THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

1. The Canon of Discourses (1. Sutta Piṭaka)

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

5. The Great Book (5. Mahāvaggo)

7. Connected Discourses on the Bases for Spiritual Power
(7. Iddhipādasaṃyuttaṃ)

[SN 51.1-86, PTS 5.254-5.292]



3. The Collection of the Connected Discourses

5. The Great Book

7. Connected Discourses on the Bases for Spiritual Power

1. The Chapter on Cāpāla

1. The Discourse on the Near Shore

813. "Monks, these four bases for spiritual power, when developed and cultivated, lead to going from the near shore to the far shore. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, lead to going from the near shore to the far shore." The first.

2. The Discourse on Failed

814. "For whomsoever, monks, the four bases for spiritual power have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, the four bases for spiritual power have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. For whomsoever, monks, these four bases for spiritual power have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever, monks, these four bases for spiritual power have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering." The second.

3. The Discourse on the Noble

815. "Monks, these four bases for spiritual power, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, are noble, leading to liberation, and lead one who practises them to the complete elimination of suffering." The third.

4. The Discourse on Disenchantment

816. "Monks, these four bases for spiritual power, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna." The fourth.

5. The Discourse on the Partial Spiritual Power

817. "Whatever ascetics or brahmins, monks, in the past brought into existence a region of supernormal power, all of them did so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence a region of supernormal power, all of them will do so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence a region of supernormal power, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past brought into existence a region of supernormal power, all of them did so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence a region of supernormal power, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence a region of supernormal power, all of them do so because of having developed and cultivated these same four bases for spiritual power." The fifth.

6. The Discourse on the Complete

818. "Whatever ascetics or brahmins, monks, in the past brought into existence complete supernormal power, all of them did so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence complete supernormal power, all of them will do so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence complete supernormal power, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past brought into existence complete supernormal power, all of them did so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will bring into existence complete supernormal power, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present bring into existence complete supernormal power, all of them do so because of having developed and cultivated these same four bases for spiritual power." The sixth.

7. The Discourse on the Monks

819. "Monks, whatever monks in the past, through the elimination of the mental corruptions, realised by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwelt in them, all of them did so because of having developed and cultivated the four bases for spiritual power. Monks, whatever monks in the future, through the elimination of the mental corruptions, will realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, wil dwell in them, all of them will do so because of having developed and cultivated the four bases for spiritual power. Monks, whatever monks at present, through the elimination of the mental corruptions, realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwell in them, all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Monks, whatever monks in the past, through the elimination of the mental corruptions, realised by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwelt in them, all of them did so because of having developed and cultivated these same four bases for spiritual power. Monks, whatever monks in the future, through the elimination of the mental corruptions, will realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, wil dwell in them, all of them will do so because of having developed and cultivated these same four bases for spiritual power. Monks, whatever monks at present, through the elimination of the mental corruptions, realise by their own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that

are free from mental corruptions and, having entered upon them, dwell in them, all of them do so because of having developed and cultivated these same four bases for spiritual power." The seventh.

8. The Discourse on the Buddha

820. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. These, monks, are the four bases for spiritual power. Because of having developed and cultivated these four bases for spiritual power, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One.'" The eighth.

9. The Discourse on Knowledge

821. 'This is the basis for spiritual power that possesses concentration due to desire and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to desire and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to energy and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to energy and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to mind and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to mind and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'And this basis for spiritual power that possesses concentration due to investigation and volitional activities of striving is to be developed' - thus, monks, etc. 'has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose." The ninth.

10. The Discourse on the Shrine

822. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from his alms round, he addressed the venerable Ānanda - "Take the sitting cloth, Ānanda. Let us approach the Cāpāla shrine for the day's abiding." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One, and taking the sitting cloth, he followed closely behind the Blessed One. Then the Blessed One approached the Cāpāla shrine; having approached, he sat down on the prepared seat. The venerable Ānanda also, having paid respect to the Blessed One, sat down to one side. To the venerable Ānanda seated to one side, the Blessed One said this:

"Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

For the second time the Blessed One... etc. For the third time the Blessed One addressed the venerable Ānanda - "Delightful, Ānanda, is Vesālī, delightful is the Udena shrine, delightful is the Gotamaka shrine, delightful is the Sattamba shrine, delightful is the Bahuputta shrine, delightful is the Sārandada shrine, delightful is the Cāpāla shrine. For anyone, Ānanda, who has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power, if he wishes, he could remain for a cosmic cycle or the remainder of a cosmic cycle. The Truth-finder, Ānanda, has developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken the four bases for spiritual power. If he wishes, Ānanda, the Truth-finder could remain for a cosmic cycle or the remainder of a cosmic cycle."

