If anyone, friends, speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge,' it is of me that one speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge.'" The second.

3. The Discourse on the Question about the Third Meditative Absorption

334. "'The third meditative absorption, the third meditative absorption,' it is said. What then is the third meditative absorption?" This occurred to me, friend - "Here a monk, with the fading away of rapture, dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. This is called the third meditative absorption." So I, friends, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience happiness with the body. That which the noble ones declare - 'One who is equanimous and mindful, one who dwells in happiness' - I enter and dwell in the third meditative absorption. While I was dwelling with this abiding, friends, perceptions and attention accompanied by rapture occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the third meditative absorption; steady your mind in the third meditative absorption, unify your mind in the third meditative absorption, concentrate your mind in the third meditative absorption.' So I, friends, at a later time, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - I entered and dwelt in the third meditative absorption. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by the Teacher has attained great direct knowledge.'" The third.

4. The Discourse on the Question about the Fourth Meditative Absorption

335. "'The fourth meditative absorption, the fourth meditative absorption,' it is said. What then is the fourth meditative absorption? This occurred to me, friend - 'Here 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. This is called the fourth meditative absorption.' So I, friends, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enter and dwell in the fourth

meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. While I was dwelling with this abiding, friends, perceptions and attention accompanied by pleasure occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the fourth meditative absorption; steady your mind in the fourth meditative absorption, unify your mind in the fourth meditative absorption, concentrate your mind in the fourth meditative absorption.' So I, friends, at a later time, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, entered and dwelt in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by the Teacher has attained great direct knowledge.'" The fourth.

5. The Discourse on the Question about the Plane of Infinite Space

336. "'The plane of infinite space, the plane of infinite space,' it is said. What then is the plane of infinite space? This occurred to me, friend - 'Here a monk, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," enters and dwells in the plane of infinite space. This is called the plane of infinite space.' So I, friends, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' enter and dwell in the plane of infinite space. While I was dwelling with this abiding, friends, perceptions and attention accompanied by material form occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the plane of infinite space; steady your mind in the plane of infinite space, unify your mind in the plane of infinite space, concentrate your mind in the plane of infinite space.' So I, friends, at a later time, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that 'space is infinite,' entered and dwelt in the plane of infinite space. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by the Teacher has attained great direct knowledge.'" The fifth.

6. The Discourse on the Question about the Plane of Infinite Consciousness

337. "'The plane of infinite consciousness, the plane of infinite consciousness,' it is said. What then is the plane of infinite consciousness? This occurred to me, friend - 'Here a monk, with the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," enters and dwells in the plane of infinite consciousness. This is called the plane of infinite consciousness.' So I, friends, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' enter and dwell in the plane of infinite consciousness. While I was dwelling with this abiding, friends, perceptions and attention accompanied by the plane of infinite space occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the plane of infinite consciousness; steady your mind in the plane of infinite consciousness, unify your mind in the plane of infinite consciousness, concentrate your mind in the plane of infinite consciousness.' So I, friends, at a later time, with the complete transcendence of the plane of infinite space, aware that 'consciousness is infinite,' entered and dwelt in the plane of infinite consciousness. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by the Teacher has attained great direct knowledge.'" The sixth.

7. The Discourse on the Question about the Plane of Nothingness

338. "'The plane of nothingness, the plane of nothingness,' it is said. What is the plane of nothingness? This occurred to me, friend - 'Here a monk, with the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," enters and dwells in the plane of nothingness. This is called the plane of nothingness.' So I, friends, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' enter and dwell in the plane of nothingness. While I was dwelling with this abiding, friends, perceptions and attention accompanied by the plane of infinite consciousness occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the plane of nothingness; steady your mind in the plane of nothingness, unify your mind in the plane of nothingness, concentrate your mind in the plane of nothingness.' So I, friends, at a later time, with the complete transcendence of the plane of infinite consciousness, aware that 'there is nothing,' entered and dwelt in the plane of nothingness. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by the Teacher has attained great direct knowledge.'" The seventh.

8. The Discourse on the Question about the Plane of Neither-Perception-Nor-Non-Perception

339. "'The plane of neither-perception-nor-non-perception, the plane of neither-perception-nor-non-perception,' it is said. What then is the plane of neither-perception-nor-non-perception? This occurred to me, friend - 'Here a monk, with the complete transcendence of the plane of nothingness, enters and dwells in the plane of neither-perception-nor-non-perception. This is called the plane of neither-perception-nor-non-perception.' So I, friends, with the complete transcendence of the plane of nothingness, enter and dwell in the plane of neither-perception-nor-non-perception. While I was dwelling with this abiding, friends, perceptions and attention accompanied by the plane of nothingness occurred to me.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the plane of neither-perception-nor-non-perception; steady your mind in the plane of neither-perception-nor-non-perception, unify your mind in the plane of neither-perception-nor-non-perception, concentrate your mind in the plane of neither-perception-nor-non-perception.' So I, friends, at a later time, with the complete transcendence of the plane of nothingness, entered and dwelt in the plane of neither-perception-nor-non-perception. If anyone, friends, speaking rightly would say: etc. 'A disciple helped by

the Teacher has attained great direct knowledge.'" The eighth.

9. The Discourse on the Question about the Signless

340. "'Signless concentration of mind, signless concentration of mind,' it is said. What indeed is the signless concentration of mind?" This occurred to me, friend - "Here, through inattention to all signs, a monk enters and dwells in the signless concentration of mind. This is called the signless concentration of mind." So I, friends, through inattention to all signs, enter and dwell in the signless concentration of mind. While I was dwelling with this abiding, friends, my consciousness follows after signs.

