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)

8. The Chapter on the Mental Floods (8. Oghavaggo)

[SN 51.77-86, PTS 5.292]



3. The Collection of the Connected Discourses

5. The Great Book

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.

8. Connected Discourses with Anuruddha

1. The Chapter on Being Alone

1. The First Discourse on Being Alone

899. Thus have I heard. On one occasion the venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then, when the venerable Anuruddha had gone to a private place and was in seclusion, this reflection arose in his mind: "For whomsoever the four establishments of mindfulness have been missed, missed for them is the noble path rightly leading to the elimination of suffering. For whomsoever the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering."

Then the venerable Mahāmoggallāna, having known with his mind the reflection in the mind of the venerable Anuruddha - just as a strong man might extend his bent arm or bend his extended arm, even so - appeared before the venerable Anuruddha.

Then the venerable Mahāmoggallāna said this to the venerable Anuruddha -"In what way, friend Anuruddha, are the four establishments of mindfulness undertaken by a monk?"

"Here, friend, a monk dwells internally observing the nature of arising in the body, dwells internally observing the nature of falling in the body, dwells internally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the nature of arising in the body, dwells externally observing the nature of falling in the body, dwells externally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing the nature of arising in the body, dwells internally and externally observing the nature of falling in the body, dwells internally and externally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

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

"He dwells internally observing the nature of arising in feelings, dwells internally observing the nature of falling in feelings, dwells internally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the nature of arising in feelings, dwells externally observing the nature of falling in feelings, dwells externally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing the nature of arising in feelings, dwells internally and externally observing the nature of falling in feelings, dwells internally and externally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

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

Internally in mind, etc. externally in mind, etc. he dwells observing the nature of arising internally and externally in mind... he dwells observing the nature of falling internally and externally in mind... he dwells observing the nature of arising and falling internally and externally in mind, ardent, etc. covetousness and displeasure.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. he dwells there equanimous, mindful and fully aware.

Internally in mental phenomena, etc. externally in mental phenomena, etc. he dwells observing the nature of arising internally and externally in mental phenomena... he dwells observing the nature of falling internally and externally in mental phenomena... he dwells observing the nature of arising and falling internally and externally in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. he dwells there equanimous, mindful and fully aware. To this extent, friend, a monk's four establishments of mindfulness have been undertaken. The first.

2. The Second Discourse on Being Alone

900. At Sāvatthī. Then, when the venerable Anuruddha had gone to a private place and was in seclusion, this reflection arose in his mind: "For whomsoever the four establishments of mindfulness have been missed, missed for them is the noble path rightly leading to the elimination of suffering; for whomsoever the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the elimination of suffering."

Then the venerable Mahāmoggallāna, having known with his mind the reflection in the mind of the venerable Anuruddha - just as a strong man might extend his bent arm or bend his extended arm, even so - appeared before the venerable Anuruddha.

Then the venerable Mahāmoggallāna said this to the venerable Anuruddha -"In what way, friend Anuruddha, are the four establishments of mindfulness undertaken by a monk?"

"Here, friend, a monk dwells internally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the body in the body, etc.He dwells internally and externally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"He dwells internally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

Internally in mind, etc. externally in mind, etc. He dwells internally and externally observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

Internally in mental phenomena, etc. externally in mental phenomena, etc. He dwells internally and externally observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. To this extent, friend, a monk's four establishments of mindfulness have been undertaken. The second.

3. The Discourse on Sutanu

901. On one occasion the venerable Anuruddha was dwelling at Sāvatthī on the bank of the Sutanu. Then several monks approached the venerable Anuruddha; having approached, they exchanged friendly greetings with the venerable Anuruddha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the venerable Anuruddha -"Because of having developed and cultivated which qualities has the venerable Anuruddha attained great direct knowledge?"

"Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends, I have attained great direct knowledge. And moreover, friends, because of having developed and cultivated these four establishments of mindfulness, I directly knew the inferior state as inferior, I directly knew the middling state as middling, I directly knew the superior state as superior." The third.

4. The First Discourse at Kaṇḍakī

902. On one occasion the venerable Anuruddha and the venerable Sāriputta and the venerable Mahāmoggallāna were dwelling at Sāketa in the Kaṇḍakī Grove. Then the venerable Sāriputta and the venerable Mahāmoggallāna, in the evening, having emerged from seclusion, approached the venerable Anuruddha; having approached, they exchanged friendly greetings with the venerable Anuruddha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, the venerable Sāriputta said this to the venerable Anuruddha - "Friend Anuruddha, what mental states should be attained and dwelt in by a trainee monk?"

"Friend Sāriputta, the four establishments of mindfulness should be attained and dwelt in by a trainee monk. Which four? Here, friend, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - Friend Sāriputta, these four establishments of mindfulness should be attained and dwelt in by a trainee monk." The fourth.

5. The Second Discourse at Kaṇḍakī

903. The origin at Sāketa. Seated to one side, the venerable Sāriputta said this to the venerable Anuruddha - "Friend Anuruddha, what mental states should be attained and dwelt in by a monk who is one beyond training?" "Friend Sāriputta, the four establishments of mindfulness should be attained and dwelt in by a monk who is one beyond training. Which four? Here, friend, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - Friend Sāriputta, these four establishments of mindfulness should be attained and dwelt in by a monk who is one beyond training." The fifth.

6. The Third Discourse at Kaṇḍakī

904. The origin at Sāketa. Seated to one side, the venerable Sāriputta said this to the venerable Anuruddha - "Because of having developed and cultivated which qualities has the venerable Anuruddha attained great direct knowledge?" "Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends, I have attained great direct knowledge. And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I directly know a thousandfold world." The sixth.

7. The Discourse on the Elimination of Craving

905. At Sāvatthī. There the venerable Anuruddha addressed the monks: "Friends, monks." "Friend!" those monks replied to the venerable Anuruddha. The venerable Anuruddha said:

"These four establishments of mindfulness, friends, when developed and cultivated, lead to the elimination of craving. Which four? Here, friends, a monk dwells observing the body in the body... etc. in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - these, friends, are the four establishments of mindfulness which, when developed and cultivated, lead to the elimination of craving." The seventh.

8. The Discourse at the Salaḷa Tree House

906. On one occasion the venerable Anuruddha was dwelling at Sāvatthī in the Salaḷa Tree House. There the venerable Anuruddha addressed the monks... etc. said: "Just as, friends, the river Ganges slants towards the east, slopes towards the east, inclines towards the east. Then a great multitude of people might come, having taken spades and baskets - 'We shall make this river Ganges slant towards the west, slope

towards the west, incline towards the west.' What do you think, friends, would that great multitude of people make the river Ganges slant towards the west, slope towards the west, incline towards the west?" "No indeed, friend." "What is the reason for this?" "The river Ganges, friend, slants towards the east, slopes towards the east, inclines towards the east. It is not easy to make it slant towards the west, slope towards the west, incline towards the west. That great multitude of people would only become partakers of lethargy and vexation."

"So too, friends, a monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness - kings or royal ministers or friends or colleagues or relatives or blood-relations might invite him, bringing wealth - 'Come, good man, why do these orange robes burn you? Why do you wander about shaven-headed with a bowl? Come, having returned to the lower life, enjoy wealth and make merit.'

"That indeed, friends, that monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness, having rejected the training, will return to the lower life - this is impossible. What is the reason for this? For that mind, friends, which for a long time has slanted towards seclusion, sloped towards seclusion, inclined towards seclusion, that it will return to the lower life - this is impossible. And how, friends, does a monk develop the four establishments of mindfulness, cultivate the four establishments of mindfulness? Here, friends, a monk dwells observing the body in the body... etc. in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Thus, friends, a monk develops the four establishments of mindfulness, cultivates the four establishments of mindfulness." The eighth.

9. The Discourse at Ambapālī's Grove

907. On one occasion the venerable Anuruddha and the venerable Sāriputta were dwelling at Vesālī in Ambapālī's grove. Then the venerable Sāriputta, in the evening, having emerged from seclusion, etc. Seated to one side, the venerable Sāriputta said this to the venerable Anuruddha -

"Your faculties are indeed very clear, friend Anuruddha, your complexion is pure and bright. With which abiding does the venerable Anuruddha now frequently dwell?""I, friend, dwell now frequently with mind well established in the four establishments of mindfulness. In which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - I, friend, dwell now frequently with mind well established in these four establishments of mindfulness. Friends, a 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, he dwells frequently with mind well established in these four establishments of mindfulness."

"It is a gain for us indeed, friend, it is well gained for us indeed, friend!That we have

heard the bold speech of the venerable Anuruddha face to face while he was speaking." The ninth.

10. The Discourse on Being Gravely Ill

908. On one occasion the venerable Anuruddha was dwelling at Sāvatthī in the Blind Men's Grove, sick, afflicted, severely ill. Then several monks approached the venerable Anuruddha; having approached, they said this to the venerable Anuruddha -

"By dwelling with which abiding do arisen bodily unpleasant feelings not remain obsessing the venerable Anuruddha's mind?" "For me, friend, dwelling with mind well established in the four establishments of mindfulness, arisen bodily unpleasant feelings do not remain obsessing the mind. In which four? Here I, friend, dwell observing the body in the body... etc. in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - for me, friend, dwelling with mind well established in these four establishments of mindfulness, arisen bodily unpleasant feelings do not remain obsessing the mind." The tenth.

The Gone to Seclusion Chapter is the first.

Its summary:

> Two spoken with Gone to a Private Place, Sutanu, three with Kaṇḍakī;
> Elimination of Craving, Sal-tree Hall, and Ambapālī and Sick.

2. The Second Chapter

1. The Discourse on a Thousand Cosmic Cycles

909. On one occasion the venerable Anuruddha was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then several monks approached the venerable Anuruddha; having approached, together with the venerable Anuruddha... etc. Seated to one side, those monks said this to the venerable Anuruddha -

"Because of having developed and cultivated which qualities has the venerable Anuruddha attained great direct knowledge?" "Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body... etc. in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends, I have attained great direct knowledge. And moreover, friends, because of having developed and cultivated these four establishments of mindfulness, I recollect a thousand cosmic cycles." The first.

2. The Discourse on the Kinds of Supernormal Power

910. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I wield the various kinds of supernormal power: having been one, I become many, etc. I exercise mastery with my body even as far as the Brahma world." The second.

3. The Discourse on the Divine Ear

911. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, with the divine ear element, purified and surpassing the human, I hear both sounds - divine and human, whether far or near." The third.

4. The Discourse on Mind-Reading

912. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand the minds of other beings, of other persons, having encompassed them with my own mind - I understand a mind with lust as 'a mind with lust'. Etc. I understand an unliberated mind as 'an unliberated mind'." The fourth.

5. The Discourse on State

913. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the possible as possible and the impossible as impossible." The fifth.

6. The Discourse on Undertaking of Action

914. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the result of undertakings of action past, future, and present, with reason and cause." The sixth.

7. The Discourse on the Way Leading Everywhere

915. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the practice leading everywhere." The seventh.

8. The Discourse on Different Elements

916. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the world with its many elements and various elements." The eighth.

9. The Discourse on Different Dispositions

917. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the various dispositions of beings." The ninth.

10. The Discourse on the Faculties of Others

918. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the superiority and inferiority of the faculties of other beings, of other persons." The tenth.

11. The Discourse on Meditative Absorption and So On

919. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments." The eleventh.

12. The Discourse on Past Lives

920. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I recollect manifold past lives, as follows - one birth, two births, etc. Thus with their aspects and particulars I recollect my manifold past lives." The twelfth.

13. The Discourse on the Divine Eye

921. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, with the divine eye, which is pure and surpasses the human, I see beings passing away and arising... etc. Thus with the divine eye, which is pure and surpasses the human, I understand beings according to their actions." The thirteenth.

14. The Discourse on the Elimination of Mental Corruptions

922. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I, through the elimination of the mental corruptions, realised by my 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." The fourteenth.

The second chapter.

Its summary:

> Great direct knowledge, supernormal power, divine, mind-reading, possibility, action;
> Everywhere, element, disposition, faculty, meditative absorption, the three true knowledges.

The Connected Discourses on Anuruddha is the eighth.

9. Connected Discourses on Meditative Absorption

1. The Chapter of the Ganges Consecutive Repetitions

1-12. The Twelve Discourses on Meditative Absorption and So On

923-934. At Sāvatthī. "There are, monks, these four meditative absorptions.Which four? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon 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 bliss born of concentration. With the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences bliss with the body - that which the noble ones declare: 'He who is equanimous and mindful dwells in bliss' - he enters upon and dwells in the third meditative absorption. With the abandoning of bliss and pain, and with the prior disappearance of pleasure and

displeasure, he enters upon and dwells in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity. These, monks, are the four meditative absorptions."

"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 meditative absorptions, cultivating the four meditative absorptions, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. And how, monks, does a monk developing the four meditative absorptions, cultivating the four meditative absorptions, slant towards Nibbāna, slope towards Nibbāna, incline towards Nibbāna? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. he enters upon and dwells in the fourth meditative absorption.Thus, monks, a monk developing the four meditative absorptions, cultivating the four meditative absorptions, slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The twelfth.

The Ganges Repetition Chapter is the first.

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.

5. The Chapter on the Mental Floods

1-10. The Discourse Beginning with Mental Floods

967-976. "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 meditative absorptions are to be developed. Which four? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters upon and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and bliss born of seclusion. With the subsiding of applied and sustained thought, he enters upon 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 bliss born of concentration... etc. the third meditative absorption... etc. he enters upon and dwells in the fourth meditative absorption. For the direct knowledge, full understanding, utter elimination, and abandoning of these five higher mental fetters, these four meditative absorptions are to be developed" - this should be expanded. The tenth.

The Flood Chapter is the fifth.

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 Meditative Absorption is the ninth.

10. Connected Discourses on In-and-Out Breathing

1. The Chapter on One Thing

1. The Discourse on One Thing

977. At Sāvatthī. There, etc. said: "One thing, monks, when developed and cultivated, is of great fruit and great benefit. What is that one thing? Mindfulness of breathing. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out'; he trains: 'Experiencing rapture, I shall breathe in'; he trains: 'Experiencing rapture, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; trains: 'Calming mental activity, I shall breathe in'; trains: 'Calming mental activity, I shall breathe out'; he trains: 'Experiencing the mind, I shall

breathe in'; he trains: 'Experiencing the mind, I shall breathe out'; he trains: 'Gladdening the mind, I shall breathe in'; he trains: 'Gladdening the mind, I shall breathe out'; he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out'; he trains: 'Observing impermanence, I shall breathe in'; he trains: 'Observing impermanence, I shall breathe out'; he trains: 'Observing dispassion, I shall breathe in'; he trains: 'Observing dispassion, I shall breathe out'; he trains: 'Observing cessation, I shall breathe in'; he trains: 'Observing cessation, I shall breathe out'; he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The first.

2. The Discourse on the Factors of Enlightenment

978. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena accompanied by mindfulness of breathing, etc. He develops the enlightenment factor of equanimity accompanied by mindfulness of breathing, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The second.

3. The Discourse as Simple Version

979. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The third.

4. The First Discourse on Fruit

980. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit. When mindfulness of breathing is thus developed, monks, thus cultivated, one of two fruits is to be

expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The fourth.

5. The Second Discourse on Fruit

981. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit.

"When mindfulness of breathing is thus developed, monks, thus cultivated, 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. He becomes an attainer of final nibbāna after the interval. He becomes an attainer of final nibbāna without exertion. He becomes an attainer of final nibbāna through exertion. He becomes an upstream-goer heading toward the Akaniṭṭha realm. When mindfulness of breathing is thus developed, monks, thus cultivated, these seven fruits and seven benefits are to be expected." The fifth.

6. The Discourse on Ariṭṭha

982. At Sāvatthī. There the Blessed One, etc. said: "Do you develop mindfulness of breathing, monks?" When this was said, the venerable Ariṭṭha said this to the Blessed One: "I, venerable sir, develop mindfulness of breathing." "In what way, then, Ariṭṭha, do you develop mindfulness of breathing?" "Sensual desire for past sensual pleasures has been abandoned by me, venerable sir; sensual desire for future sensual pleasures has departed from me; and perception of aversion towards internal-external phenomena has been well removed by me. Mindful, I shall breathe in; mindful, I shall breathe out. Thus, venerable sir, I develop mindfulness of breathing."

"There is this mindfulness of breathing, Ariṭṭha; I do not say it does not exist.But, Ariṭṭha, listen to how mindfulness of breathing is complete in detail, and attend closely, I will speak." "Yes, venerable sir!" the venerable Ariṭṭha replied to the Blessed One. The Blessed One said this:

"And how, Ariṭṭha, is mindfulness of breathing complete in detail?Here, Ariṭṭha, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long', etc. he trains:

'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus, Ariṭṭha, mindfulness of breathing is complete in detail."The sixth.