Yet even when such a gross sign was being made by the Blessed One, such a gross indication was being made, the venerable Ānanda was not able to penetrate it; he did not request the Blessed One - "Let the Blessed One remain for a cosmic cycle, venerable sir, let the Fortunate One remain for a cosmic cycle, for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans," as his mind was possessed by Māra.

Then the Blessed One addressed the venerable Ānanda -"Go now, Ānanda, do as you think fit." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One, and rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, he sat down at the foot of a certain tree not far away. Then Māra the Evil One, soon after the venerable Ānanda had departed, approached the Blessed One; having approached, he said this to the Blessed One:"Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna. For this speech was spoken by the Blessed One, venerable sir - 'I will not attain final Nibbāna, Evil One, until my monks become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'"

But there are indeed now, venerable sir, monks who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my nuns become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'

"But there are indeed now, venerable sir, nuns who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until my male lay followers etc. until my female lay followers become disciples who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, will tell,

teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, will expound the Teaching with the wondrous effect of liberation.'

"But there are indeed now, venerable sir, male lay followers etc.female lay followers who are the Blessed One's disciples, learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, practising properly, living in conformity with the Teaching, and having learnt their teacher's own doctrine, they tell, teach, make known, establish, open up, analyse, and make clear, and having thoroughly refuted with reason the arisen doctrines of others, they expound the Teaching with the wondrous effect of liberation. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna! Now is the time, venerable sir, for the Blessed One's final Nibbāna.

"For this speech was spoken by the Blessed One, venerable sir -'I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many, become widespread, until it is well proclaimed among gods and humans.' This holy life of the Blessed One, venerable sir, is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans. Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One now attain final Nibbāna. Now is the time, venerable sir, for the Blessed One's final Nibbāna."

When this was said, the Blessed One said this to Māra the Evil One -"Be at ease, Evil One. It will not be long before the Truth-finder's final Nibbāna takes place. After the elapse of three months from now, the Truth-finder will attain final Nibbāna." Then the Blessed One, at the Cāpāla shrine, mindful and fully aware, relinquished the life principle. And when the life principle was relinquished by the Blessed One, there was a great earthquake, terrifying and hair-raising, and the divine drums resounded. Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

> "The measurable and the immeasurable origination, the activity of becoming, the sage relinquished;
> Delighting internally, concentrated, he broke through self-existence like armour." The tenth.

The Cāpāla Chapter is the first.

Its summary:

> The far shore, missed, noble, and disenchantment;
> Portion, complete, monks, Buddha, knowledge, and shrine.

2. The Chapter on the Shaking of the Mansion

1. The Discourse on Before [the Enlightenment]

823. At Sāvatthī. "Monks, before my enlightenment, while I was still a Bodhisatta, not yet fully enlightened, it occurred to me: 'What is the cause, what is the condition for the development of the bases for spiritual power?' It occurred to me, monks: 'Here a monk develops the basis for spiritual power that possesses concentration due to

desire and volitional activities of striving - thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.'

'He develops the basis for spiritual power that possesses concentration due to energy and volitional activities of striving - thus my energy will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

'He develops the basis for spiritual power that possesses concentration due to mind and volitional activities of striving - thus my mind will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

'He develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; appearing and vanishing; he goes unhindered through walls, through ramparts, through mountains, just as through space; he dives in and out of the earth just as in water;he goes on water without breaking it just as on earth; he travels cross-legged through space just as a winged bird; he fondles and strokes with his hand even the moon and sun, so mighty and powerful; He exercises mastery with his body even as far as the Brahma world.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, with the divine ear element, purified and surpassing the human, he hears both sounds - divine and human, whether far or near.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk understands the minds of other beings, of other persons, having encompassed them with his own mind. He understands a mind with lust as 'a mind with lust'; he understands a mind without lust as 'a mind without lust';he understands a mind with hate as 'a mind with hate'; he understands a mind without hate as 'a mind without hate'; he understands a mind with delusion as 'a mind with delusion';he understands a mind without delusion as 'a mind without delusion'; he understands a contracted mind as 'a contracted mind'; he understands a distracted mind as 'a distracted mind'; he understands an exalted mind as 'an exalted mind';he understands a not exalted mind as 'a not exalted mind'; he understands a surpassed mind as 'a surpassed mind'; he understands an unsurpassed mind as 'an unsurpassed

mind'; he understands a concentrated mind as 'a concentrated mind';he understands an unconcentrated mind as 'an unconcentrated mind'; he understands a liberated mind as 'a liberated mind'; he understands an unliberated mind as 'an unliberated mind'.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such an appearance, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. There too I was, having such a name, such a clan, such an appearance, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with their aspects and particulars he recollects his manifold past lives.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views; upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views; upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions.