"Then, friends, the Blessed One, having approached me by supernormal power, said this: 'Moggallāna, Moggallāna! Do not be negligent, brahmin, regarding the signless concentration of mind; steady your mind in the signless concentration of mind, unify your mind in the signless concentration of mind, concentrate your mind in the signless concentration of mind.' So I, friends, at a later time, through inattention to all signs, entered and dwelt in the signless concentration of mind. If anyone, friends, speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge,' it is of me that one speaking rightly would say: 'A disciple helped by the Teacher has attained great direct knowledge.'" The ninth.

10. The Discourse on Sakka

341. Then the Venerable Mahāmoggallāna - just as a strong man might extend his bent arm or bend his extended arm; even so - having vanished from Jeta's Grove, appeared among the gods of the Thirty-three. Then Sakka, the lord of the gods, together with five hundred deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, lord of the gods, is going for refuge to the Teaching. Because of going for refuge to the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, lord of the gods, is going for refuge to the Community. Because of going for refuge to the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is going for refuge to the Buddha. Because of going for refuge to the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is going for refuge to the Teaching. Because of going for refuge to the Teaching, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is going for refuge to the Community, etc. are reborn in a fortunate realm, in a heavenly world."

Then Sakka, the lord of the gods, together with six hundred deities, etc. Then Sakka, the lord of the gods, together with seven hundred deities, etc. Then Sakka, the lord of the gods, together with eight hundred deities, etc. Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, lord of the gods, is going for refuge to the Teaching. Because of going for refuge to the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, lord of the gods, is going for refuge to the Community. Because of going for refuge to the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is going for refuge to the Buddha. Because of going for refuge to the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is going for refuge to the Teaching, etc. Good indeed, dear Moggallāna, is going for refuge to the Community. Because of going for refuge to the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

Then Sakka, the lord of the gods, together with five hundred deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Buddha: '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.' Because of being endowed with unwavering confidence in the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the

eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. Because of being endowed with morality pleasing to the noble ones, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is he, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

Then Sakka, the lord of the gods, together with six hundred deities, etc. Then Sakka, the lord of the gods, together with seven hundred deities, etc. Then Sakka, the lord of the gods, together with eight hundred deities, etc. Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, lord of the gods, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world.

"Good indeed, dear Moggallāna, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

Then Sakka, the lord of the gods, together with five hundred deities, approached the Venerable Mahāmoggallāna, etc. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this -

"Good indeed, lord of the gods, is going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects.

"Good indeed, lord of the gods, is going for refuge to the Teaching. Because of going for refuge to the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects.

"Good indeed, lord of the gods, is going for refuge to the Community. Because of going for refuge to the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects."

"Good indeed, dear Moggallāna, is going for refuge to the Buddha. Because of going for refuge to the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, dear Moggallāna, is going for refuge to the Teaching, etc.

"Good indeed, dear Moggallāna, is going for refuge to the Community. Because of going for refuge to the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects."

Then Sakka, the lord of the gods, together with six hundred deities, etc. Then Sakka, the lord of the gods, together with seven hundred deities, etc. Then Sakka, the lord of the gods, together with eight hundred deities, etc. Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, lord of the gods, is going for refuge to the Teaching, etc.

"Good indeed, lord of the gods, is going for refuge to the Community. Because of going for refuge to the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects."

"Good indeed, dear Moggallāna, is going for refuge to the Buddha, etc. Good indeed, dear Moggallāna, is going for refuge to the Teaching, etc. Good indeed, dear Moggallāna, is going for refuge to the Community. Because of going for refuge to the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects."

Then Sakka, the lord of the gods, together with five hundred deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects."

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Etc."

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. for the world.' Because of being endowed with unwavering confidence in the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Etc."

"Good indeed, lord of the gods, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in

the Teaching, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. for the world.' Because of being endowed with unwavering confidence in the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Etc.

"Good indeed, dear Moggallāna, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects."

Then Sakka, the lord of the gods, together with six hundred deities, etc. Then Sakka, the lord of the gods, together with seven hundred deities, etc. Then Sakka, the lord of the gods, together with eight hundred deities, etc. Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this:

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Buddha: '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.' Because of being endowed with unwavering confidence in the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, lord of the gods, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, the Community of the Blessed One's disciples is practising uprightly, the Community of the Blessed One's disciples is practising by the true method, the Community of the Blessed One's disciples is practising properly, that is, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an

unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, lord of the gods, is being endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. Because of being endowed with morality pleasing to the noble ones, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects."

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Because of being endowed with unwavering confidence in the Buddha, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' Because of being endowed with unwavering confidence in the Teaching, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.' Because of being endowed with unwavering confidence in the Community, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, etc. in divine tangible objects.

"Good indeed, dear Moggallāna, is being endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Because of being endowed with morality pleasing to the noble ones, dear Moggallāna, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects." The tenth.

11. The Discourse on Candana

342. Then Candana the young god... etc.

Then Suyāma the young god... etc.

Then Santusita the young god... etc.

Then Sunimmita the young god... etc.

Then Vasavattī the young god... etc.

The eleventh.

The Connected Discourses on Moggallāna is complete.

Its summary:

With applied thought, without applied thought, and with happiness,
equanimous;

Space and consciousness, nothingness, neither-perception;

Signless and Sakka, and with Candana as the eleventh.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 4. The Chapter on the Six Sense Bases. 6. Connected Discourses with Moggallāna Retrieved from paliverse.org

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