7. The Discourse on Mahākappina

983. At Sāvatthī. Now at that time the venerable Mahākappina was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. The Blessed One saw the venerable Mahākappina seated not far away, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen them, he addressed the monks:

"Do you see, monks, any movement or trembling of this monk's body?""Whenever we see that venerable one, venerable sir, whether seated in the midst of the Community or seated alone in a secret place, even then we do not see any movement or trembling of that venerable one's body."

"For one, monks, because of having developed and cultivated which concentration there is neither movement nor trembling of the body, neither movement nor trembling of the mind, that monk, monks, is one who obtains that concentration at will, obtains it without difficulty, obtains it without trouble. And because of having developed and cultivated which concentration, monks, is there neither movement nor trembling of the body, neither movement nor trembling of the mind?

"Because of having developed and cultivated the concentration of mindfulness of breathing, monks, there is neither movement nor trembling of the body, neither movement nor trembling of the mind. And how developed, monks, how cultivated is the concentration of mindfulness of breathing such that there is neither movement nor trembling of the body, neither movement nor trembling of the mind?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, thus cultivated is the concentration of mindfulness of breathing such that there is neither movement nor trembling of the body, neither movement nor trembling of the mind." The seventh.

8. The Discourse on the Simile of the Lamp

984. "The concentration of mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long',

etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, is of great fruit and great benefit.

"I too, monks, before the enlightenment, while still unenlightened, being just a Bodhisatta, frequently dwelt with this abiding. For me, monks, dwelling frequently with this abiding, neither the body became weary nor the eyes; and my mind was liberated from the mental corruptions by non-clinging.

"Therefore, monks, if a monk should wish -'May neither my body become weary nor my eyes, and may my mind be liberated from the mental corruptions by non-clinging' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May those thoughts connected with the household life be abandoned by me' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I dwell perceiving the repulsive in the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I dwell perceiving the non-repulsive in the repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I dwell perceiving the repulsive in both the repulsive and the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I, 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 bliss born of seclusion' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I, 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 bliss born of concentration' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish -'May I, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience bliss with the body - that which the noble ones declare: "He who is equanimous and mindful dwells in bliss" -

enter and dwell in the third meditative absorption' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the abandoning of bliss and pain, and with the prior disappearance of pleasure and displeasure, may I enter and dwell in the fourth meditative absorption, which has neither-pain-nor-bliss and purity of mindfulness due to equanimity', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of perceptions of fine-material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," may I enter and dwell in the plane of infinite space', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," may I enter and dwell in the plane of infinite consciousness', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," may I enter and dwell in the plane of nothingness', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of nothingness, may I enter and dwell in the plane of neither-perception-nor-non-perception', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of neither-perception-nor-non-perception, may I enter and dwell in the cessation of perception and feeling', this very concentration of mindfulness of breathing should be well attended to.

"Thus developed, monks, thus cultivated is the concentration of mindfulness of breathing, if he feels a pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in; if he feels a painful feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in; if he feels a neither-unpleasant-nor-pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in."

"If he feels a pleasant feeling, he feels it unbound;if he feels a painful feeling, he feels it unbound; if he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'"

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick, through the exhaustion of that very oil and wick, being without nutriment, it would be extinguished; so too, monks, a monk feeling a feeling bounded by the body understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'" The eighth.

9. The Discourse at Vesālī

985. Thus have I heard. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Blessed One was speaking to the monks in many ways about the talk on foulness, praising foulness, praising the development of foulness.

Then the Blessed One addressed the monks: "I wish, monks, to go into seclusion for a fortnight. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir!" those monks, having replied to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then those monks - "The Blessed One speaks in many ways about the talk on foulness, praises foulness, praises the development of foulness" - dwelling engaged in the pursuit of the development of foulness in various ways. They, being troubled, ashamed, and disgusted with this body, seek one who would take their life with a knife. Even ten monks in one day bring the knife, even twenty, etc.even thirty monks in one day bring the knife.

Then the Blessed One, by the elapse of that fortnight, having emerged from seclusion, addressed the venerable Ānanda: "Why indeed, Ānanda, does the Community of monks seem to have become diminished?" "Because indeed, venerable sir, 'The Blessed One speaks to the monks in many ways about the talk on foulness, praises foulness, praises the development of foulness' - they dwell engaged in the pursuit of the development of foulness in various ways. They, being troubled, ashamed, and disgusted with this body, seek one who would take their life with a knife. Even ten monks in one day bring the knife, even twenty monks...even thirty monks in one day bring the knife. It would be good, venerable sir, if the Blessed One would explain another method by which this Community of monks might become established through final knowledge."

"Then, Ānanda, assemble in the assembly hall all the monks who are dwelling in dependence on Vesālī." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One, and having assembled all the monks who were dwelling in dependence on Vesālī in the assembly hall, he approached the Blessed One; having approached, he said this to the Blessed One: "The Community of monks has assembled, venerable sir. Now let the Blessed One do as he thinks fit, venerable sir."

Then the Blessed One approached the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "This too, monks, the concentration of mindfulness of breathing, when developed and

cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them.

"Just as, monks, in the last month of summer, the dust and dirt that has been raised up, a great untimely rain cloud causes to disappear with reason and cause, and appeases it; so too, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is peaceful and sublime and an unadulterated pleasant dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, is peaceful and sublime and a delicious and happy dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them." The ninth.

10. The Discourse on Kimila

986. Thus have I heard. On one occasion the Blessed One was dwelling at Kimilā in the Bamboo Grove. There the Blessed One addressed the venerable Kimila - "How, Kimila, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?"

When this was said, the venerable Kimila remained silent. For the second time the Blessed One... etc. For the third time the Blessed One addressed the venerable Kimila - "How, Kimila, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?" For the third time the venerable Kimila remained silent.

When this was said, the venerable Ānanda said this to the Blessed One: "This is the time, Blessed One; this is the time, Fortunate One! That the Blessed One would speak on the concentration of mindfulness of breathing. Having heard from the Blessed One, the monks will remember it."

"Then, Ānanda, listen and attend closely, I will speak." "Yes, venerable sir!" the venerable Ānanda replied to the Blessed One. The Blessed One said this: "And how, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains:

'Observing relinquishment, I shall breathe out.' Thus developed, Ānanda, the concentration of mindfulness of breathing, thus cultivated, is of great fruit and great benefit."

"Whenever, Ānanda, a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say, Ānanda, that this is a certain body, that is to say - the in-breath and out-breath. Therefore, Ānanda, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Whenever, Ānanda, a monk trains: 'Experiencing rapture, I shall breathe in'; trains: 'Experiencing rapture, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; trains: 'Calming mental activity, I shall breathe out' -at that time, Ānanda, the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, Ānanda, that is to say -thorough attention to the in-breath and out-breath. Therefore, Ānanda, at that time the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Whenever, Ānanda, a monk trains: 'Experiencing the mind, I shall breathe in'; trains: 'Experiencing the mind, I shall breathe out'; gladdening the mind... etc. concentrating the mind... etc. trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, Ānanda, the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, Ānanda, speak of the development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, Ānanda, at that time the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Whenever, Ānanda, a monk trains: 'Observing impermanence, I shall breathe in'... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, Ānanda, the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, Ānanda, at that time the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Just as, Ānanda, at a crossroads there is a great heap of dust.If a cart or a chariot were to come from the eastern direction, it would destroy that heap of dust; if it were to come from the western direction... etc. if from the northern direction... etc. if a cart or a chariot were to come from the southern direction, it would destroy that heap of dust. So too, Ānanda, a monk dwelling observing the body in the body destroys evil unwholesome mental states; in feelings... etc. In mind... etc. dwelling observing mental phenomena in mental phenomena, he destroys evil unwholesome mental states." The tenth.

The Chapter on One Thing is the first.

Its summary:

> One thing and enlightenment factor, purity and two on fruits;
> Ariṭṭha, Kappina, island, Vesālī, and with Kimila.

2. The Second Chapter

1. The Discourse at Icchānaṅgala

987. On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. There the Blessed One addressed the monks: "I wish, monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir!" those monks, having replied to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then the Blessed One, by the elapse of that three months, having emerged from seclusion, addressed the monks: "If, monks, heterodox wandering ascetics were to ask you thus - 'With which abiding, friend, did the ascetic Gotama frequently dwell during the rains residence?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'With the concentration of mindfulness of breathing, friend, the Blessed One frequently dwelt during the rains residence.' Here I, monks, breathe in mindful, I breathe out mindful. Breathing in long, I understand: 'I breathe in long'; breathing out long, I understand: 'I breathe out long'; breathing in short, I understand: 'I breathe in short'; breathing out short, I understand: 'I breathe out short'; I understand: 'Experiencing the whole body, I shall breathe in.' Etc. I understand: 'Observing relinquishment, I shall breathe in'; I understand: 'Observing relinquishment, I shall breathe out.'"

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - Monks, those monks who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to the elimination of mental corruptions. But those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who

are completely liberated through final knowledge - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to pleasant abiding in the present life and to mindfulness and full awareness.

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding.'" The first.

2. The Discourse on Uncertainty

988. On one occasion the venerable Lomasakaṅgiya was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the venerable Lomasakaṅgiya; having approached, he paid respect to the venerable Lomasakaṅgiya and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the venerable Lomasakaṅgiya - "Is the trainee's abiding the same as the Truth-finder's abiding, venerable sir, or is the trainee's abiding one thing and the Truth-finder's abiding another?"

"No indeed, friend Mahānāma, the trainee's abiding is not the same as the Truth-finder's abiding. The trainee's abiding is one thing, friend Mahānāma, and the Truth-finder's abiding is another. Those monks, friend Mahānāma, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - they dwell having abandoned the five mental hindrances. Which five? They dwell having abandoned the mental hindrance of sensual desire, the mental hindrance of anger, etc. the mental hindrance of sloth and torpor, etc. the mental hindrance of restlessness and remorse, etc. they dwell having abandoned the mental hindrance of sceptical doubt.

"Those monks too, friend Mahānāma, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - they dwell having abandoned these five mental hindrances.

"But those monks, friend Mahānāma, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them the five mental hindrances have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Which five? The mental hindrance of sensual desire has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; the mental hindrance of anger has been abandoned, etc. the mental hindrance of sloth and torpor, etc. the mental hindrance of restlessness and remorse, etc. the mental hindrance of sceptical doubt has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Those monks, friend Mahānāma, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them these five mental hindrances have been abandoned, their root

cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. By this method too, friend Mahānāma, it should be known how -the trainee's abiding is one thing and the Truth-finder's abiding is another.

"On one occasion, friend Mahānāma, the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. There, friend Mahānāma, the Blessed One addressed the monks: 'I wish, monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood.' 'Yes, venerable sir!' friend Mahānāma, those monks, having replied to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

"Then, friend, the Blessed One, by the elapse of that three months, having emerged from seclusion, addressed the monks: 'If, monks, heterodox wandering ascetics were to ask you thus - "With which abiding, friend, did the ascetic Gotama frequently dwell during the rains residence?" - thus asked, you, monks, should answer those heterodox wandering ascetics thus - "With the concentration of mindfulness of breathing, friend, the Blessed One frequently dwelt during the rains residence." Here I, monks, breathe in mindful, I breathe out mindful. Breathing in long, I understand: "I breathe in long"; breathing out long, I understand: "I breathe out long." Etc. I understand: "Observing relinquishment, I shall breathe in"; I understand: "Observing relinquishment, I shall breathe out."'

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' -

"Monks, those monks who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to the elimination of mental corruptions.

"But those monks who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to pleasant abiding in this very life and to mindfulness and full awareness.

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding.'" "By this method, friend Mahānāma, it should be known how - the trainee's abiding is one thing, the Truth-finder's abiding is another." The second.

3. The First Discourse on Ānanda

989. 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: "Is there indeed, venerable sir, one thing which when developed and cultivated fulfils four things, four

things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?"

"There is indeed, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things."

"But what, venerable sir, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The concentration of mindfulness of breathing, Ānanda, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation."

"How, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.'" "Whenever, Ānanda, a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long'; or short, etc. he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say, Ānanda, that this is a certain body, that is to say - the in-breath and out-breath. Therefore, Ānanda, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

"Whenever, Ānanda, a monk trains: 'Experiencing rapture, I shall breathe in'; etc. experiencing happiness; etc. experiencing mental activity; etc. he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out' - at that time, Ānanda, the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, Ānanda, that is to say - thorough attention to the in-breath and out-breath. Therefore, Ānanda, at that time the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Whenever, Ānanda, a monk trains: 'Experiencing the mind, I shall breathe in'; trains: 'Experiencing the mind, I shall breathe out'; gladdening the mind... etc. concentrating the mind... etc. trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, Ānanda, the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, Ānanda, speak of the

development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, Ānanda, at that time the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Whenever, Ānanda, a monk observing impermanence... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, Ānanda, the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, Ānanda, at that time the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Thus developed, Ānanda, the concentration through mindfulness of breathing, thus cultivated, fulfils the four establishments of mindfulness.

"And how, Ānanda, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? Whenever, Ānanda, a monk dwells observing the body in the body - at that time his mindfulness is established and unconfused. Whenever, Ānanda, a monk 's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He, dwelling thus mindful, investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry. Whenever, Ānanda, a monk dwelling thus mindful investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry - at that time the enlightenment factor of investigation of phenomena is aroused in the monk, at that time the monk develops the enlightenment factor of investigation of phenomena, at that time the enlightenment factor of investigation of phenomena goes to fulfilment through development for the monk.

"For him, investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. Whenever, Ānanda, for a monk investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish - at that time the enlightenment factor of energy is aroused in the monk, at that time the monk develops the enlightenment factor of energy, at that time the enlightenment factor of energy goes to fulfilment through development for the monk.

"For one with aroused energy, spiritual rapture arises. Whenever, Ānanda, for a monk with aroused energy spiritual rapture arises - at that time the enlightenment factor of rapture is aroused in the monk, at that time the monk develops the enlightenment factor of rapture, at that time the enlightenment factor of rapture goes to fulfilment through development for the monk.

"For one whose mind is filled with rapture, the body becomes calm and the mind becomes calm. Whenever, Ānanda, for a monk whose mind is filled with rapture the body becomes calm and the mind becomes calm - at that time the enlightenment factor of tranquillity is aroused in the monk, at that time the monk develops the enlightenment factor of tranquillity, at that time the enlightenment factor of tranquillity goes to fulfilment through development for the monk.

"For one whose body is calm, who is happy, the mind becomes concentrated. Whenever, Ānanda, for a monk whose body is calm, who is happy, the mind becomes concentrated - at that time the enlightenment factor of concentration is aroused in the monk, at that time the monk develops the enlightenment factor of concentration, at that time the enlightenment factor of concentration goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk.

"Whenever, Ānanda, a monk in feelings... etc. In mind... etc. dwells observing mental phenomena in mental phenomena - at that time his mindfulness is established and unconfused. Whenever, Ānanda, a monk 's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk. Thus developed, Ānanda, the four establishments of mindfulness, thus cultivated, fulfil the seven factors of enlightenment.

"And how, Ānanda, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? Here, Ānanda, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, Ānanda, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The third.

4. The Second Discourse on Ānanda

990. Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Ānanda seated to one side, the Blessed One said this: "Is there indeed, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The teachings have the Blessed One as their root, venerable sir, etc. "There is, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things.

"And what, Ānanda, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things? The concentration of mindfulness of breathing, Ānanda, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation." "And how, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, Ānanda, a monk, having gone to the forest, etc. Thus developed, Ānanda, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The fourth.

5. The First Discourse on the Monk

991. 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: "Is there indeed, venerable sir, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "There is indeed, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things."

"But what, venerable sir, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The concentration of mindfulness of breathing, monks, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation."

"And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, monks, a monk, having gone to the forest, or etc. Thus developed, monks, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The fifth.

6. The Second Discourse on the Monk

992. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this: "Is there indeed, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The teachings have the Blessed One as their root, venerable sir, etc. having heard from the Blessed One, the monks will remember it.""There is, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things.

And what, monks, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things? The concentration of mindfulness of breathing, monks, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation.

"And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.'"

"Monks, whenever a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long', or breathing in short understands: 'I breathe in short', etc. experiencing the whole body, etc. he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain body, monks, that is to say - the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Monks, whenever a monk experiencing rapture, etc. experiencing happiness; etc. experiencing mental activity; etc. he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out' - at that time, monks, a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, monks, that is to say -thorough attention to the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Monks, whenever a monk experiencing the mind... etc. gladdening the mind... etc. he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, monks, a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, monks, speak of the development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, monks, at that time a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Monks, whenever a monk observing impermanence... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, monks, a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, monks, at that time a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Thus developed, monks, the concentration through mindfulness of breathing, thus cultivated, fulfils the four establishments of mindfulness.