"When the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The first.

2. The Discourse on Great Fruit

824. "Monks, these four bases for spiritual power, when developed and cultivated, are of great fruit and great benefit. And how, monks, are the four bases for spiritual power developed, how are they cultivated, so that they are of great fruit and great benefit? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day. Thus with an open mind, unobstructed, he develops a mind of luminosity.

"Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity. Thus developed, monks, the four bases for spiritual power, thus cultivated, are of great fruit and great benefit.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many, etc. he exercises mastery with his body even as far as the Brahma world, etc.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The second.

3. The Discourse on Concentration Due to Desire

825. "If, monks, a monk in dependence on desire gains concentration, gains unified focus of mind - this is called concentration due to desire. He generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. He generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this desire, and this concentration due to desire, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to desire and volitional activities of striving.'

"If, monks, a monk in dependence on energy gains concentration, gains unified focus of mind - this is called 'concentration due to energy.' He for unarisen, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this energy, and this concentration due to energy, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to energy and volitional activities of striving.'

"If, monks, a monk in dependence on mind gains concentration, gains unified focus of mind - this is called 'concentration due to developed mind.' He for unarisen evil, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this mind, and this concentration due to developed mind, and these volitional activities of

striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to mind and volitional activities of striving.'

"If, monks, a monk in dependence on investigation gains concentration, gains unified focus of mind - this is called 'concentration due to investigation.' He generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives, etc. he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These are called 'volitional activities of striving.' Thus this investigation, and this concentration due to investigation, and these volitional activities of striving - this is called, monks, 'the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving.'" The third.

4. The Discourse on Moggallāna

826. Thus have I heard. On one occasion the Blessed One was dwelling at Sāvatthī in the Eastern Park, in Migāramātā's mansion. Now at that time many monks were dwelling below Migāramātā's mansion, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties.

Then the Blessed One addressed the venerable Mahāmoggallāna: "These fellows in the holy life, Moggallāna, are dwelling below Migāramātā's mansion, agitated, arrogant, fickle, garrulous, of loose speech, unmindful, not fully aware, unconcentrated, with wandering minds, with uncontrolled faculties. Go, Moggallāna, stir those monks."

"Yes, venerable sir!" the venerable Mahāmoggallāna, having replied to the Blessed One, performed such a feat of supernormal power that he shook, made tremble, and made quake Migāramātā's mansion with his big toe. Then those monks, agitated, with their hair standing on end, stood to one side: "Wonderful indeed, friend, marvellous indeed, friend! Although there is no wind, and this Migāramātā's mansion has deep foundations, is well planted, immovable, unshakeable, yet it has been shaken, made to tremble, made to quake!"

Then the Blessed One approached those monks; having approached, the Blessed One said this to those monks: "Why are you, monks, agitated, with your hair standing on end, standing to one side?" "Wonderful, venerable sir, marvellous, venerable sir! Although there is no wind, and this Migāramātā's mansion has deep foundations, is well planted, immovable, unshakeable, yet it has been shaken, made to tremble, made to quake!" "It was for you indeed, monks, that the monk Moggallāna, wishing to stir you, shook, made tremble, and made quake Migāramātā's mansion with his big toe. What do you think, monks, because of having developed and cultivated which qualities is the monk Moggallāna of such great supernormal power, of such great majesty?" "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."

"Well then, monks, listen. Because of having developed and cultivated the four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty. Which four? Here, monks, the monk Moggallāna develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'Thus my investigation will not be too slack, nor too tense; nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.Thus with an open mind, unobstructed, he develops a mind of luminosity. Because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty. And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna experiences the various kinds of supernormal power, etc. he exercises mastery with his body even as far as the Brahma world, etc. And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The fourth.

5. The Brahmin Uṇṇābha Discourse

827. Thus have I heard. On one occasion the venerable Ānanda was dwelling at Kosambī in Ghosita's park. Then the brahmin Uṇṇābha approached the venerable Ānanda; having approached, he exchanged friendly greetings with the venerable Ānanda. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Uṇṇābha said this to the venerable Ānanda -"For what purpose indeed, dear Ānanda, is the holy life lived under the ascetic Gotama?" "For the purpose of abandoning desire, brahmin, the holy life is lived under the Blessed One."

"But is there, dear Ānanda, a path, is there a practice for the abandoning of this desire?" "There is indeed, brahmin, a path, there is a practice for the abandoning of this desire."