"And how, monks, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? Monks, whenever a monk dwells observing the body in the body - at that time his mindfulness is established and unconfused. Monks, whenever a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He, dwelling thus mindful, investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry. Monks, whenever a monk dwelling thus mindful investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry - at that time the enlightenment factor of investigation of phenomena is aroused in the monk, at that time the monk develops the enlightenment factor of investigation of phenomena, at that time the enlightenment factor of investigation of phenomena goes to fulfilment through development for the monk.

"For him, investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. Monks, whenever for a monk investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish - at that time the enlightenment factor of energy is aroused in the monk, at that time the monk develops the enlightenment factor of energy, at that time the enlightenment factor of energy goes to fulfilment through development for the monk.

"For one with aroused energy, spiritual rapture arises. Monks, whenever for a monk with aroused energy spiritual rapture arises - at that time the enlightenment factor of

rapture is aroused in the monk, at that time the monk develops the enlightenment factor of rapture, at that time the enlightenment factor of rapture goes to fulfilment through development for the monk.

"For one whose mind is filled with rapture, the body becomes calm and the mind becomes calm. Monks, whenever for a monk whose mind is filled with rapture the body becomes calm and the mind becomes calm - at that time the enlightenment factor of tranquillity is aroused in the monk, at that time the monk develops the enlightenment factor of tranquillity, at that time the enlightenment factor of tranquillity goes to fulfilment through development for the monk.

"For one whose body is calm, who is happy, the mind becomes concentrated.Monks, whenever for a monk whose body is calm, who is happy, the mind becomes concentrated - at that time the enlightenment factor of concentration is aroused in the monk, at that time the monk develops the enlightenment factor of concentration, at that time the enlightenment factor of concentration goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. Monks, whenever a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk.

"Monks, whenever a monk in feelings... etc. In mind... etc. dwells observing mental phenomena in mental phenomena - at that time his mindfulness is established and unconfused. Monks, whenever a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness - at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk... etc.

He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. Monks, whenever a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk. Thus developed, monks, the four establishments of mindfulness, thus cultivated, fulfil the seven factors of enlightenment.

"And how, monks, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena, based upon seclusion, based upon dispassion, based upon cessation, maturing in release... etc. He develops the

enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The sixth.

7. The Discourse on the Abandoning of Fetters

993. "The concentration of mindfulness of breathing, monks, when developed and cultivated, leads to the abandoning of the mental fetters. Etc. The seventh.

8. The Discourse on the Uprooting of Underlying Tendencies

994. ...It leads to the uprooting of the underlying tendencies...The eighth.

9. The Discourse on the Full Understanding of the Course

995. ...It leads to the full understanding of the course of cyclic existence...The ninth.

10. The Discourse on the Elimination of Mental Corruptions

996. It leads to the elimination of mental corruptions. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it leads to the abandoning of the mental fetters... it leads to the uprooting of the underlying tendencies... it leads to the full understanding of the course of cyclic existence... it leads to the elimination of mental corruptions? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, leads to the abandoning of the mental fetters, etc. it leads to the uprooting of the underlying tendencies, etc. it leads to the full understanding of the course of cyclic existence, etc. it leads to the elimination of mental corruptions. The tenth.

The second chapter.

Its summary:

> Icchānaṅgala, Uncertainty, two Ānandas, the other two;
> Monks, mental fetters, underlying tendencies, course, elimination of mental corruptions.

The Connected Discourses on Breathing is the tenth.

11. Connected Discourses on Stream-Entry

1. The Chapter at Bamboo Gate

1. The Discourse on the Wheel-Turning Monarch

997. At Sāvatthī. There the Blessed One, etc. said: "Although, monks, a wheel-turning monarch, having exercised sovereign lordship over the kingdom of the four continents, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods, and there in the Garden of Delight, surrounded by a retinue of celestial nymphs, endowed and furnished with the five types of celestial sensual pleasure, he indulges himself, yet not being endowed with four qualities, he is not released from hell, not released from the animal realm,

not released from the sphere of ghosts, not released from the realm of misery, the unfortunate realm, the nether world. Although, monks, a noble disciple sustains himself on morsels of almsfood and wears patched robes, yet being endowed with four qualities, he is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world."

"With which four? Here, monks, a noble disciple is 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.' He is 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.' He is 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.' He is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. With these four qualities he is endowed. Whatever, monks, is the acquisition of the four continents, and whatever is the acquisition of the four qualities, the acquisition of the four continents is not worth a sixteenth fraction of the acquisition of the four qualities." The first.

2. The Discourse on Being Grounded in the Holy Life

998. "Monks, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "Those who have faith and morality, confidence and vision of the Teaching;
> They indeed in time attain the happiness grounded in the holy life."The second.

3. The Discourse on the Lay Follower Dīghāvu

999. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the lay follower Dīghāvu was sick, afflicted, severely ill. Then the lay follower Dīghāvu addressed his father, the householder Jotika - "Come, householder, approach the Blessed One; having approached, in my name pay respect with your head at the Blessed One's feet - 'Dīghāvu, venerable sir, the lay follower, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet.' And say this: 'It would be good, venerable sir, if the Blessed One would approach the dwelling of the lay follower Dīghāvu, out of compassion.'" "Yes, dear son," the householder Jotika, having replied to the lay follower Dīghāvu, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Jotika said this to the Blessed One: "Dīghāvu, venerable sir, the lay follower, is sick, afflicted, severely ill. He pays respect with his head at the Blessed One's feet. And he says thus: 'It would be good, venerable sir, if the Blessed One would approach the dwelling of the lay follower Dīghāvu, out of compassion.'" The Blessed One consented by silence.

Then the Blessed One, having dressed, taking his bowl and robe, approached the dwelling of the lay follower Dīghāvu; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to the lay follower Dīghāvu - "Is it bearable for you, Dīghāvu, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding." "Therefore, Dīghāvu, you should train thus - 'I shall be 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." Towards the Teaching... etc. towards the Community, etc. I shall be endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.' Thus indeed, Dīghāvu, should you train."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, am 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.' Towards the Teaching... etc. towards the Community, etc. I am endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration." "Therefore, Dīghāvu, having established yourself in these four factors of stream-entry, you should further develop six qualities conducive to true knowledge. Here, Dīghāvu, dwell observing impermanence in all activities, perceiving suffering in what is impermanent, perceiving non-self in what is suffering, perceiving abandoning, perceiving dispassion, perceiving cessation." Thus indeed, Dīghāvu, should you train."

"These six qualities conducive to true knowledge, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, dwell observing impermanence in all activities, perceiving suffering in what is impermanent, perceiving non-self in what is suffering,

perceiving abandoning, perceiving dispassion, perceiving cessation. But, venerable sir, this occurs to me: 'May this householder Jotika not fall into vexation after my passing.'" "Do not, dear Dīghāvu, think thus. Come now, dear Dīghāvu, whatever the Blessed One has told you, that you should pay close attention to."

Then the Blessed One, having exhorted the lay follower Dīghāvu with this exhortation, rose from his seat and departed. Then the lay follower Dīghāvu, not long after the Blessed One had departed, died. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One:"Venerable sir, the lay follower named Dīghāvu who was exhorted by the Blessed One with a brief exhortation has died. What is his destination, what is his future life?" "Monks, the lay follower Dīghāvu was wise; he practised in conformity with the Teaching, and he did not vex me on account of the Teaching. Monks, the lay follower Dīghāvu, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world." The third.

4. The First Discourse on Sāriputta

1000. On one occasion the venerable Sāriputta and the venerable Ānanda were dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then the venerable Ānanda, in the afternoon, having emerged from seclusion... etc. Seated to one side, the venerable Ānanda said this to the venerable Sāriputta - "Because of being endowed with how many qualities, friend Sāriputta, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "Because of being endowed with four qualities, friend, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"Which four? Here, friends, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Because of being endowed with these four qualities, friend, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The fourth.

5. The Second Discourse on Sāriputta

1001. Then the venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Sāriputta seated to one side, the Blessed One said this: "'Factor of stream-entry, factor of stream-entry', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is the factor of stream-entry?" "Associating with good persons, venerable sir, is a factor of stream-entry, hearing the Good Teaching is a factor of stream-entry, wise attention is a factor of stream-entry, practice in accordance with the Teaching is a factor of stream-entry." "Good, good, Sāriputta! Associating with good persons,

Sāriputta, is a factor of stream-entry, hearing the Good Teaching is a factor of stream-entry, wise attention is a factor of stream-entry, practice in accordance with the Teaching is a factor of stream-entry."

"'Stream, stream', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is the stream?" "It is just this noble eightfold path, venerable sir, that is the stream, as follows: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration." "Good, good, Sāriputta! It is just this noble eightfold path, Sāriputta, that is the stream, as follows: right view, etc. right concentration."

"'Stream-enterer, stream-enterer', thus indeed, Sāriputta, is said. What indeed, Sāriputta, is a stream-enterer?" "Whoever, venerable sir, is endowed with this noble eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan." "Good, good, Sāriputta! Whoever, Sāriputta, is endowed with this noble eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan." The fifth.

6. The Discourse on the Carpenter

1002. At Sāvatthī. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Now at that time the carpenters Isidatta and Purāṇa were dwelling at Sādhuka on some business. The carpenters Isidatta and Purāṇa heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'"

Then the carpenters Isidatta and Purāṇa stationed a man on the road -"When you, my good man, should see the Blessed One coming, the Worthy One, the Perfectly Enlightened One, then you should inform us." Having stood for two or three days, that man saw the Blessed One coming from afar. Having seen him, he approached the carpenters Isidatta and Purāṇa; having approached, he said this to the carpenters Isidatta and Purāṇa - "This, venerable sir, is that Blessed One coming, the Worthy One, the Perfectly Enlightened One. Now do as you think fit."

Then the carpenters Isidatta and Purāṇa approached the Blessed One; having approached, having paid respect to the Blessed One, they followed closely behind the Blessed One. Then the Blessed One, having turned aside from the road, approached a certain tree-root; having approached, he sat down on the prepared seat. The carpenters Isidatta and Purāṇa, having paid respect to the Blessed One, sat down to one side. Seated to one side, those carpenters Isidatta and Purāṇa said this to the Blessed One:

"When we, venerable sir, hear about the Blessed One - 'He will set out on a journey from Sāvatthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from Sāvatthī to the Kosalans,' at that time there is displeasure for us, there is sorrow - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will set out on a journey from the Kosalans to the Mallas,' at that time there is displeasure for us, there

is sorrow - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has set out on a journey from the Kosalans to the Mallas,' at that time there is displeasure for us, there is sorrow - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Mallas to the Vajjis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Mallas to the Vajjis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Vajjis to the Kāsis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when, venerable sir, we hear about the Blessed One - 'He has departed on a journey from the Vajjis to the Kāsis,' at that time there is displeasure for us, there is displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Kāsis to Magadha,' at that time there is displeasure for us, there is displeasure - 'The Blessed One will be far from us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Kāsis to Magadha,' at that time there is no small displeasure for us, there is no small displeasure - 'The Blessed One is far from us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from Magadha to the Kāsis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from Magadha to the Kāsis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Kāsis to the Vajjis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Kāsis to the Vajjis,' at that time there is pleasure for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Vajjians to the Mallas,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Vajjians to the Mallas,' at that time there is joy for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from the Mallas to Kosala,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He has departed on a journey from the Mallas to Kosala,' at that time there is joy for us, there is pleasure - 'The Blessed One is near to us.'

"But when we, venerable sir, hear about the Blessed One - 'He will depart on a journey from Kosala to Sāvatthī,' at that time there is joy for us, there is pleasure - 'The Blessed One will be near to us.' But when we, venerable sir, hear about the Blessed One - 'He is dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park,' at that time there is no small joy for us, there is no small pleasure - 'The Blessed One is near to us.'

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence." "There is indeed for us, venerable sir, another confinement other than this confinement, more confining and reckoned as more confining." "But what is that for you, carpenters, another confinement other than this confinement, more confining and reckoned as more confining?"

"Here, venerable sir, when King Pasenadi of Kosala wishes to go out to the pleasure ground, we harness those elephants of King Pasenadi of Kosala that are fit for riding, and we seat those wives of King Pasenadi of Kosala who are dear and agreeable, one in front and one behind. Now, venerable sir, the fragrance of those ladies is such as of a perfume casket just being opened, as is fitting for princesses adorned with scent. Now, venerable sir, the bodily touch of those ladies is such as cotton-wool or silk-cotton, as is fitting for princesses delicately nurtured. At that time, venerable sir, the elephant must be guarded, those ladies must be guarded, and oneself must be guarded. But we, venerable sir, do not directly know that we aroused an evil mind towards those ladies. This is for us, venerable sir, another confinement other than this confinement, more confining and reckoned as more confining."

"Therefore, carpenters, the household life is confinement, a path of dust; going forth is the open air. And it is enough for you, carpenters, for diligence. Carpenters, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, carpenters, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. Carpenters, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"You, carpenters, are 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.' Towards the Teaching... etc. towards the Community, etc. Whatever gift there is in the family, all that is undivided with those who are moral and of good character. What do you think, carpenters, how many kinds of people are there among the Kosalans who are equal to you, that is to say - in giving and sharing?" "It is a gain for us, venerable sir, it is well gained for us, venerable sir! That the Blessed One understands us thus." The sixth.

7. The Discourse on the People of Veḷudvāra

1003. Thus have I heard. On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Veḷudvāra. The brahmin householders of Veḷudvāra heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, wandering on a journey among the Kosalans together with a large Community of monks, has arrived at Veḷudvāra. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. Having realised by his own direct knowledge this world with its gods, Māra and Brahmā, this human population with its ascetics, brahmins and rulers, he makes it known to others. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure.' Good indeed is the seeing of such Worthy Ones."

Then the brahmin householders of Veḷudvāra approached the Blessed One;having approached, some, having paid respect to the Blessed One, sat down to one side. Some exchanged friendly greetings with the Blessed One;having concluded the pleasant and memorable talk, they sat down to one side. Some, having extended joined palms in salutation towards the Blessed One, sat down to one side. Some, having announced their name and clan in the Blessed One’s presence, sat down to one side. Some, remaining silent, sat down to one side. Seated to one side, the brahmin householders of Veḷudvāra said this to the Blessed One: "We, Master Gotama, have such wishes, such desires, such intentions - we would dwell in the confinement of wife and children, we would enjoy Kāsi sandalwood, we would wear garlands, scents, and cosmetics, we would accept gold and silver, and upon the body's collapse at death, we would be reborn in a fortunate realm, in a heavenly world. For us who have such wishes, such desires, such intentions, may Master Gotama expound the Teaching in such a way that we might dwell in the confinement of wife and children, etc. and be reborn in a fortunate realm, in a heavenly world."

"I will teach you, householders, an exposition of the Teaching that applies to oneself. Listen to that and attend closely, I will speak." "Yes, sir!" the brahmin householders of Veḷudvāra replied to the Blessed One. The Blessed One said this:

"And what, householders, is the exposition of the Teaching that applies to oneself? Here, householders, a noble disciple considers thus -'I am one who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering. If someone were to deprive me of life, me who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering, that would not be dear or agreeable to me. And if I were to deprive another of life, another who wishes to live, who does not wish to die, who wishes for happiness, who is averse to suffering, that would not be dear or agreeable to the other either. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' Having thus reflected, he himself abstains from killing living beings, and he encourages others to abstain from killing living beings, and he praises abstention from killing living beings. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to take from me what is not given, reckoned a theft, that would not be dear and agreeable to me. And if I were to take from another what is not given, reckoned a theft, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from taking what is not given, and encourages others to abstain from taking what is not given, and praises abstention from taking what is not given. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to commit adultery with my wives, that would not be dear and agreeable to me. And if I were to commit adultery with another's wives, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from sexual misconduct, and encourages others to abstain from sexual misconduct, and praises abstention from sexual misconduct. Thus his bodily conduct is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to ruin my welfare by lying, that would not be dear and agreeable to me. And if I were to ruin another's welfare by lying, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how could I burden another with that?' He, having thus reflected, himself abstains from lying, and encourages others to abstain from lying, and praises abstention from lying. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to break up my friends by divisive speech, that would not be dear and agreeable to me. And if I were to break up another's friends by divisive speech, that would be disagreeable and unpleasant to him too. etc. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to behave towards me with harsh speech, that would not be dear and agreeable to me. And if I were to behave towards another with harsh speech, that would be disagreeable and unpleasant to him too. Whatever thing is disagreeable and unpleasant to me, etc. Thus this verbal conduct of his is pure in three aspects.

"Furthermore, householders, a noble disciple considers thus: 'If someone were to address me with frivolous speech, with idle chatter, that would not be dear or agreeable to me. And if I were to address another with frivolous speech, with idle chatter, that would be disagreeable and unpleasant to the other as well. Whatever thing is disagreeable and unpleasant to me, that thing is also disagreeable and unpleasant to another. Whatever thing is disagreeable and unpleasant to me, how

could I burden another with that?' He, having thus reflected, himself abstains from idle chatter, encourages others to abstain from idle chatter, and praises abstention from idle chatter. Thus this verbal conduct of his is pure in three aspects.

"He is 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'; Towards the Teaching... etc. He is 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.' He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. When, householders, a noble disciple is endowed with these seven good qualities and with these four desirable states, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'"

When this was said, the brahmin householders of Veḷudvāra said this to the Blessed One: "Excellent, Master Gotama! Etc. We go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life." The seventh.

8. The First Discourse on the Brick Hall

1004. Thus have I heard. On one occasion the Blessed One was dwelling at Ñātika in the brick house. 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:

"Venerable sir, the monk named Sāḷha has died; what is his destination, what is his future life? Venerable sir, the nun named Nandā has died; what is her destination, what is her future life? Venerable sir, the lay follower named Sudatta has died; what is his destination, what is his future life? Venerable sir, the female lay follower named Sujātā has died; what is her destination, what is her future life?"

"Sāḷha, Ānanda, the monk who has died, 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, dwelt in them. Nandā, Ānanda, the nun who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Sudatta, Ānanda, the lay follower who has died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, is a once-returner; having come to this world only once more, he will make an end of suffering. Sujātā, Ānanda, the female lay follower who has died, with the utter elimination of the three mental fetters, is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But this is not wonderful, Ānanda, that one who has become a human being should die; if each time someone dies you were to approach me and ask about this matter, that would be harming to the Truth-finder. Therefore, Ānanda, I will teach an

exposition of the Teaching called 'the mirror of the Teaching', possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"And what, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself:'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'?

"Here, Ānanda, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The eighth.

9. The Second Discourse on the Brick Hall

1005. Seated to one side, the venerable Ānanda said this to the Blessed One: "Venerable sir, the monk named Asoka has died; what is his destination, what is his future life? Venerable sir, the nun named Asokā has died, etc. Venerable sir, the lay follower named Asoka has died, etc. Venerable sir, the female lay follower named Asokā has died; what is her destination, what is her future life?"

"Ānanda, the monk Asoka, who has died, 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, dwelt in them...

"This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself:'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The ninth.

10. The Third Discourse on the Brick Hall

1006. Seated to one side, the venerable Ānanda said this to the Blessed One: "Venerable sir, the lay follower named Kakkaṭa at Ñātika has died; what is his destination, what is his future life? Venerable sir, the lay follower named Kaḷibha at Ñātika... etc. Venerable sir, the lay follower named Nikata at Ñātika... etc. Venerable sir, the lay follower named Kaṭissaha at Ñātika... etc. Venerable sir, the lay follower

named Tuṭṭha at Ñātika... etc. Venerable sir, the lay follower named Santuṭṭha at Ñātika... etc. Venerable sir, the lay follower named Bhadda at Ñātika... etc. Venerable sir, the lay follower named Subhadda at Ñātika has died; what is his destination, what is his future life?"

"Kakkaṭa, Ānanda, the lay follower who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Kaḷibha, Ānanda... etc. Nikata, Ānanda... etc. Kaṭissaha, Ānanda... etc. Tuṭṭha, Ānanda... etc. Santuṭṭha, Ānanda... etc. Bhadda, Ānanda... etc. Subhadda, Ānanda, the lay follower who has died, with the utter elimination of the five lower mental fetters, is one of spontaneous birth, attaining final nibbāna there, not subject to return from that world.

"More than fifty, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. More than ninety, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners; having come to this world only once more, they will make an end of suffering. More than five hundred, Ānanda, lay followers at Ñātika who have died, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But this is not wonderful, Ānanda, that one who has become a human being should die; if each time someone dies you were to approach me and ask about this matter, that would be harming to the Truth-finder. Therefore, Ānanda, I will teach an exposition of the Teaching called 'the mirror of the Teaching', possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"And what, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself:'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"Here, Ānanda, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, Ānanda, is that mirror of the Teaching, that exposition of the Teaching, possessed of which a noble disciple, if he wishes, may declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The tenth.

Its summary:

> King, Grounded, Dīghāvu, Sāriputta, the other two;
> Carpenter, Veḷudvāreyya, three at the brick house.

2. The Chapter on the Royal Park

1. The Discourse on the Community of a Thousand Nuns

1007. On one occasion the Blessed One was dwelling at Sāvatthī in the King's Park. Then a community of a thousand nuns approached the Blessed One;having approached, he paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this:

"Nuns, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, nuns, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nuns, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The first.

2. The Discourse on the Brahmin

1008. At Sāvatthī. "Brahmins, monks, declare a practice called 'leading to rise'.They exhort their disciple thus - 'Come, my good man, having risen early in the morning, go facing east. Do not avoid a pit, do not avoid a precipice, do not avoid a stump, do not avoid a thorny place, do not avoid a cesspool, do not avoid a sewer. Wherever you might fall, right there you should await death. Thus you, my good man, upon the body's collapse at death, will be reborn in a fortunate realm, in a heavenly world.'

"But this, monks, is the brahmins' foolish going, this is their deluded going; it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. But I, monks, declare a practice leading to rise in the Noble One's discipline; which leads exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"And what, monks, is that practice leading to rise; which leads exclusively to disenchantment... etc. to Nibbāna? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One'; Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. This, monks, is that practice leading to rise, leading exclusively to disenchantment... etc. to Nibbāna." The second.

3. The Discourse on the Elder Ānanda

1009. On one occasion the venerable Ānanda and the venerable Sāriputta were dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Then the venerable Sāriputta, in the evening, having emerged from seclusion, 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 venerable Sāriputta said this to the venerable Ānanda - "Because of the abandoning of how many qualities, friend Ānanda, and because of being endowed with how many qualities, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "Because of the abandoning of four qualities, friend, and because of being endowed with four qualities, has this generation been declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Which four? Whatever distrust in the Buddha, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Buddha is not present in him. And whatever unwavering confidence in the Buddha, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the Buddha is present in him: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.'

And whatever distrust in the Teaching, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Teaching is not present in him. And whatever unwavering confidence in the Teaching, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the Teaching is present in him: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.'

And whatever distrust in the Community, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Community is not present in him. And whatever unwavering confidence in the Community, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such unwavering confidence in the Community is present in him: 'The Community of the Blessed One's disciples is practising well, etc. an unsurpassed field of merit for the world.'

And whatever immorality, friend, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such immorality is not present in him. And whatever morality pleasing to the noble ones, friend, possessed of which a learned noble disciple, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world - such morality pleasing to the noble ones is present in him, unbroken, etc. conducive to concentration. Because of the abandoning of these four qualities, friend, and because of being endowed with these four qualities, has this generation been

declared by the Blessed One to be stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The third.

4. The Discourse on the Fear of an Unfortunate Realm

1010. "Monks, a noble disciple endowed with four qualities has transcended all fear of unfortunate realms. With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities has transcended all fear of unfortunate realms." The fourth.

5. The Discourse on Fear of Unfortunate Realms and the Nether World

1011. "Monks, a noble disciple endowed with four qualities has transcended all fear of unfortunate realms and the nether world. With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities has transcended all fear of unfortunate realms and the nether world." The fifth.

6. The First Discourse on Friends and Colleagues

1012. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations -they, monks, should be encouraged, settled, and established in the four factors of stream-entry. In which four? They should be encouraged, settled, and established in unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. They should be encouraged, settled, and established in morality pleasing to the noble ones, unbroken, etc. conducive to concentration. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in these four factors of stream-entry." The sixth.

7. The Second Discourse on Friends and Colleagues

1013. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations -they, monks, should be encouraged, settled, and established in the four factors of stream-entry. In which four? They should be encouraged, settled, and established in unwavering confidence in the Buddha: 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.'

"There might be, monks, alteration of the four primary elements -the solid element, the liquid element, the heat element, the air element - but there would not be alteration for a noble disciple endowed with unwavering confidence in the Buddha.

Herein this is the alteration - that indeed a noble disciple endowed with unwavering confidence in the Buddha would be reborn in hell or the animal realm or the sphere of ghosts - this is impossible. Towards the Teaching... etc. towards the Community, etc. They should be encouraged, settled, and established in morality pleasing to the noble ones, unbroken, etc. conducive to concentration. There might be, monks, alteration of the four primary elements - the solid element, the liquid element, the heat element, the air element - but there would not be alteration for a noble disciple endowed with morality pleasing to the noble ones. Herein this is the alteration - that indeed a noble disciple endowed with morality pleasing to the noble ones would be reborn in hell or the animal realm or the sphere of ghosts - this is impossible. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established in these four factors of stream-entry." The seventh.

8. The First Discourse on a Journey in Heaven

1014. At Sāvatthī. 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 several deities of the host of the Thirty-three gods approached the venerable Mahāmoggallāna; having approached, they paid respect to the venerable Mahāmoggallāna and stood to one side. To those deities standing to one side, the venerable Mahāmoggallāna said:

"Good indeed, friends, 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, friends, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. Good indeed, friends, 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, friends, 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, etc. towards the Community, etc. 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." The eighth.

9. The Second Discourse on a Journey in Heaven

1015. At Sāvatthī. 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 several deities of the host

of the Thirty-three gods approached the venerable Mahāmoggallāna; having approached, they paid respect to the venerable Mahāmoggallāna and stood to one side. To those deities standing to one side, the venerable Mahāmoggallāna said:

"Good indeed, friends, 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, friends, some beings here, upon the body's collapse at death, have arisen in a fortunate realm, in a heavenly world. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. 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, friends, some beings here, upon the body's collapse at death, have arisen 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, have arisen in a fortunate realm, in a heavenly world. Good indeed, dear Moggallāna, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. 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, have arisen in a fortunate realm, in a heavenly world." The ninth.

10. The Third Discourse on a Journey in Heaven

1016. Then the Blessed One - 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 several deities of the host of the Thirty-three gods approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those deities standing to one side, the Blessed One said this:

"Good indeed, friends, 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, friends, some beings here are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Good indeed, friends, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. 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, friends, some beings here are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Good indeed, Sir, 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, Sir, this generation are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Good indeed, Sir, is being endowed with unwavering confidence in the Teaching, etc. towards the Community, etc. 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, Sir, this generation are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The tenth.

The Chapter on the King's Monastery is the second.

Its summary:

> Thousand, Brahmin, Ānanda, Unfortunate Realm, the other two;
> Friends and Colleagues, two spoken, and three on the Journey to the Gods.

3. The Chapter on Saraṇāni

1. The First Discourse on Mahānāma

1017. Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One: "This Kapilavatthu, venerable sir, is successful and prosperous, belonging to the public, crowded with people, with congested cul-de-sacs. I, venerable sir, having attended upon the Blessed One or upon monks who are inspiring to the mind, when entering Kapilavatthu in the evening; I encounter even a stray elephant, venerable sir; I encounter even a stray horse, venerable sir; I encounter even a stray chariot, venerable sir; I encounter even a stray cart, venerable sir; I encounter even a stray person, venerable sir. At that time, venerable sir, my mindfulness concerning the Blessed One becomes confused, my mindfulness concerning the Teaching becomes confused, my mindfulness concerning the Community becomes confused. It occurs to me, venerable sir, thus - 'If I were to die at this time, what would be my destination, what would be my future life?'"

"Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil. For anyone, Mahānāma, whose mind has for a long time been developed through faith, developed through morality, developed through learning, developed through generosity, developed through wisdom, this body of his which is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction. That right here crows eat, or vultures eat, or hawks eat, or dogs eat, or jackals eat, or various kinds of creatures eat; but whatever mind of his has for a long time been developed through faith, etc. developed through wisdom, that goes upward, goes to distinction.

"Just as, Mahānāma, a man might plunge a pot of ghee or a pot of oil into a deep lake and break it. There, whatever gravel or potsherds there might be, they would go downwards; but whatever ghee or oil there might be, that would go upwards, would go to distinction. So too, Mahānāma, for anyone whose mind has for a long time been

developed through faith, etc. developed through wisdom, this body of his which is material, made of the four great elements, originating from mother and father, built up from cooked rice and food made with flour, subject to impermanence, to rubbing, massaging, breaking up and destruction - that right here crows eat, or vultures eat, or hawks eat, or dogs eat, or jackals eat, or various kinds of creatures eat; but whatever mind of his has for a long time been developed through faith, etc. developed through wisdom, that goes upward, goes to distinction. But your mind, Mahānāma, has for a long time been developed through faith, etc. developed through wisdom. Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil." The first.

2. The Second Discourse on Mahānāma

1018. Thus have I heard. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One: "This Kapilavatthu, venerable sir, is successful and prosperous, belonging to the public, crowded with people, with congested cul-de-sacs. I, venerable sir, having attended upon the Blessed One or upon monks who are inspiring to the mind, when entering Kapilavatthu in the evening; I encounter even a stray elephant, venerable sir; I encounter even a stray horse, venerable sir; I encounter even a stray chariot, venerable sir; I encounter even a stray cart, venerable sir; I encounter even a stray person, venerable sir. At that time, venerable sir, my mindfulness concerning the Blessed One becomes confused, my mindfulness concerning the Teaching becomes confused, my mindfulness concerning the Community becomes confused. It occurs to me, venerable sir, thus - 'If I were to die at this time, what would be my destination, what would be my future life?'"

"Do not fear, Mahānāma, do not fear, Mahānāma! Your death will not be evil, your making of time will not be evil. Mahānāma, a noble disciple endowed with four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. With which four? Here, Mahānāma, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.

"Just as, Mahānāma, a tree slanting towards the east, sloping towards the east, inclining towards the east, if it were cut at the root, in which direction would it fall?" "In whichever direction, venerable sir, it slants, in whichever direction it slopes, in whichever direction it inclines." "So too, Mahānāma, a noble disciple endowed with these four qualities slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna." The second.

3. The Discourse on Godha the Sakyan

1019. The Origin at Kapilavatthu. Then Mahānāma the Sakyan approached Godhā the Sakyan; having approached, he said this to Godhā the Sakyan -"With how many qualities, Godhā, do you recognise a stream-enterer person as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest

enlightenment?"

"I, Mahānāma, recognise a stream-enterer person endowed with three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which three? Here, Mahānāma, a noble disciple is 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.' Towards the Teaching... etc. He is 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.' I, Mahānāma, recognise a stream-enterer person endowed with these three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"But you, Mahānāma, with how many qualities do you recognise a stream-enterer person as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?" "I, Godhā, recognise a stream-enterer person endowed with four qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. I, Godhā, recognise a stream-enterer person endowed with these four qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"Wait, Mahānāma, wait, Mahānāma! The Blessed One alone would know whether one is endowed with these qualities or not endowed." "Come, Godhā, let us approach the Blessed One; having approached, we will report this matter to the Blessed One."Then Mahānāma the Sakyan and Godhā the Sakyan approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One:

"Here, venerable sir, I approached Godha the Sakyan; having approached, I said this to Godha the Sakyan - 'With how many qualities do you, Godha, understand a stream-enterer person to be endowed, one who is no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?' When this was said, venerable sir, Godha the Sakyan said this to me -

"I, Mahānāma, recognise a stream-enterer person endowed with three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which three? Here, Mahānāma, a noble disciple is 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.' Towards the Teaching... etc. He is 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.' I, Mahānāma, recognise a stream-enterer person endowed with these three qualities as being no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. But you,

Mahānāma, with which qualities do you understand a stream-enterer person to be endowed, one who is no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment?"

"When this was said, venerable sir, I said this to Godha the Sakyan -'I, Godha, understand a stream-enterer person endowed with four qualities to be no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. I, Godha, understand a stream-enterer person endowed with these four qualities to be no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"When this was said, venerable sir, Godha the Sakyan said this to me -'Wait, Mahānāma, wait, Mahānāma! The Blessed One alone would know whether one is endowed or not endowed with these qualities.' "Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks and the Community of nuns on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks, the Community of nuns, and the male lay followers on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks, the Community of nuns, the male lay followers, and the female lay followers on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir. Here, venerable sir, if any doctrinal dispute were to arise, with the Blessed One on one side and the Community of monks, the Community of nuns, the male lay followers, the female lay followers, and the world with its gods, Māra and Brahmā, this human population with its ascetics, brahmins and rulers on the other, I would be on whichever side the Blessed One is. May the Blessed One remember me as thus devoted, venerable sir." "Speaking thus, Godha, what do you say about Mahānāma the Sakyan?" "Speaking thus, venerable sir, I say nothing about Mahānāma the Sakyan except what is good, except what is wholesome." The third.