"But what, dear Ānanda, is the path, what is the practice for the abandoning of this desire?" "Here, brahmin, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this, brahmin, is the path, this is the practice for the abandoning of this desire."

"This being so, dear Ānanda, it is limited, not unlimited. That one will abandon desire by means of desire - this is impossible." "Well then, brahmin, I will ask you a question about this very matter. As it pleases you, so you should answer it.What do you think, brahmin, was there formerly in you the desire 'I will go to the park'? When you had gone to the park, was that corresponding desire calmed?" "Yes, sir." "Was there formerly in you the energy 'I will go to the park'? When you had gone to the park, was

that corresponding energy calmed?" "Yes, sir." "Was there formerly in you the thought 'I will go to the park'? When you had gone to the park, was that corresponding thought calmed?" "Yes, sir." "Was there formerly in you the investigation 'I will go to the park'? When you had gone to the park, was that corresponding investigation calmed?" "Yes, sir."

"So too, brahmin, that monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - whatever desire he formerly had for the attainment of arahantship, upon attaining arahantship, whatever desire arising from that has been subsided; whatever energy he formerly had for the attainment of arahantship, upon attaining arahantship, whatever energy arising from that has been subsided; whatever mind he formerly had for the attainment of arahantship, upon attaining arahantship, whatever mind arising from that has been subsided; whatever investigation he formerly had for the attainment of arahantship, upon attaining arahantship, whatever investigation arising from that has been subsided. What do you think, brahmin, this being so, is it limited or unlimited?"

"Surely, dear Ānanda, this being so, it is limited, not unlimited. Excellent, dear Ānanda, excellent, dear Ānanda! Just as, dear Ānanda, 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 good eyesight might see visible forms; so too, the Teaching has been made clear by the venerable Ānanda in many ways. I, dear Ānanda, go for refuge to that Master Gotama, to the Teaching, and to the Community of monks. May the venerable Ānanda remember me as a lay follower who has gone for refuge from this day forth for life." The fifth.

6. The First Discourse on Ascetics and Brahmins

828. "Whatever ascetics or brahmins, monks, in the past were of great supernormal power and great majesty, all of them were so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will be of great supernormal power and great majesty, all of them will be so because of having developed and cultivated the four bases for spiritual power. Whatever ascetics or brahmins, monks, at present are of great supernormal power and great majesty, all of them are so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past were of great supernormal power and great majesty, all of them were so because of having developed and cultivated these same four bases for spiritual power. Whatever ascetics or brahmins, monks, in the future will be of great supernormal power and great majesty, all of them will be so because of having developed and cultivated

these same four bases for spiritual power. Whatever ascetics or brahmins, monks, at present are of great supernormal power and great majesty, all of them are so because of having developed and cultivated these same four bases for spiritual power." The sixth.

7. The Second Discourse on Ascetics and Brahmins

829. "Whatever ascetics or brahmins, monks, in the past experienced the various kinds of supernormal power - having been one, they became many; having been many, they became one; appearing and vanishing; they went unhindered through walls, through ramparts, through mountains, just as through space; they dived in and out of the earth just as in water; they went on water without breaking it just as on earth; they travelled cross-legged through space just as a winged bird;they fondled and stroked with their hands even the moon and sun, so mighty and powerful; they exercised mastery with their bodies even as far as the Brahma world - all of them did so because of having developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins, monks, in the future will wield the various kinds of supernormal power: having been one, they will become many; having been many, they will become one; appearing and vanishing; they will go unhindered through walls, through ramparts, through mountains, just as through space; they will dive in and out of the earth just as in water; they will go on water without breaking it just as on earth; they will travel cross-legged through space just as a winged bird;they will fondle and stroke with their hands even the moon and sun, so mighty and powerful; they will exercise mastery with their bodies even as far as the Brahma world - all of them will do so because of having developed and cultivated the four bases for spiritual power.

"Whatever ascetics or brahmins, monks, at present wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; appearing and vanishing; they go unhindered through walls, through ramparts, through mountains, just as through space; they dive in and out of the earth just as in water; they go on water without breaking it just as on earth;they travel cross-legged through space just as a winged bird; they fondle and stroke with their hands even the moon and sun, so mighty and powerful; they exercise mastery with their bodies even as far as the Brahma world - all of them do so because of having developed and cultivated the four bases for spiritual power.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Whatever ascetics or brahmins, monks, in the past experienced the various kinds of supernormal power - having been one, they became many, etc. they exercised mastery with their bodies even as far as the Brahma world - all of them did so because of having developed and cultivated these same four bases for spiritual power.