4. The First Discourse on Saraṇāni the Sakyan

1020. The Origin at Kapilavatthu. Now at that time Saraṇāni the Sakyan had died. He was declared by the Blessed One - "a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." Thereupon many Sakyans, having come together and assembled, grumbled, criticised, and complained - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died; he was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower

realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan fell into weakness of training, he was a drinker of intoxicants."

Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One: "Here, venerable sir, Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Thereupon, venerable sir, many Sakyans, having come together and assembled, grumble, criticise, and complain - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died; he was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan fell into weakness of training, he was a drinker of intoxicants."

"Mahānāma, he who for a long time has been a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, how could he go to a nether world! If anyone, Mahānāma, speaking rightly would say - 'for a long time a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community,' speaking rightly one would say this of Saraṇāni the Sakyan. Mahānāma, Saraṇāni the Sakyan was for a long time a lay follower who had gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community. How could he go to a nether world!

"Here, Mahānāma, a certain person is 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.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, and endowed with liberation. He, 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. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is 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.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, but not endowed with liberation. He, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is 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.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with

liberation. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is 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'; Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person is not indeed endowed with unwavering confidence in the Buddha... nor in the Teaching... etc. nor in the Community... etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. But he has these qualities - the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. And the teachings proclaimed by the Truth-finder yield to pondering to a moderate degree with wisdom. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Here again, Mahānāma, a certain person is not indeed endowed with unwavering confidence in the Buddha... nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation, but he has these qualities - the faith faculty... etc. the wisdom faculty. And he has just faith in the Truth-finder, just affection. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world. If even these great sal trees, Mahānāma, could recognise what is well-spoken and what is ill-spoken, I would declare these great sal trees - 'stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment'; far less then Saraṇāni the Sakyan. Saraṇāni the Sakyan, Mahānāma, took upon himself the training at the time of death." The fourth.

5. The Second Discourse on Saraṇāni the Sakyan

1021. The Origin at Kapilavatthu. Now at that time Saraṇāni the Sakyan had died. He was declared by the Blessed One - "a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." Thereupon many Sakyans, having come together and assembled, grumbled, criticised, and complained - "Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Saraṇāni the Sakyan

was one who did not fulfil the training." Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One:

"Here, venerable sir, Saraṇāni the Sakyan has died. He was declared by the Blessed One - 'a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.' Thereupon, venerable sir, many Sakyans, having come together and assembled, grumble, criticise, and complain - 'Wonderful indeed, friend, marvellous indeed, friend! Who now will not become a stream-enterer! Since indeed Saraṇāni the Sakyan has died. He was declared by the Blessed One - a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Saraṇāni the Sakyan was one who did not fulfil the training.'"

"Mahānāma, he who for a long time has been a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, how could he go to a nether world! If anyone, Mahānāma, speaking rightly would say - 'for a long time a lay follower who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community,' speaking rightly one would say this of Saraṇāni the Sakyan. Mahānāma, Saraṇāni the Sakyan was for a long time a lay follower who had gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community. How could he go to a nether world!

"Here, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, and endowed with liberation. He, 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. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. of joyful wisdom, of swift wisdom, but not endowed with liberation. He, with the utter elimination of the five lower mental fetters, 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. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not

endowed with liberation. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has gone to the Buddha with complete confidence, is devoted to him - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' Towards the Teaching... etc. towards the Community, etc. not of joyful wisdom, not of swift wisdom, and not endowed with liberation. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This person too, Mahānāma, is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"Here again, Mahānāma, a certain person has not indeed gone to the Buddha with complete confidence, is not devoted to him... etc. nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation; but he has these qualities - the faith faculty, etc. the wisdom faculty. And the teachings proclaimed by the Truth-finder yield to pondering to a moderate degree with wisdom. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Here again, Mahānāma, a certain person is not indeed one who has gone to the Buddha with complete confidence, devoted... nor in the Teaching... etc. nor in the Community... etc. nor is he of joyful wisdom, nor of swift wisdom, nor is he endowed with liberation; but he has these qualities - the faith faculty, etc. the wisdom faculty. And he has just faith in the Truth-finder, just affection. This person too, Mahānāma, is one not going to hell, not going to the animal realm, not going to the sphere of ghosts, not going to a realm of misery, an unfortunate realm, a nether world.

"Just as, Mahānāma, a bad field, on bad ground, with stumps not cleared away, and the seeds were broken, rotten, damaged by wind and heat, without substance, not well stored, and the rain god would not send down proper showers. Would those seeds attain growth, increase, and expansion?" "No, venerable Sir." "So too, Mahānāma, here the Teaching is badly preached, badly proclaimed, not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One - this I call a bad field. And in that Teaching a disciple dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching - this I call a bad seed."

"Just as, Mahānāma, a good field, on good ground, with stumps well cleared away, and the seeds were unbroken, not rotten, not damaged by wind and heat, with substance, well stored; and the rain god would send down proper showers. Would those seeds attain growth, increase, and expansion?" "Yes, venerable sir." "So too, Mahānāma, here the Teaching is well preached, well proclaimed, leading to liberation, conducive to peace, proclaimed by a Perfectly Enlightened One - this I call a good

field. And in that Teaching a disciple dwells practising in accordance with the Teaching, practising properly, living in conformity with the Teaching - this I call a good seed. Far less then Saraṇāni the Sakyan! Saraṇāni the Sakyan, Mahānāma, was one who fulfilled the training at the time of death." The fifth.

6. The First Discourse on Anāthapiṇḍika

1022. At Sāvatthī. Now at that time the householder Anāthapiṇḍika was sick, afflicted, severely ill. Then the householder Anāthapiṇḍika addressed a certain man - "Come, my good man, go to where the venerable Sāriputta is;having approached, in my name pay respect with your head at the venerable Sāriputta's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the venerable Sāriputta's feet.' And say this: 'It would be good, venerable sir, if the venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'"

"Yes, venerable sir!" that man replied to the householder Anāthapiṇḍika and approached the venerable Sāriputta; having approached, he paid respect to the venerable Sāriputta and sat down to one side. Seated to one side, that man said this to the venerable Sāriputta -

"The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill.He pays respect with his head at the venerable Sāriputta's feet. And he says thus -'It would be good, venerable sir, if the venerable Sāriputta would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'" The venerable Sāriputta consented by silence.

Then the venerable Sāriputta, having dressed in the earlier period of the day, taking his bowl and robe, with the venerable Ānanda as his attendant monk, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Having sat down, the venerable Sāriputta said this to the householder Anāthapiṇḍika - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding; their advancing is evident, not their receding."

"Whatever distrust in the Buddha, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Buddha is not present in you. But there is in you, householder, unwavering confidence in the Buddha -'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' And when you regard that unwavering confidence in the Buddha within yourself, your feelings may be allayed with reason and cause.

"Whatever distrust in the Teaching, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Teaching is not present in you. But there is indeed in you, householder, unwavering confidence in the Teaching - 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' And when you regard that unwavering confidence in the Teaching within yourself, your feeling would be allayed with reason and cause.

"Whatever distrust in the Community, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such distrust in the Community is not present in you. But there is indeed in you, householder, 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.' And when you regard that unwavering confidence in the Community within yourself, your feeling would be allayed with reason and cause.

"Whatever immorality, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such immorality is not present in you. But there is indeed in you, householder, morality pleasing to the noble ones, etc. conducive to concentration. And when you regard that morality pleasing to the noble ones within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong view, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong view is not present in you. But there is indeed in you, householder, right view. And when you regard that right view within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong thought, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong thought is not present in you. But there is indeed in you, householder, right thought. And when you regard that right thought within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong speech, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong speech is not present in you. But there is indeed in you, householder, right speech. And when you regard that right speech within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong action, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong action is not present in you. But there is indeed in you, householder, right action. And when you regard that right action within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong livelihood, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong livelihood is not present in you. But there is indeed in you, householder, right livelihood. And when you regard that right livelihood within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong effort, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong effort is not present in you. But there is indeed in you, householder, right effort. And when you regard that right effort within yourself, your feeling would be allayed with reason and cause.

"Whatever wrong mindfulness, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong mindfulness is not present in you. And there is indeed in you, householder, right mindfulness. And when you regard that right mindfulness as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong concentration, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong concentration is not present in you. And there is indeed in you, householder, right concentration. And when you regard that right concentration as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong knowledge, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong knowledge is not present in you. And there is indeed in you, householder, right knowledge. And when you regard that right knowledge as present in yourself, with reason and cause your feelings may be allayed.

"Whatever wrong liberation, householder, possessed of which an ignorant worldling, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - such wrong liberation is not present in you. And there is indeed in you, householder, right liberation. And when you regard that right liberation as present in yourself, with reason and cause your feelings may be allayed."

Then the householder Anāthapiṇḍika's feelings were allayed with reason and cause. Then the householder Anāthapiṇḍika served the venerable Sāriputta and the venerable Ānanda with his own dish of boiled rice. Then the householder Anāthapiṇḍika, when the venerable Sāriputta had finished eating and had removed his hand from the bowl, having taken a certain low seat, sat down to one side. To the householder Anāthapiṇḍika seated to one side, the venerable Sāriputta gave thanks with these verses -

> "One whose faith in the Truth-finder is unshakeable and well established;
> And whose morality is good, dear to the noble ones, praised.
>
> "One who has confidence in the Community, and whose vision is upright;
> They call him 'not poor', his life is not in vain.
>
> "Therefore faith and morality, confidence and vision of the Teaching;
> The wise one should pursue, remembering the Buddhas' instruction."

Then the venerable Sāriputta, having given thanks to the householder Anāthapiṇḍika with these verses, rose from his seat and departed.

Then the venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the venerable Ānanda seated to one side, the Blessed One said this: "Well then! From where are you coming,

Ānanda, in the middle of the day?" "The householder Anāthapiṇḍika, venerable sir, has been exhorted by the venerable Sāriputta with this and that exhortation." "Sāriputta is wise, Ānanda; Sāriputta is of great wisdom, Ānanda, since indeed he will analyse the four factors of stream-entry in ten ways." The sixth.

7. The Second Discourse on Anāthapiṇḍika

1023. At Sāvatthī. Now at that time the householder Anāthapiṇḍika was sick, afflicted, severely ill. Then the householder Anāthapiṇḍika addressed a certain man - "Come, my good man, go to where the venerable Ānanda is;having approached, in my name pay respect with your head at the venerable Ānanda's feet - 'The householder Anāthapiṇḍika, venerable sir, is sick, afflicted, severely ill. He pays respect with his head at the venerable Ānanda's feet.' And say this: 'It would be good, venerable sir, if the venerable Ānanda would approach the dwelling of the householder Anāthapiṇḍika, out of compassion.'"

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

Then the venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Anāthapiṇḍika; having approached, he sat down on the prepared seat. Having sat down, the venerable Ānanda said this to the householder Anāthapiṇḍika - "Is it bearable for you, householder, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?" "It is not bearable for me, venerable sir, not endurable. Excessive unpleasant feelings are advancing for me, not receding;their advancing is evident, not their receding."

"Householder, for an ignorant worldling endowed with four qualities there is fright, there is trepidation, there is fear of death pertaining to the future life. With which four? Here, householder, an ignorant worldling is endowed with distrust in the Buddha. When he regards that distrust in the Buddha within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with distrust in the Teaching. And when he regards that distrust in the Teaching within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with distrust in the Community. And when he regards that distrust in the Community within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life.

"Furthermore, householder, an ignorant worldling is endowed with immorality. And when he regards that immorality within himself, there is fright, there is trepidation, there is fear of death pertaining to the future life. For an ignorant worldling endowed with these four qualities, householder, there is fright, there is trepidation, there is

fear of death pertaining to the future life.

"For a learned noble disciple endowed with four qualities, householder, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life. With which four? Here, householder, a learned noble disciple is 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.' And when he regards that unwavering confidence in the Buddha within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' And when he regards that unwavering confidence in the Teaching within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is 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.' And when he regards that unwavering confidence in the Community within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life.

"Furthermore, householder, a learned noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. And when he regards that morality pleasing to the noble ones within himself, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life. For a learned noble disciple endowed with these four qualities, householder, there is no fright, there is no trepidation, there is no fear of death pertaining to the future life."

"I am not afraid, venerable sir Ānanda. Why should I be afraid! For I, venerable sir, am 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.' Towards the Teaching... etc. I am 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.' And these training rules suitable for laypeople, venerable sir, that have been taught by the Blessed One, I do not regard any of them as broken in myself." "It is a gain for you, householder, it is well gained for you, householder! The fruition of stream-entry has been declared by you, householder." The seventh.

8. The First Discourse on Fear and Enmity Allayed

1024. At Sāvatthī. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this: "When, householder, for a noble disciple five fears and enmities are allayed, and he is endowed with the four factors of stream-entry, and the noble method is well seen and thoroughly penetrated by him with wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'

"What are the five fears and enmities that are allayed? Whatever fear and enmity, householder, one who kills living beings produces pertaining to the present life on account of killing living beings, and produces pertaining to the future life, and experiences mental suffering and displeasure. For one who abstains from killing living beings, that fear and enmity is thus allayed. Whatever, householder, one who takes what is not given... etc. Whatever, householder, one who engages in sexual misconduct... etc. Whatever, householder, a liar... etc. Whatever fear and enmity, householder, one who indulges in spirits, liquor and intoxicants causing heedlessness produces pertaining to the present life on account of indulging in spirits, liquor and intoxicants causing heedlessness, and produces pertaining to the future life, and experiences mental suffering and displeasure. For one who abstains from spirits, liquor and intoxicants that cause negligence, that fear and enmity is thus allayed. These are the five fears and enmities that are allayed.

"With which four factors of stream-entry is he endowed? Here, householder, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. With these four factors of stream-entry he is endowed.

"And what is the noble method that is well seen and thoroughly penetrated by him with wisdom? Here, householder, a noble disciple attends wisely to dependent origination itself: 'Thus when this exists, that comes to be; from the arising of this, that arises; thus when this is absent, that does not exist; from the cessation of this, that ceases; that is to say, with ignorance as condition, activities; with activities as condition, consciousness... etc. Thus is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes the cessation of activities; etc. from the cessation of contact comes the cessation of feeling; from the cessation of feeling comes the cessation of craving... Thus is the cessation of this whole mass of suffering. This is the noble method that is well seen and thoroughly penetrated by him with wisdom.

"When, householder, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble true method is well seen and thoroughly penetrated by wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The eighth.

9. The Second Discourse on Fear and Enmity Allayed

1025. At Sāvatthī. Etc. "When, monks, for a noble disciple these five fears and enmities are allayed, he is endowed with these four factors of stream-entry, and this noble true method is well seen and thoroughly penetrated by wisdom, he may, if he wishes, declare of himself: 'For me, hell is eliminated, the animal realm is eliminated, the sphere of ghosts is eliminated, the realm of misery, the unfortunate realm, the nether world is eliminated; I am a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The ninth.

10. The Discourse on Nandaka the Licchavi

1026. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then Nandaka the Licchavi chief minister approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To Nandaka the Licchavi chief minister seated to one side, the Blessed One said this:

"Nandaka, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Nandaka, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nandaka, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"And further, Nandaka, a noble disciple endowed with these four qualities is connected with life span, both divine and human; is connected with beauty, both divine and human; is connected with happiness, both divine and human; is connected with fame, both divine and human; is connected with authority, both divine and human. But this, Nandaka, I do not say having heard it from another ascetic or brahmin. But rather whatever I myself have known, myself have seen, myself have understood, that alone I say."

When this was said, a certain man said this to Nandaka the Licchavi chief minister - "It is time for bathing, venerable sir.""Enough now, my good man, with this external bathing. This internal bathing will be sufficient, that is to say -confidence in the Blessed One." The tenth.

The Chapter on Refuges is the third.

Its summary:

> Two spoken with Mahānāma, and Godhā and two on Refuge;
> Two on Anāthapiṇḍika, and two with Enmity and Fear;
> The Licchavi is spoken as the tenth, by that the chapter is called.

4. The Chapter on Streams of Merit

1. The First Discourse on Streams of Merit

1027. At Sāvatthī. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.'This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, etc. to be individually experienced by the wise.' This is the second stream of merit, stream of the

wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is 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.' This is the third stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness." The first.

2. The Second Discourse on Streams of Merit

1028. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc.towards the Community, etc.

"Furthermore, monks, a noble disciple dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness." The second.

3. The Third Discourse on Streams of Merit

1029. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc.towards the Community, etc.

"Furthermore, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness." The third.

4. The First Discourse on the State of the Gods

1030. At Sāvatthī. There are, monks, these four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

What are the four? Here, monks, a noble disciple is 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.' This is the first footstep of the gods

for the purification of impure beings, for the cleansing of beings who are not pure.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure. These, monks, are the four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure." The fourth.

5. The Second Discourse on the State of the Gods

1031. "There are, monks, these four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

"What are the four? Here, monks, a noble disciple is 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.' He considers thus: 'What indeed is the footstep of the gods?' He thus understands: 'I hear that at present the gods have non-harming as supreme. And I harm no one, whether frail or firm. Surely I dwell endowed with the quality of the footstep of the gods.' This is the first footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. He considers thus: 'What indeed is the footstep of the gods?' He thus understands: 'I hear that at present the gods have non-harming as supreme. And I harm no one, whether frail or firm. Surely I dwell endowed with the quality of the footstep of the gods.' This is the fourth footstep of the gods for the purification of impure beings, for the cleansing of beings who are not pure. These, monks, are the four footsteps of the gods for the purification of impure beings, for the cleansing of beings who are not pure." The fifth.

6. The Discourse on Sharing with the Gods

1032. "Monks, the gods, delighted, speak of one endowed with four qualities as being of the same division. With which four? Here, monks, a noble disciple is 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.' Those deities who, endowed with unwavering confidence in the Buddha, having passed away from here, were reborn there - for them it is thus: 'With whatever kind of unwavering confidence in the Buddha we were endowed, having passed away from there, we were reborn here; the noble disciple too, endowed with such unwavering confidence in the Buddha, will come near to the gods.'

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Those deities who, endowed with morality pleasing to the noble ones, having passed away from here, were reborn there - for them it is

thus: 'With whatever kind of morality pleasing to the noble ones we were endowed, having passed away from there, we were reborn here; the noble disciple too, endowed with such morality pleasing to the noble ones, will come near to the gods.' Monks, the gods, delighted, speak of one endowed with these four qualities as being of the same division." The sixth.

7. The Discourse on Mahānāma

1033. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One:

"In what way, venerable sir, is one a lay follower?" "Since, Mahānāma, one has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community - to this extent, Mahānāma, is one a lay follower."

"But in what way, venerable sir, is a lay follower accomplished in morality?" "Since, Mahānāma, a lay follower abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence - to this extent, Mahānāma, is a lay follower accomplished in morality."

"But in what way, venerable sir, is a lay follower accomplished in faith?" "Here, Mahānāma, a lay follower has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' To this extent, Mahānāma, is a lay follower accomplished in faith."

"But in what way, venerable sir, is a lay follower accomplished in generosity?" "Here, Mahānāma, a lay follower dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing - to this extent, Mahānāma, is a lay follower accomplished in generosity."

"But in what way, venerable sir, is a lay follower accomplished in wisdom?" "Here, Mahānāma, a lay follower is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering - to this extent, Mahānāma, is a lay follower accomplished in wisdom." The seventh.

8. The Discourse on the Rains Retreat

1034. "Just as, monks, when the sky rains with large drops on the upper mountain, that water flowing according to the slope fills the mountain grottoes, clefts, and channels; the mountain grottoes, clefts, and channels being full, fill the small pools; the small pools being full, fill the large pools; the large pools being full, fill the rivulets; the rivulets being full, fill the great rivers; the great rivers being full, fill the great ocean; so too, monks, for a noble disciple, whatever unwavering confidence in the Buddha, whatever unwavering confidence in the Teaching, whatever unwavering confidence in the Community, and whatever morality pleasing to the noble ones - these mental states, flowing, having gone to the far shore, lead to the elimination of mental corruptions." The eighth.

9. The Discourse on Kāḷigodha

1035. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Kāḷigodhā the Sakyan woman; having approached, he sat down on the prepared seat. Then Kāḷigodhā the Sakyan woman approached the Blessed One;having approached, he paid respect to the Blessed One and sat down to one side. To Kāḷigodhā the Sakyan woman seated to one side, the Blessed One said this:

"Godhā, a female noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. With which four? Here, Godhā, a female noble disciple is 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.'Towards the Teaching... etc. towards the Community, etc. She dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. Godhā, a female noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in me, and I am seen in those qualities. For I, venerable sir, am 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.' Towards the Teaching... etc. towards the Community, etc. Whatever gift there is in the family, all that is undivided with those who are moral and of good character." "It is a gain for you, Godhā, it is well gained for you, Godhā!The fruition of stream-entry has been declared by you, Godhā." The ninth.

10. The Discourse on Nandiya the Sakyan

1036. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Nandiya the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Nandiya the Sakyan said this to the Blessed One: "Venerable sir, for a noble disciple who entirely, in every way, lacks the four factors of stream-entry, is that noble disciple indeed one who dwells in heedlessness?"

"For whom, Nandiya, the four factors of stream-entry are entirely, in every way, absent, that one I call 'an outsider, standing in the faction of worldlings.' But, Nandiya, listen to how a noble disciple is one who dwells in heedlessness and one who dwells in diligence, and attend closely, I will speak." "Yes, venerable sir!" Nandiya the Sakyan replied to the Blessed One. The Blessed One said this:

"And how, Nandiya, is a noble disciple one who dwells in heedlessness?Here, Nandiya, a noble disciple is 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.' He, content with that unwavering confidence in the Buddha, does not strive further for solitude by day, for seclusion by night. For him thus

dwelling heedlessly, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, he dwells in suffering. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness.'

"Furthermore, Nandiya, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. He, content with that morality pleasing to the noble ones, does not strive further for solitude by day, for seclusion by night. For him thus dwelling heedlessly, gladness does not arise. When gladness is absent, joy does not arise. When joy is absent, tranquillity does not arise. When tranquillity is absent, he dwells in suffering. The mind of one who is suffering does not become concentrated. When the mind is unconcentrated, mental states do not become manifest. Due to the non-manifestation of mental states, he goes by the term 'one who dwells in heedlessness.' Thus, Nandiya, a noble disciple is one who dwells in heedlessness.

"And how, Nandiya, is a noble disciple one who dwells in diligence? Here, Nandiya, a noble disciple is 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.' He, not content with that unwavering confidence in the Buddha, strives further for solitude by day and for seclusion by night. For him dwelling thus diligent, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence'.

"Furthermore, Nandiya, a noble disciple towards the Teaching, etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. He, not content with that morality pleasing to the noble ones, strives further for solitude by day and for seclusion by night. For him dwelling thus diligent, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, mental states become manifest. Due to the manifestation of mental states, he goes by the term 'one who dwells in diligence'. Thus, Nandiya, is a noble disciple one who dwells in diligence." The tenth.

The Chapter on Streams of Merit is the fourth.

Its summary:

> Three Outflows are spoken of, and two Footsteps of the Gods;
> Of the Same Division, Mahānāma, Rains, Kāḷī, and Nandiya.

5. The Chapter on Streams of Merit with Verses

1. The First Discourse on Streams

1037. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, etc. conducive to concentration. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

"Just as, monks, in the great ocean it is not easy to reckon the measure of water:'So many gallons of water' or 'so many hundreds of gallons of water' or 'so many thousands of gallons of water' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. So too, monks, for a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "The great ocean, boundless, a great lake,
> Full of many terrors, the abode of hosts of jewels;
> Just as rivers frequented by multitudes of people,
> Many flowing, approach the sea.
>
> "So to a person who gives food, drink, and cloth,
> A donor of beds and coverings;
> Streams of merit approach the wise one,
> Just as rivers carrying water approach the ocean."The first.

2. The Second Discourse on Outflow

1038. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc. towards the Community, etc.

"Furthermore, monks, a noble disciple dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

"Just as, monks, where these great rivers flow together and meet, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, there it is not easy to reckon the measure of water: 'So many gallons of water' or 'so many hundreds of gallons of water' or 'so many thousands of gallons of water' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. So too, monks, for a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit." This is what the Blessed One said, etc. the Teacher -

> "The great ocean, boundless, a great lake,
> Full of many terrors, the abode of hosts of jewels;
> Just as rivers frequented by multitudes of people,
> Many flowing, approach the sea.
>
> "So to a person who gives food, drink, and cloth,
> A donor of beds and coverings;
> Streams of merit approach the wise one,
> Just as rivers carrying water approach the ocean."The second.

3. The Third Discourse on Outflow

1039. "Monks, there are these four streams of merit, streams of the wholesome, nutriments of happiness. Which four? Here, monks, a noble disciple is 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.' This is the first stream of merit, stream of the wholesome, nutriment of happiness.

"Furthermore, monks, a noble disciple towards the Teaching, etc.towards the Community, etc.

"Furthermore, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is the fourth stream of merit, stream of the wholesome, nutriment of happiness. These, monks, are the four streams of merit, streams of the wholesome, nutriments of happiness.

"For a noble disciple endowed with these four streams of merit, streams of the wholesome, it is not easy to reckon the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit." This is what the Blessed One said, etc. the Teacher -

> "One who desires merit, established in the wholesome,
> Develops the path for the attainment of the Deathless;
> He who has achieved the substance of the Teaching, delighted in elimination,
> Does not tremble at the coming of the King of Death." The third.

4. The First Discourse on Great Riches

1040. "Monks, a noble disciple endowed with four qualities is called 'wealthy, of great riches, of great possessions'.

"With which four? Here, monks, a noble disciple is 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'; Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities is called 'wealthy, of great riches, of great possessions'." The fourth.

5. The Second Discourse on Great Riches

1041. "Monks, a noble disciple endowed with four qualities is called 'wealthy, of great riches, of great possessions, of great fame'.

"With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities is called 'wealthy, of great riches, of great possessions, of great fame'." The fifth.

6. The Discourse on the Pure

1042. "Monks, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The sixth.

7. The Discourse to Nandiya

1043. The Origin at Kapilavatthu. To Nandiya the Sakyan seated to one side, the Blessed One said this: "Nandiya, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment."

"With which four? Here, Nandiya, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Nandiya, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The seventh.

8. The Discourse on Bhaddiya

1044. The Origin at Kapilavatthu. To Bhaddiya the Sakyan seated to one side, the Blessed One said this: "Bhaddiya, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, Bhaddiya, a noble disciple towards the Buddha... etc. Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Bhaddiya, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The eighth.

9. The Discourse on Mahānāma

1045. The Origin at Kapilavatthu. To Mahānāma the Sakyan seated to one side, the Blessed One said this: "Mahānāma, a noble disciple endowed with four qualities is a stream-enterer... etc. heading for the highest enlightenment."

"With which four? Here, Mahānāma, a noble disciple towards the Buddha... etc. Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Mahānāma, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The ninth.

10. The Discourse on Factor

1046. "Monks, there are these four factors of stream-entry. What are the four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four factors of stream-entry." The tenth.

The Chapter on Streams of Merit with Verses is the fifth.

Its summary:

> Three Outflows are spoken of, two with Great Wealth;
> Pure, Nandiya, Bhaddiya, with Mahānāma and Factors - these are ten.

6. The Chapter on the Wise One

1. The Discourse with Verses

1047. "Monks, a noble disciple endowed with four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.

"With which four? Here, monks, a noble disciple is 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.' Towards the Teaching... etc. towards the Community, etc. He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. Monks, a noble disciple endowed with these four qualities is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "One whose faith in the Truth-finder is unshakeable and well established;
> And whose morality is good, dear to the noble ones, praised.
>
> "One who has confidence in the Community, and whose vision is upright;
> They call him 'not poor', his life is not in vain.
>
> "Therefore faith and morality, confidence and vision of the Teaching;
> The wise one should pursue, remembering the Buddhas' instruction." The first.

2. The Discourse on Completing the Rains Retreat

1048. On one occasion the Blessed One was dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain monk who had completed the rains retreat at Sāvatthī had arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard - "A certain monk, it seems, who has completed the rains retreat at Sāvatthī has arrived at Kapilavatthu."

Then the Sakyans of Kapilavatthu approached that monk;having approached, they paid respect to that monk and sat down to one side. Seated to one side, the Sakyans of Kapilavatthu said this to that monk - "I hope, venerable sir, the Blessed One is healthy and powerful?" "The Blessed One is healthy, friend, and powerful." "And I hope, venerable sir, Sāriputta and Moggallāna are healthy and powerful?" "Sāriputta and Moggallāna too, friend, are healthy and powerful." "And I hope, venerable sir, the Community of monks is healthy and powerful?" "The Community of monks too, friend, is healthy and powerful." "But is there, venerable sir, anything that you have heard face to face from the Blessed One, received face to face during this rainy season?" "Face to face with the Blessed One I heard this, friend, face to face I received it -'Few are those monks who, 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. But there are indeed more monks who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world.'"

"Furthermore, friend, I heard face to face from the Blessed One, I received face to

face - 'Few are those monks who, with the utter elimination of the five lower mental fetters, are ones of spontaneous birth, attaining final nibbāna there, not subject to return from that world. But there are indeed more monks who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering.'"

"Furthermore, friend, I heard face to face from the Blessed One, I received face to face - 'Few are those monks who, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, are once-returners, who, having come to this world only once more, will make an end of suffering. But there are indeed more monks who, with the utter elimination of the three mental fetters, are stream-enterers, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment.'" The second.

3. The Discourse on Dhammadinna

1049. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. Then the lay follower Dhammadinna together with five hundred lay followers approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the lay follower Dhammadinna said this to the Blessed One: "Let the Blessed One exhort us, venerable sir; let the Blessed One instruct us, venerable sir, for what would be for our welfare and happiness for a long time."

"Therefore, Dhammadinna, you should train thus - 'Those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness - having attained those, we will dwell in them from time to time.' Thus indeed, Dhammadinna, should you train." "It is not easy, venerable sir, for us who dwell in the confinement of wife and children, who enjoy Kāsi sandalwood, who wear garlands, scents, and cosmetics, who accept gold and silver - to enter and dwell from time to time in those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness. Let the Blessed One expound to us a higher teaching, venerable sir, for us who are established in the five training rules."

"Therefore, Dhammadinna, you should train thus - 'We will be 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.' Towards the Teaching... etc. towards the Community, etc. We will be endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration.' Thus indeed, Dhammadinna, should you train."

"These four factors of stream-entry, venerable sir, that have been taught by the Blessed One, those qualities exist in us, and we are seen in those qualities. For we, venerable sir, are 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.' Towards the Teaching... etc. towards the Community, etc. endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration." "It is a gain for you, Dhammadinna, it is well gained for you, Dhammadinna! The fruition of stream-entry has been declared by you."The third.

4. The Discourse on the Sick

1050. On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time several monks were doing robe-making work for the Blessed One - "When the robe is finished, the Blessed One will set out on a journey after the three months." Mahānāma the Sakyan heard - "It seems several monks are doing robe-making work for the Blessed One - 'When the robe is finished, the Blessed One will set out on a journey after the three months.'" Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One: "I have heard this, venerable sir - 'It seems several monks are doing robe-making work for the Blessed One -When the robe is finished, the Blessed One will set out on a journey after the three months.' We have not heard this, venerable sir, face to face from the Blessed One, nor received it face to face - how a wise lay follower should exhort a wise lay follower who is sick, afflicted, severely ill."

"A wise lay follower, Mahānāma, should comfort a wise lay follower who is sick, afflicted, severely ill with four comforting principles - 'May the venerable one be comforted - the venerable one has unwavering confidence in the Buddha: "Thus indeed is the Blessed One... etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' May the venerable one be comforted - the venerable one has unwavering confidence in the Teaching... etc. towards the Community, etc. morality pleasing to the noble ones, unbroken... etc. conducive to concentration.'"

"A wise lay follower, Mahānāma, having comforted a wise lay follower who is sick, afflicted, severely ill with these four comforting principles, should address him thus - 'Does the venerable one have longing for mother and father?' If he should say thus - 'I have longing for mother and father,' he should be addressed thus - 'The venerable one, dear sir, is subject to death. If the venerable one has longing for mother and father, he will die just the same; if the venerable one does not have longing for mother and father, he will die just the same. It would be good if the venerable one would abandon that longing for mother and father.'"

"If he should say thus - 'Whatever longing I had for my mother and father, that has been abandoned,' he should be addressed thus - 'But does the venerable one have longing for children and wife?' If he should say thus - 'I have longing for children and wife,' he should be addressed thus - 'The venerable one, dear sir, is subject to death. If the venerable one has longing for children and wife, he will die; if the venerable one does not have longing for children and wife, he will die. It would be good, venerable one, if you would abandon whatever longing you have for children and wife.'"