"Whatever ascetics or brahmins, monks, in the future will wield the various kinds of supernormal power: having been one, they will become many, etc.they will exercise mastery with their bodies even as far as the Brahma world, all of them will do so

because of having developed and cultivated these same four bases for spiritual power.

"Whatever ascetics or brahmins, monks, at present wield the various kinds of supernormal power: having been one, they become many, etc. they exercise mastery with their bodies even as far as the Brahma world, all of them do so because of having developed and cultivated these same four bases for spiritual power." The seventh.

8. The Discourse on the Monk

830. "Because of having developed and cultivated the four bases for spiritual power, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them.

"Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. Because of having developed and cultivated these four bases for spiritual power, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The eighth.

9. The Discourse on the Teaching of Supernormal Power and So On

831. "I will teach you, monks, supernormal power and the basis for spiritual power and the development of the basis for spiritual power and the practice leading to the development of the basis for spiritual power. Listen to that.

"And what, monks, is supernormal power? Here, monks, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. he exercises mastery with his body even as far as the Brahma world - this is called, monks, supernormal power.

"And what, monks, is the basis for spiritual power? Whatever path, monks, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this is called, monks, the basis for spiritual power.

"And what, monks, is the development of the basis for spiritual power? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this is called, monks, the development of the basis for spiritual power.

"And what, monks, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right

concentration - this is called, monks, the practice leading to the development of the basis for spiritual power." The ninth.

10. The Discourse on Analysis

832. "Monks, these four bases for spiritual power, when developed and cultivated, are of great fruit and great benefit."

"And how, monks, are the four bases for spiritual power developed, how are they cultivated, so that they are of great fruit and great benefit? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - 'as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.'Thus with an open mind, unobstructed, he develops a mind of luminosity. Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -'as before so after, as after so before; as below so above, as above so below;as by day so by night, as by night so by day.' Thus with an open mind, unobstructed, he develops a mind of luminosity.

"And what, monks, is desire that is too slack?Whatever desire, monks, is accompanied by idleness, associated with idleness - this is called, monks, desire that is too slack.

"And what, monks, is desire that is too tense?Whatever desire, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, desire that is too tense.

"And what, monks, is desire that is contracted internally?Whatever desire, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, desire that is contracted internally.

"And what, monks, is desire that is distracted externally?Whatever desire, monks, concerning the five types of sensual pleasure externally, is scattered about, spread about - this is called, monks, desire that is distracted externally.

"And how, monks, does a monk dwell perceiving after and before -as before so after, as after so before? Here, monks, for a monk the perception of after and before is rightly taken, well attended to, well retained, well penetrated by wisdom. Thus, monks, a monk dwells perceiving after and before - as before so after, as after so before.

"And how, monks, does a monk dwell as below so above, as above so below?Here, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines,

mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovic fluid, urine.' Thus, monks, a monk dwells as below so above, as above so below.

"And how, monks, does a monk dwell as by day so by night, as by night so by day? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by whatever characteristics, by whatever signs, by whatever marks by day, he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by those characteristics, by those signs, by those marks by night; or else by whatever characteristics, by whatever signs, by whatever marks he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by night, he develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving by those characteristics, by those signs, by those marks by day. Thus, monks, a monk dwells as by day so by night, as by night so by day.

"And how, monks, does a monk with an open mind, unobstructed, develop a mind of luminosity? Here, monks, for a monk the perception of light is rightly taken, the perception of day is well determined. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is too slack energy? Whatever energy, monks, is accompanied by idleness, associated with idleness - this is called, monks, too slack energy.

"And what, monks, is too tense energy? Whatever energy, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, too tense energy.

"And what, monks, is internally contracted energy? Whatever energy, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, internally contracted energy.

"And what, monks, is externally distracted energy? Whatever energy, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, externally distracted energy. Etc.

"And how, monks, does a monk with an open mind, unobstructed, develop a mind of luminosity? Here, monks, for a monk the perception of light is rightly taken, the perception of day is well determined. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is a mind that is too slack? Whatever mind, monks, is accompanied by idleness, associated with idleness - this is called, monks, a mind that is too slack.

"And what, monks, is a mind that is too tense? Whatever mind, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, a mind that is too tense.

"And what, monks, is a mind contracted internally? Whatever mind, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, a mind contracted internally.

"And what, monks, is a mind distracted externally? Whatever mind, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, a mind distracted externally. Etc. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity.

"And what, monks, is investigation that is too slack? Whatever investigation, monks, is accompanied by idleness, associated with idleness - this is called, monks, investigation that is too slack.