"If he should say thus - 'Whatever longing I had for children and wife, that has been abandoned,' he should be addressed thus - 'But does the venerable one have longing for the five types of human sensual pleasure?' If he should say thus - 'I have longing for the five types of human sensual pleasure,' he should be addressed thus - 'Divine sensual pleasures, friend, are superior and more sublime than human sensual

pleasures. It would be good, venerable one, if, having turned the mind away from human sensual pleasures, you would fix the mind on the gods (ruled by) the four great kings.'"

"If he should say thus - 'My mind has turned away from human sensual pleasures, my mind is fixed on the gods (ruled by) the four great kings,' he should be addressed thus - 'The Thirty-three gods, friend, are superior and more sublime than the gods (ruled by) the four great kings. It would be good, venerable one, if, having turned the mind away from the gods (ruled by) the four great kings, you would fix the mind on the Thirty-three gods.'"

"If he should say thus - 'My mind has turned away from the gods (ruled by) the four great kings, my mind is fixed on the Thirty-three gods,' he should be addressed thus - 'The Yāma gods, friend, are superior and more sublime than the Thirty-three gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. The Brahma world, friend, is superior and more sublime than the Paranimmitavasavattī gods. It would be good, venerable one, if, having turned the mind away from the Paranimmitavasavattī gods, you would fix the mind on the Brahma world.' If he should say thus - 'My mind has turned away from the Paranimmitavasavattī gods, my mind is fixed on the Brahma world,' he should be addressed thus - 'The Brahma world too, friend, is impermanent, unstable, included in identity. It would be good, venerable one, if, having turned the mind away from the Brahma world, you would direct the mind to the cessation of identity.'"

"If he should say thus - 'My mind has emerged from the Brahma world, I am focusing my mind on the cessation of identity'; for a lay follower with mind thus liberated, Mahānāma, I say there is no difference from a monk with mind liberated from the mental corruptions, that is to say - liberated through liberation." The fourth.

5. The Discourse on the Fruition of Stream-Entry

1051. "Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of stream-entry. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to the realisation of the fruition of stream-entry." The fifth.

6. The Discourse on the Fruition of Once-Returning

1052. "Monks, these four mental states, when developed and cultivated, lead to the realisation of the fruition of once-returning. Which four? Etc. lead to." The sixth.

7. The Discourse on the Fruition of Non-Returning

1053. Etc. for realising the fruition of non-returning, etc. lead to." The seventh.

8. The Discourse on the Fruition of Arahantship

1054. Etc. for realising the fruition of arahantship, etc. lead to." The eighth.

9. The Discourse on the Attainment of Wisdom

1055. Etc. for the attainment of wisdom, etc. lead to." The ninth.

10. The Discourse on the Growth of Wisdom

1056. Etc. for the increase of wisdom, etc. lead to." The tenth.

11. The Discourse on the Expansion of Wisdom

1057. Etc. To the expansion of wisdom, etc. lead to." The eleventh.

The Chapter on the Wise is the sixth.

Its summary:

> With verses, completed the rains retreat, Dhammadinna and the sick;
> Four on fruit, acquisition, growth, and with expansion.

7. The Chapter on Great Wisdom

1. The Discourse on Great Wisdom

1058. "Monks, these four mental states, when developed and cultivated, lead to great wisdom. Which four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to great wisdom." The first.

2. The Discourse on Extensive Wisdom

1059. ... lead to being widely known." The second.

3. The Discourse on Vast Wisdom

1060. ... lead to extensive wisdom." The third.

4. The Discourse on Profound Wisdom

1061. ... lead to profound wisdom." The fourth.

5. The Discourse on Heedful Wisdom

1062. ... lead to being known as diligent." The fifth.

6. The Discourse on Abundant Wisdom

1063. ... lead to extensive wisdom." The sixth.

7. The Discourse on Abundant Wisdom

1064. ... lead to an abundance of wisdom." The seventh.

8. The Discourse on Quick Wisdom

1065. ... lead to quick wisdom." The eighth.

9. The Discourse on Light Wisdom

1066. ... lead to quick wisdom." The ninth.

10. The Discourse on Joyful Wisdom

1067. ... lead to the manifestation of mirth." The tenth.

11. The Discourse on Swift Wisdom

1068. ... lead to swiftness of wisdom."The eleventh.

12. The Discourse on Sharp Wisdom

1069. ... lead to having sharp intellect."The twelfth.

13. The Discourse on Penetrative Wisdom

1070. ... lead to penetrative wisdomWhich four? Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching - these, monks, are the four mental states which, when developed and cultivated, lead to penetrative wisdom." The thirteenth.

The Chapter on Great Wisdom is the seventh.

Its summary:

> Great, manifold, extensive-profound, diligent-understanding-abundance;
> Swift-light-mirth-impulsion, sharp-penetrative.

The Connected Discourses on Stream-Entry is the eleventh.

12. Connected Discourses on the Truths

1. The Chapter on Concentration

1. The Discourse on Concentration

1071. At Sāvatthī. "Monks, develop concentration. A concentrated monk, monks, understands as it really is. And what does he understand as it really is?He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Monks, develop concentration. A concentrated monk, monks, understands as it really is."

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on Seclusion

1072. "Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is. And what does he understand as it really is?He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Devote yourselves to seclusion, monks. A monk in seclusion, monks, understands as it really is.

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The First Discourse on the Son of Good Family

1073. "Whatever sons of good family, monks, in the past rightly went forth from the home life into homelessness, all of them did so for the full realisation of the four noble truths as they really are. Whatever sons of good family, monks, in the future will rightly go forth from the home life into homelessness, all of them will do so for the full realisation of the four noble truths as they really are. Whatever sons of good family, monks, at present rightly go forth from the home life into homelessness, all of them do so for the full realisation of the four noble truths as they really are.

"Which four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. Whatever sons of good family, monks, in the past rightly went forth from the home life into homelessness, etc. will go forth, etc. go forth, all of them do so for the full realisation of these same four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Second Discourse on the Son of Good Family

1074. "Whatever sons of good family, monks, in the past, having rightly gone forth from the home life into homelessness, fully realised as it really is, all of them fully realised the four noble truths as they really are. Whatever sons of good family, monks, in the future, having rightly gone forth from the home life into homelessness, will fully realise as it really is, all of them will fully realise the four noble truths as they really are. Whatever sons of good family, monks, at present, having rightly gone forth from the home life into homelessness, fully realise as it really is, all of them fully realise the four noble truths as they really are.

"What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. Whatever sons of good family, monks, in the past, having rightly gone forth from the home life into homelessness, fully realised as it really is, etc. will fully realise, etc. fully realise, all of them fully realise these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The First Discourse on Ascetics and Brahmins

1075. "Whatever ascetics or brahmins, monks, in the past fully awakened to as it really is, all of them fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, in the future will fully awaken to as it really is, all of them will fully awaken to the four noble truths as they really are. Whatever ascetics or brahmins, monks, at present fully awaken to as it really is, all of them fully awaken to the four noble truths as they really are.

"What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering. Whatever ascetics or brahmins, monks, in the past fully awakened to as it really is, etc. will fully awaken to, etc. fully awaken to, all of them fully awaken to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Second Discourse on Ascetics and Brahmins

1076. "Whatever ascetics or brahmins, monks, in the past proclaimed that they had fully awakened to as it really is, all of them proclaimed that they had fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, in the future will proclaim that they have fully awakened to as it really is, all of them will proclaim that they have fully awakened to the four noble truths as they really are. Whatever ascetics or brahmins, monks, at present proclaim that they have fully awakened to as it really is, all of them proclaim that they have fully awakened to the four noble truths as they really are.

"What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering. Whatever ascetics or brahmins, monks, in the past proclaimed that they had fully awakened to as it really is, etc. will proclaim, etc. proclaim, all of them proclaim that they have fully awakened to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on Applied Thought

1077. "Do not, monks, think evil unwholesome thoughts, as follows -sensual thought, thought of anger, thought of violence. What is the reason for this? These thoughts, monks, are unbeneficial, are not fundamental to the holy life, do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering'; you should think 'This is the origin of suffering'; you should think 'This is the cessation of suffering'; you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? These thoughts, monks, are beneficial, these are fundamental to the holy life, these lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on Reflection

1078. "Do not, monks, think evil unwholesome thoughts -'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' What is the reason for this? This thought, monks, is unbeneficial, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering'; you should think 'This is the origin of suffering'; you should think 'This is the cessation of suffering'; you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? This thought, monks, is beneficial, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on Quarrelsome Speech

1079. "Do not, monks, engage in quarrelsome speech -'You do not understand this Teaching and discipline, I understand this Teaching and discipline. How could you understand this Teaching and discipline! You are practising wrongly, I am practising rightly. What I say is consistent, what you say is inconsistent. What should have been said first you said last, what should have been said last you said first. What you have thought out for so long has been turned inside out. Your doctrine has been refuted, go and free yourself from your doctrine. You are proven wrong, disentangle yourself if you can.' What is the reason for this? This talk, monks, is unbeneficial, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when speaking, monks, you should speak 'This is suffering'; you should speak 'This is the origin of suffering'; you should speak 'This is the cessation of suffering'; you should speak 'This is the practice leading to the cessation of suffering.' Etc. exertion is to be done." The ninth.

10. The Discourse on Pointless Talk

1080. "Do not, monks, engage in various kinds of pointless talk, as follows -talk about kings, talk about thieves, talk about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries,

talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence - or such. What is the reason for this? This talk, monks, is unbeneficial, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when speaking, monks, you should speak 'This is suffering'; you should speak 'This is the origin of suffering'; you should speak 'This is the cessation of suffering'; you should speak 'This is the practice leading to the cessation of suffering.' What is the reason for this? This talk, monks, is beneficial, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Concentration is the first.

Its summary:

> Concentration, Seclusion, Sons of Good Family, the other two;
> Ascetics and Brahmins, Applied Thought, Thought, Quarrelsome Talk.

2. The Chapter on the Setting in Motion the Wheel of the Teaching

1. The Discourse on Setting in Motion the Wheel of the Teaching

1081. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the group of five monks -"There are these two extremes, monks, that should not be cultivated by one who has gone forth. Which two? That which is the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, belonging to ordinary people, ignoble, unbeneficial, and that which is the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Not approaching these two extremes, monks, the middle practice has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna."

"And what, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna? 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, monks, is that middle practice that has been fully awakened to by the Truth-finder, giving vision, giving knowledge, leading to peace, to direct knowledge, to enlightenment, to Nibbāna.

"But this, monks, is the noble truth of suffering -birth is suffering, ageing is suffering, illness is suffering, death is suffering, association with what is not dear is suffering, separation from what is dear is suffering, not getting what one wishes for is also suffering - in brief, the five aggregates of clinging are suffering. But this, monks, is the noble truth of the origin of suffering - It is this craving which leads to rebirth,

accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence. But this, monks, is the noble truth of the cessation of suffering - that which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment. But this, monks, is the noble truth of the practice leading to the cessation of suffering - It is just this noble eightfold path, as follows - right view, etc. right concentration.

'This is the noble truth of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks, formerly, etc. arose. 'But this noble truth of suffering has been fully understood' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the origin of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, formerly, etc. arose. 'But this noble truth of the origin of suffering has been abandoned' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the cessation of suffering is to be realised' - thus, monks, in the past, etc. arose. 'That noble truth of the cessation of suffering has been realised' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose. 'That noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, in the past, etc. arose. 'That noble truth of the practice leading to the cessation of suffering has been developed' - thus, monks, regarding things not heard before, vision arose for me, knowledge arose, wisdom arose, true knowledge arose, light arose.

"As long as, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was not well purified, I did not acknowledge, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment.

"But when, monks, my knowledge and vision as it really is of these four noble truths with three rounds and twelve aspects was well purified, then I acknowledged, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, that I had fully awakened to the unsurpassed perfect enlightenment. And knowledge and vision arose in me - 'Unshakable is my liberation, this is the last birth, there is now no more rebirth.'This is what the Blessed One said. Pleased, the group of five monks delighted in the Blessed One’s words.

And while this explanation was being spoken, the stainless, spotless eye of the Teaching arose in the venerable Koṇḍañña - "Whatever has the nature of arising, all that has the nature of cessation."

And when the wheel of the Teaching had been set in motion by the Blessed One, the terrestrial gods proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the terrestrial gods, the gods ruled by the four great kings proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." Having heard the sound of the gods ruled by the four great kings, the Thirty-three gods... etc. the Yāma gods... etc. the Tusita gods... etc. the Nimmānaratī gods... etc. the Paranimmitavasavattī gods... etc. the gods of Brahmā's company proclaimed: "This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world."

Thus in that moment, in that instant, the sound rose up as far as the Brahmā world. And this ten-thousand world-system trembled, quaked, and shook violently, and an immeasurable, eminent light appeared in the world, surpassing the divine power of the gods.

Then the Blessed One uttered this inspired utterance -"Koṇḍañña has indeed understood, Koṇḍañña has indeed understood!" Thus indeed the venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.' The first.

2. The Discourse on the Truth-finder

1082. "'This is the noble truth of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of suffering is to be fully understood' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of suffering has been fully understood' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the origin of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the origin of suffering is to be abandoned' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of the origin of suffering has been abandoned' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the cessation of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the cessation of suffering is to be realised' - thus, monks, for the Truth-finders, formerly, etc. arose.

'But this noble truth of the cessation of suffering has been realised' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose.

"'This is the noble truth of the practice leading to the cessation of suffering' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose. 'But this noble truth of the practice leading to the cessation of suffering is to be developed' - thus, monks, for the Truth-finders, formerly, etc. arose. 'But this noble truth of the practice leading to the cessation of suffering has been developed' - thus, monks, for the Truth-finders, regarding things not heard before, vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose." The second.

3. The Discourse on Aggregates

1083. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering.

"And what, monks, is the noble truth of suffering? 'The five aggregates of clinging' should be said, as follows - the aggregate of clinging to matter, etc. the aggregate of clinging to consciousness. This is called, monks, the noble truth of suffering.

"And what, monks, is the noble truth of the origin of suffering?It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence.This is called, monks, the noble truth of the origin of suffering.

"And what, monks, is the noble truth of the cessation of suffering?That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the noble truth of the cessation of suffering.

"And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, etc. right concentration - this is called, monks, the noble truth of the practice leading to the cessation of suffering. These, monks, are the four noble truths.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on Internal Sense Bases

1084. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering.

"And what, monks, is the noble truth of suffering? 'The six internal sense bases' should be said. What are the six? The eye sense base, etc. the mind sense base - this is called, monks, the noble truth of suffering.

"And what, monks, is the noble truth of the origin of suffering?It is this craving which leads to rebirth, accompanied by delight and lust, finding delight here and there, as follows - sensual craving, craving for existence, craving for non-existence -this is called, monks, the noble truth of the origin of suffering.

"And what, monks, is the noble truth of the cessation of suffering?That which is the complete fading away and cessation of that very craving without remainder, the giving up, the relinquishment, the freedom, the non-attachment - this is called, monks, the noble truth of the cessation of suffering.

"And what, monks, is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, etc. right concentration - this is called, monks, the noble truth of the practice leading to the cessation of suffering. These, monks, are the four noble truths.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The First Discourse on Remembering

1085. "Do you remember, monks, the four noble truths taught by me?"When this was said, a certain monk said this to the Blessed One: "I, venerable sir, remember the four noble truths taught by the Blessed One." "In what way, then, monk, do you remember the four noble truths taught by me?" "I, venerable sir, remember suffering as the first noble truth taught by the Blessed One; I, venerable sir, remember the origin of suffering as the second noble truth taught by the Blessed One; I, venerable sir, remember the cessation of suffering as the third noble truth taught by the Blessed One; I, venerable sir, remember the practice leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. Thus, venerable sir, I remember the four noble truths taught by the Blessed One."

"Good, good, monk! Good indeed, monk, you remember the four noble truths taught by me. Suffering, monk, was taught by me as the first noble truth, so you should remember it; the origin of suffering, monk, was taught by me as the second noble truth, so you should remember it; the cessation of suffering, monk, was taught by me as the third noble truth, so you should remember it; the practice leading to the cessation of suffering, monk, was taught by me as the fourth noble truth, so you should remember it. Thus, monk, you should remember the four noble truths taught by me.

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Second Discourse on Remembering

1086. "Do you remember, monks, the four noble truths taught by me?"When this was said, a certain monk said this to the Blessed One: "I, venerable sir, remember the four noble truths taught by the Blessed One."