"And what, monks, is investigation that is too tense? Whatever investigation, monks, is accompanied by restlessness, associated with restlessness - this is called, monks, investigation that is too tense.

"And what, monks, is investigation contracted internally? Whatever investigation, monks, is accompanied by sloth and torpor, associated with sloth and torpor - this is called, monks, investigation contracted internally.

"And what, monks, is investigation distracted externally? Whatever investigation, monks, is distracted and scattered externally concerning the five types of sensual pleasure - this is called, monks, investigation distracted externally. Etc. Thus, monks, a monk with an open mind, unobstructed, develops a mind of luminosity. Thus developed, monks, the four bases for spiritual power, thus cultivated, are of great fruit and great benefit.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. He exercises mastery with his body even as far as the Brahma world. Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The tenth.

The Mansion-Shaking Chapter is the second.

Its summary:

> Before, Great Fruit, Desire, Moggallāna, and Spider;
> Two Ascetics and Brahmins, Monk, the Teaching, and with Analysis.

3. The Chapter on the Iron Ball

1. The Discourse on the Path

833. At Sāvatthī. "Monks, before my enlightenment, while I was still a Bodhisatta, not yet fully enlightened, it occurred to me: 'What indeed is the path, what is the practice for the development of the bases for spiritual power?' It occurred to me, monks: 'Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before - as before so after, as after so before; as below so above, as above so below; as by day so by night, as by night so by day. Thus with an open mind,

unobstructed, he develops a mind of luminosity. Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally. And he dwells perceiving after and before -as before so after, as after so before; as below so above, as above so below;as by day so by night, as by night so by day' - thus with an open mind, unobstructed, he develops a mind of luminosity.

"Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. He exercises mastery with his body even as far as the Brahma world. Monks, when the four bases for spiritual power have been developed and cultivated in this way, a monk, through the elimination of the mental corruptions, realises by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The first.

2. The Discourse on the Iron Ball

834. At Sāvatthī. Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One: "Does the Blessed One directly know, venerable sir, having approached the Brahma world by supernormal power with a mind-made body?" "I do directly know, Ānanda, having approached the Brahma world by supernormal power with a mind-made body." "But does the Blessed One directly know, venerable sir, having approached the Brahma world by supernormal power with this body made of the four primary elements?" "I do directly know, Ānanda, having approached the Brahma world by supernormal power with this body made of the four primary elements."

"That the Blessed One is able, venerable sir, to approach the Brahma world by supernormal power with a mind-made body, and that the Blessed One directly knows, venerable sir, having approached the Brahma world by supernormal power with this body made of the four primary elements - this, venerable sir, is wonderful and marvellous for the Blessed One." "Wonderful indeed, Ānanda, are the Truth-finders and endowed with wonderful qualities; marvellous indeed, Ānanda, are the Truth-finders and endowed with marvellous qualities.

"Whenever, Ānanda, the Truth-finder puts together the body in the mind and the mind in the body, and, having entered upon the perception of happiness and the perception of lightness in the body, dwells; at that time, Ānanda, the Truth-finder's body becomes lighter and softer and more workable and more luminous.

"Just as, Ānanda, an iron ball heated all day becomes lighter and softer and more workable and more luminous; so too, Ānanda, whenever the Truth-finder puts together the body in the mind and the mind in the body, and, having entered upon the perception of happiness and the perception of lightness in the body, dwells; at that time, Ānanda, the Truth-finder's body becomes lighter and softer and more workable and more luminous.

"Whenever, Ānanda, the Truth-finder puts together the body in the mind and the mind in the body, and, having entered upon the perception of happiness and the perception of lightness in the body, dwells; at that time, Ānanda, the Truth-finder's body with little difficulty rises up from the earth into the sky, and he wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. He exercises mastery with his body even as far as the Brahma world.

"Just as, Ānanda, cotton-wool or kapok, being light and carried by the wind, with little difficulty rises up from the earth into the sky; so too, Ānanda, whenever the Truth-finder puts together the body in the mind and the mind in the body, and, having entered upon the perception of happiness and the perception of lightness in the body, dwells; at that time, Ānanda, the Truth-finder's body with little difficulty rises up from the earth into the sky, and he wields the various kinds of supernormal power: having been one, he becomes many, etc. He exercises mastery with his body even as far as the Brahma world." The second.

3. The Discourse on the Monk

835. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - these, monks, are the four bases for spiritual power. Because of having developed and cultivated these four bases for spiritual power, monks, a monk, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The third.

4. The Discourse as Simple Version

836. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - these, monks, are the four bases for spiritual power." The fourth.

5. The First Discourse on Fruit

837. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - these, monks, are the four bases for spiritual power. Because of having developed and cultivated these four bases for spiritual power, monks, one of two fruits is to be expected by a monk - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The fifth.

6. The Second Discourse on Fruit

838. "Monks, there are these four bases for spiritual power. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - these, monks, are the four bases for spiritual power. Because of having developed and cultivated these four bases for spiritual power, monks, seven fruits and seven benefits are to be expected.

"What are the seven fruits and seven benefits? He attains final liberating knowledge early in this very life. If he does not attain final liberating knowledge early in this very life, then he attains final liberating knowledge at the time of death. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna in the interval, an attainer of final nibbāna after the interval, an attainer of final nibbāna without exertion, an attainer of final nibbāna through exertion, an upstream-goer heading toward the Akaniṭṭha realm. Because of having developed and cultivated these four bases for spiritual power, monks, these seven fruits and seven benefits are to be expected." The sixth.

7. The First Discourse on Ānanda

839. At Sāvatthī. Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the venerable Ānanda said this to the Blessed One:

"What indeed, venerable sir, is supernormal power, what is the basis for spiritual power, what is the development of the basis for spiritual power, what is the practice leading to the development of the basis for spiritual power?" "Here, Ānanda, a monk wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. he exercises mastery with his body even as far as the Brahma world - this, Ānanda, is called supernormal power."

"And what, Ānanda, is the basis for spiritual power? Whatever path, Ānanda, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this, Ānanda, is called the basis for spiritual power.

"And what, Ānanda, is the development of the basis for spiritual power? Here, Ānanda, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this, Ānanda, is called the development of the basis for spiritual power.

"And what, Ānanda, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, etc. right concentration - this, Ānanda, is called the practice leading to the development of the basis for spiritual power." The seventh.

8. The Second Discourse on Ānanda

840. To the venerable Ānanda seated to one side, the Blessed One said this: "What indeed, Ānanda, is supernormal power, what is the basis for spiritual power, what is the development of the basis for spiritual power, what is the practice leading to the development of the basis for spiritual power?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, etc.

"Here, Ānanda, a monk wields the various kinds of supernormal power:having been one, he becomes many, etc. he exercises mastery with his body even as far as the Brahma world - this, Ānanda, is called supernormal power.

"And what, Ānanda, is the basis for spiritual power? Whatever path, Ānanda, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this, Ānanda, is called the basis for spiritual power.

"And what, Ānanda, is the development of the basis for spiritual power? Here, Ānanda, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this, Ānanda, is called the development of the basis for spiritual power.

"And what, Ānanda, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, etc. right concentration - this, Ānanda, is called the practice leading to the development of the basis for spiritual power." The eighth.

9. The First Discourse on the Monk

841. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One: "What indeed, venerable sir, is supernormal power, what is the basis for spiritual power, what is the development of the basis for spiritual power, what is the practice leading to the development of the basis for spiritual power?"

"Here, monks, a monk wields the various kinds of supernormal power:having been one, he becomes many, etc. he exercises mastery with his body even as far as the Brahma world - this is called, monks, supernormal power.

"And what, monks, is the basis for spiritual power? Whatever path, monks, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this is called, monks, the basis for spiritual power.

"And what, monks, is the development of the basis for spiritual power? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this is called, monks, the development of the basis for spiritual power.

"And what, monks, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, etc. right concentration - this is called, monks, the practice leading to the development of the basis for spiritual power." The ninth.

10. The Second Discourse on the Monk

842. Then several monks approached the Blessed One, etc. To those monks seated to one side, the Blessed One said this: "What indeed, monks, is supernormal power, what is the basis for spiritual power, what is the development of the basis for spiritual power, what is the practice leading to the development of the basis for spiritual power?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, etc.

"And what, monks, is supernormal power? Here, monks, a monk wields the various kinds of supernormal power: having been one, he becomes many, etc. he exercises mastery with his body even as far as the Brahma world - this is called, monks, supernormal power.

"And what, monks, is the basis for spiritual power? Whatever path, monks, whatever practice leads to the gaining of supernormal power, to the attainment of supernormal power - this is called, monks, the basis for spiritual power.

"And what, monks, is the development of the basis for spiritual power? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - this is called, monks, the development of the basis for spiritual power.

"And what, monks, is the practice leading to the development of the basis for spiritual power? It is just this noble eightfold path, as follows -right view, etc. right concentration. This is called, monks, the practice leading to the development of the basis for spiritual power." The tenth.

11. The Discourse on Moggallāna

843. There the Blessed One addressed the monks: "What do you think, monks, because of having developed and cultivated which qualities is the monk Moggallāna of such great supernormal power, of such great majesty?" "The teachings have the Blessed One as their root, venerable sir, have the Blessed One as their guide, etc. "Because of having developed and cultivated the four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty."

"Which four? Here, monks, the monk Moggallāna develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -'as before so after, as after so before; as below so above, as above so below;as by day so by night, as by night so by day.' Thus with an open mind, unobstructed, he develops a mind of luminosity. Concentration due to energy, etc. concentration due to mind, etc. he

develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally,' etc. thus with an open mind, unobstructed, he develops a mind of luminosity. Because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna is of such great supernormal power, of such great majesty.

"And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna wields the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; etc. He exercises mastery with his body even as far as the Brahma world. And because of having developed and cultivated these four bases for spiritual power, monks, the monk Moggallāna, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The eleventh.

12. The Discourse on the Truth-finder

844. There the Blessed One addressed the monks: "What do you think, monks, because of having developed and cultivated which qualities is the Truth-finder of such great supernormal power, of such great majesty?" "The teachings have the Blessed One as their root, venerable sir, etc. "Because of having developed and cultivated the four bases for spiritual power, monks, the Truth-finder is of such great supernormal power, of such great majesty."

"Which four? Here, monks, the Truth-finder develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving - 'thus my desire will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before -'as before so after, as after so before; as below so above, as above so below;as by day so by night, as by night so by day.' Thus with an open mind, unobstructed, he develops a mind of luminosity. Concentration due to energy, etc. concentration due to mind, etc. he develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving - 'thus my investigation will not be too slack, nor too tense, nor contracted internally, nor distracted externally.' And he dwells perceiving after and before - 'as before so after, as after so before;as below so above, as above so below; as by day so by night, as by night so by day.'Thus with an open mind, unobstructed, he develops a mind of luminosity. Because of having developed and cultivated these four bases for spiritual power, monks, the Truth-finder is of such great supernormal power, of such great majesty.

"And because of having developed and cultivated these four bases for spiritual power, monks, the Truth-finder wields the various kinds of supernormal power: having been one, he becomes many, etc. He exercises mastery with his body even as far as the Brahma world. And because of having developed and cultivated these four bases for spiritual power, monks, the Truth-finder, through the elimination of the mental corruptions, realised by his own direct knowledge, in this very life, the liberation of mind and the liberation by wisdom that are free from mental corruptions and, having entered upon them, dwells in them." The twelfth.

The Iron Ball Chapter is the third.

Its summary:

> Path, iron ball, monk, purity and also two on fruit;
> Two on Ānanda and two on monks, Moggallāna, and the Truth-finder.

4. The Chapter of the Ganges Consecutive Repetitions

1-12. The Set of Twelve Discourses Beginning with the Ganges River

845-856. "Just as, monks, the river Ganges slants towards the east, slopes towards the east, inclines towards the east; so too, monks, a monk developing the four bases for spiritual power, cultivating the four bases for spiritual power, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the four bases for spiritual power, cultivating the four bases for spiritual power, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving.

"Thus, monks, a monk developing the four bases for spiritual power, cultivating the four bases for spiritual power, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The twelfth.

The Ganges Repetition Chapter is the fourth.

Its summary:

> Six slanting from the east, and six slanting towards the ocean;
> These two sixes are twelve, by that the chapter is called.

The Chapter on Diligence should be expanded.

Its summary:

> Truth-finder, footprint, pinnacle, root, core, and jasmine;
> King, moon and sun, and cloth is the tenth stanza.

The Chapter on Strenuous Deeds should be expanded.

Its summary:

> Power and seed and elephant, tree with pot and sow;
> With space and two clouds, boat, visitor, and river.

The Chapter on Searches should be expanded.

Its summary:

> Search, discrimination, mental corruption, existence and suffering, three;
> Barrenness, stain, and trouble, feeling, craving, and with thirst.

8. The Chapter on the Mental Floods

1-10. The Decad of Discourses Beginning with the Mental Floods

889-898. "There are, monks, these five higher mental fetters. Which five? Lust for fine-material-sphere existence, lust for immaterial-sphere existence, conceit, restlessness, ignorance - these, monks, are the five higher mental fetters. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, the four bases for spiritual power are to be developed. Which four? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, etc. develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, these four bases for spiritual power are to be developed."

The Flood Chapter is the eighth.

Its summary:

> Mental Flood, Mental Bond, Clinging, Mental Knot, and with Underlying Tendency;
> Types of Sensual Pleasure, Mental Hindrance, Aggregates, Lower and Higher.

The Connected Discourses on the Bases for Spiritual Power is the seventh.

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 (Ṭīkā), 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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