"In what way, then, monk, do you remember the four noble truths taught by me?""I, venerable sir, remember suffering as the first noble truth taught by the Blessed One. Whoever indeed, venerable sir, whether ascetic or brahmin, should speak thus -'This is not suffering as the first noble truth which was taught by the ascetic Gotama. Having rejected this suffering as the first noble truth, I will declare another suffering as the first noble truth' - this is impossible. The origin of suffering, venerable sir, by the Blessed One, etc. I, venerable sir, remember the practice leading to the cessation of suffering as the fourth noble truth taught by the Blessed One. Whoever indeed, venerable sir, whether ascetic or brahmin, should speak thus - 'This is not the practice leading to the cessation of suffering as the fourth noble truth which was taught by the ascetic Gotama. Having rejected this practice leading to the cessation of suffering as the fourth noble truth, I will declare another practice leading to the cessation of suffering as the fourth noble truth' - this is impossible. Thus, venerable sir, I remember the four noble truths taught by the Blessed One."

"Good, good, monk! Good indeed, monk, you remember the four noble truths taught by me. Suffering, monk, was taught by me as the first noble truth, so you should remember it. Whoever indeed, monk, whether ascetic or brahmin, should speak thus - 'This is not suffering as the first noble truth which was taught by the ascetic Gotama. Having rejected this suffering as the first noble truth, I will declare another suffering as the first noble truth' - this is impossible. The origin of suffering, monk, etc. The cessation of suffering, monk, etc. the practice leading to the cessation of suffering, monk, was taught by me as the fourth noble truth, so you should remember it. Whoever indeed, monk, whether ascetic or brahmin, should speak thus -'This is not the practice leading to the cessation of suffering as the fourth noble truth which was taught by the ascetic Gotama. Having rejected this practice leading to the cessation of suffering as the fourth noble truth, I will declare another practice leading to the cessation of suffering as the fourth noble truth' - this is impossible. Thus, monk, you should remember the four noble truths taught by me.

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on Ignorance

1087. Seated to one side, that monk said this to the Blessed One: "'Ignorance, ignorance', venerable sir, is said. What indeed, venerable sir, is ignorance; and in what way is one gone to ignorance?" "Whatever, monk, is not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering - this is called, monk, ignorance; and to this extent one is gone to ignorance."

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on True Knowledge

1088. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One: "'True knowledge, true knowledge', venerable sir, is said. What indeed, venerable sir, is true knowledge; and in what way is one gone to true knowledge?" "Whatever, monk, is knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the practice leading to the cessation of suffering - this is called, monk, true knowledge; and to this extent one is gone to true knowledge."

"Therefore, monk, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on Explanation

1089. "'This is the noble truth of suffering' - monks, has been laid down by me. Therein there are immeasurable letters, immeasurable phrases, immeasurable explanations - 'Thus this is the noble truth of suffering'; this is the origin of suffering, etc. this is the cessation of suffering, etc. 'This is the noble truth of the practice leading to the cessation of suffering' - monks, has been laid down by me. Therein there are immeasurable letters, immeasurable phrases, immeasurable explanations - 'Thus this is the noble truth of the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on the True

1090. "Monks, there are these four things that are true, unerring, not otherwise. What are the four? 'This is suffering', monks - this is true, this is unerring, this is not otherwise; 'This is the origin of suffering' - this is true, this is unerring, this is not otherwise; 'This is the cessation of suffering' - this is true, this is unerring, this is not otherwise; 'This is the practice leading to the cessation of suffering' - this is true, this is unerring, this is not otherwise - these, monks, are the four things that are true, unerring, not otherwise.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Setting in Motion the Wheel of the Teaching is the second.

Its summary:

> The Wheel of the Teaching, Truth-finder, Aggregates, and with Sense Bases;
> Retention, and two on Ignorance, True Knowledge, Explanation, and Actual.

3. The Chapter at Koṭigāma

1. The First Discourse on Koṭigāma

1091. On one occasion the Blessed One was dwelling among the Vajjis at Koṭigāma. There the Blessed One addressed the monks: "Monks, through not understanding, through not penetrating the four noble truths, thus this long course has been run through and wandered through by me as well as by you.

"Which four? Monks, through not understanding, through not penetrating the noble truth of suffering, thus this long course has been run through and wandered through by me as well as by you. The noble truth of the origin of suffering, etc. The noble truth of the cessation of suffering, etc. Monks, through not understanding, through not penetrating the noble truth of the practice leading to the cessation of suffering, thus this long course has been run through and wandered through by me as well as by you. Monks, this noble truth of suffering has been understood and penetrated, this noble truth of the origin of suffering has been understood and penetrated, this noble truth of the cessation of suffering has been understood and penetrated, this noble truth of the practice leading to the cessation of suffering has been understood and penetrated; Craving for existence has been cut off, the conduit to existence has been eliminated; There is now no more rebirth."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "Through not seeing the four noble truths as they really are;
> This long course has been wandered through, in birth after birth.
>
> These have been seen, the conduit to existence has been uprooted;
> The root of suffering has been cut off, there is now no more rebirth."The first.

2. The Second Discourse at Koṭigāma

1092. "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', who do not understand as it really is 'This is the origin of suffering', who do not understand as it really is 'This is the cessation of suffering', who do not understand as it really is 'This is the practice leading to the cessation of suffering', they are not for me, monks, ascetics or brahmins who are considered ascetics among ascetics or considered brahmins among brahmins; and those venerable ones do not dwell having attained the goal of asceticism or the goal of brahminhood in this very life, having realised by direct knowledge themselves.

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', who understand as it really is 'This is the origin of suffering', who understand as it really is 'This is the cessation of suffering', who understand as it really is 'This is the practice leading to the cessation of suffering', they are for me, monks, ascetics or brahmins who are considered ascetics among ascetics and considered brahmins among brahmins; and those venerable ones dwell having attained the goal of asceticism and the goal of brahminhood in this very life, having realised by direct knowledge themselves."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, said further:

> "Those who do not understand suffering, and also the origination of suffering;

And where suffering entirely ceases altogether.

"And they do not know that path, leading to the peace of suffering;
They are devoid of liberation of mind, and also of liberation by wisdom;
They are incapable of making an end, they indeed go to birth and ageing.

"But those who understand suffering, and also the origination of suffering;
And where suffering entirely ceases altogether.

"And they understand that path, leading to the peace of suffering;
They are accomplished in liberation of mind, and also in liberation by wisdom;
They are all capable of making an end, they do not go to birth and ageing."
The second.

3. The Discourse on the Perfectly Enlightened One

1093. At Sāvatthī. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering - these, monks, are the four noble truths. Because of having fully awakened to these four noble truths as they really are, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One'.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Worthy One

1094. At Sāvatthī. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the past fully awakened as it really is, all of them fully awakened to the four noble truths as they really are. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the future will fully awaken as it really is, all of them will fully awaken to the four noble truths as they really are. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, at present fully awaken as it really is, all of them fully awaken to the four noble truths as they really are.

"What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. Whatever Worthy Ones, Perfectly Enlightened Ones, monks, in the past fully awakened as it really is, etc. will fully awaken, etc. fully awaken, all of them fully awaken to these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on the Elimination of Mental Corruptions

1095. "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees, not for one who does not know, not for one who does not see. And what, monks, knowing what, seeing what, is there elimination of mental corruptions? 'This is suffering', monks, for one knowing, for one seeing, there is elimination of

mental corruptions; 'This is the origin of suffering', for one knowing, for one seeing, there is elimination of mental corruptions; 'This is the cessation of suffering', for one knowing, for one seeing, there is elimination of mental corruptions; 'This is the practice leading to the cessation of suffering', for one knowing, for one seeing, there is elimination of mental corruptions. Thus, monks, for one knowing thus, for one seeing thus, there is elimination of mental corruptions.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on a Friend

1096. "Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations -they, monks, should be encouraged, settled, and established by you for the full realisation of the four noble truths as they really are.

"Which four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. Those, monks, for whom you would have compassion, and who would think it worth hearing - whether friends or colleagues or relatives or blood-relations - they, monks, should be encouraged, settled, and established by you for the full realisation of these four noble truths as they really are.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The Discourse on the True

1097. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering - these, monks, are the four noble truths that are true, unerring, not otherwise; therefore they are called 'noble truths'.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Discourse on the World

1098. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering. In the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is noble; therefore they are called 'noble truths'."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on What is to be Fully Understood

1099. "Monks, there are these four noble truths. What are the four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering - these, monks, are the four noble truths. Of these four noble truths, monks, there is a noble truth to be fully understood, there is a noble truth to be abandoned, there is a noble truth to be realised, there is a noble truth to be developed.

"And what, monks, is the noble truth to be fully understood? The noble truth of suffering, monks, is to be fully understood, the noble truth of the origin of suffering is to be abandoned, the noble truth of the cessation of suffering is to be realised, the noble truth of the practice leading to the cessation of suffering is to be developed.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc. exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on Gavampati

1100. On one occasion many elder monks were dwelling among the Cetis at Sahañcanika. Now at that time, when many elder monks, after the meal, having returned from their alms round, were seated together assembled in the circular pavilion, this discussion arose - "Whoever, friends, sees suffering, he also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering."

When this was said, the venerable Gavampati said this to the elder monks -"Face to face with the Blessed One I heard this, friends, face to face I received it - 'Whoever, monks, sees suffering, he also sees the origin of suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the origin of suffering, he also sees suffering, also sees the cessation of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the cessation of suffering, he also sees suffering, also sees the origin of suffering, also sees the practice leading to the cessation of suffering. Whoever sees the practice leading to the cessation of suffering, he also sees suffering, also sees the origin of suffering, also sees the cessation of suffering.'" The tenth.

The Chapter on Koṭigāma is the third.

Its summary:

> Two Vajjī, Perfectly Enlightened One, Worthy One, elimination of mental corruptions;
> Friend and also the world, to be fully understood, and Gavampati.

4. The Chapter at the Sīsapā Grove

1. The Discourse at the Sīsapā Grove

1101. On one occasion the Blessed One was dwelling at Kosambī in the Sīsapā grove. Then the Blessed One, having taken a few sīsapā leaves in his hand, addressed the monks: "What do you think, monks, which is more -the few sīsapā

leaves taken by me in my hand, or those above in the sīsapā grove?" "The few sīsapā leaves taken by the Blessed One in his hand are trifling, venerable sir; but those above in the sīsapā grove are indeed more." "So too, monks, that indeed is more which has not been declared by me having directly known it. And why, monks, has this not been declared by me? Because, monks, this is not connected with the goal, not fundamental to the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; therefore this has not been declared by me."

"And what, monks, has been declared by me? 'This is suffering' - this, monks, has been declared by me; 'This is the origin of suffering' - this has been declared by me; 'This is the cessation of suffering' - this has been declared by me; 'This is the practice leading to the cessation of suffering' - this has been declared by me."

"And why, monks, has this been declared by me? Because, monks, this is benefical, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna; therefore this has been declared by me.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Acacia Leaf

1102. "Whoever, monks, would say thus - 'Without having fully realised as it really is the noble truth of suffering, without having fully realised as it really is the noble truth of the origin of suffering, without having fully realised as it really is the noble truth of the cessation of suffering, without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"Just as, monks, if anyone were to say thus - 'Having made a container from acacia leaves or pine leaves or emblic myrobalan leaves, I will bring water or a palm-leaf' - this is impossible; so too, monks, whoever would say thus - 'Without having fully realised as it really is the noble truth of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"But whoever, monks, would say thus - 'Having fully realised as it really is the noble truth of suffering, having fully realised as it really is the noble truth of the origin of suffering, having fully realised as it really is the noble truth of the cessation of suffering, having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Just as, monks, if anyone were to say thus - 'Having made a container from lotus leaves or butea leaves or creeper leaves, I will bring water or a palm-leaf' - this is possible; so too, monks, whoever would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The Stick Discourse

1103. "Just as, monks, a stick thrown up into the sky falls once on its root, falls once on its end; so too, monks, beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths, once go from this world to the world beyond, once come from the world beyond to this world. What is the reason for this? Because of not seeing, monks, the four noble truths.Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Cloth

1104. "Monks, when one's garment or head is on fire, what should be done?" "Venerable sir, when one's garment or head is on fire, for the quenching of that very garment or head, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done."

"Monks, having disregarded and not attended to the burning garment or head, for the full realisation as they really are of the four noble truths not yet fully realised, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on a Hundred Spears

1105. "Just as, monks, a man with a lifespan of a hundred years, living for a hundred years. They might say to him thus -'Come, good man, in the earlier period of the day they will strike you with a hundred spears, at the noon period of the day they will strike you with a hundred spears, in the afternoon period of the day they will strike you with a hundred spears. And you, good man, being struck day by day with three hundred spears each, with a lifespan of a hundred years, living for a hundred years, by the elapse of a hundred years, you will fully realise the four noble truths that have not been fully realised.'"

"For a son of good family who is intent on the good, it would be fitting to accept. What is the reason for this? This wandering in the round of rebirths, monks, is without discernible beginning. A first point is not discerned of blows from spears, blows from swords, blows from arrows, blows from axes. Even if this were so, monks. But I do not say, monks, that the full realisation of the four noble truths is together with suffering,

together with displeasure; but I say, monks, that the full realisation of the four noble truths is together with happiness, together with pleasure. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on Living Beings

1106. "Just as, monks, if a man were to pare whatever grass, sticks, branches and leaves there are in this Indian subcontinent and collect them together; having collected them together, he might make them into stakes. Having made them into stakes, whatever large creatures there are in the great ocean, he might string them on large stakes; whatever medium-sized creatures there are in the great ocean, he might string them on medium-sized stakes; whatever subtle creatures there are in the great ocean, he might string them on subtle stakes. Yet, monks, the gross creatures in the great ocean would not be exhausted.

"Then the grass, sticks, branches and leaves in this Indian subcontinent would be eliminated and brought to an end. More numerous than these, monks, are the subtle creatures in the great ocean, which are not easy to string on stakes. What is the reason for this? Because of the subtleness of their individual existence, monks.Thus great, monks, is the realm of misery. Released from such a great realm of misery, monks, a person accomplished in right view understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The First Discourse on the Sun

1107. "For the rising of the sun, monks, this is the forerunner, this is the advanced sign, that is to say - the break of dawn. So too, monks, for a monk, for the full realisation of the four noble truths as they really are, this is the forerunner, this is the advanced sign, that is to say - right view. For that monk, monks, this is to be expected - he will understand as it really is: 'This is suffering', etc.he will understand as it really is: 'This is the practice leading to the cessation of suffering.'

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Second Discourse on the Sun

1108. "As long as, monks, the moon and sun do not arise in the world, there is no manifestation of great light, of great radiance. Then there is deep darkness, blinding darkness. Night and day are not discernible, months and fortnights are not discernible, seasons and years are not discernible.

"But when, monks, the moon and sun arise in the world, then there is manifestation of great light, of great radiance. Then there is no darkness, no blinding darkness. Then night and day are discernible, months and fortnights are discernible, seasons and years are discernible. So too, monks, as long as a Truth-finder does not arise in the world, a Worthy One, a Perfectly Enlightened One, there is no manifestation of great light, of great radiance. Then there is deep darkness, blinding darkness.There is no declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths.

"But when, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, then there is manifestation of great light, of great radiance. Then there is no deep darkness, no blinding darkness. Then there is declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The Discourse on the Gate

1109. "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.'"

"Just as, monks, cotton-wool or silk-cotton, being light and carried by the wind, placed on a level piece of ground. The east wind would carry it westward, the west wind would carry it eastward, the north wind would carry it southward, the south wind would carry it northward. What is the reason for this? Because of the lightness, monks, of the silk-cotton. So too, monks, whatever ascetics or brahmins who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.' What is the reason for this? Because of not seeing, monks, the four noble truths.

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.'"

"Just as, monks, an iron post or a gate post, with deep foundations, well planted, immovable, unshakeable. If a severe wind and rain were to come from the eastern direction, it would not tremble, would not shake, would not quake; if from the western direction, etc. if from the northern direction... etc. if a severe wind and rain were to come from the southern direction, it would not tremble, would not shake, would not quake. What is the reason for this? Because of the depth, monks, of the foundations, because of the gate post being well planted. So too, monks, whatever ascetics or brahmins who understand as it really is 'This is suffering', etc. who understand as it

really is 'This is the practice leading to the cessation of suffering', they do not look up to the face of another ascetic or brahmin - 'Surely this venerable one who knows, knows; who sees, sees.' What is the reason for this? Because of well seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Discourse on Those Seeking Debate

1110. "Whoever indeed, monks, a monk understands as it really is: 'This is suffering' etc. 'This is the practice leading to the cessation of suffering' - if from the eastern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible. If from the western direction, etc. if from the northern direction... etc. if from the southern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible.

"Just as, monks, a stone pillar of sixteen cubits. Of that, eight cubits would be below having entered the foundation, eight cubits above the foundation. If a severe wind and rain were to come from the eastern direction, it would not tremble, would not shake, would not quake; if from the western direction, etc. if from the northern direction... etc. if a severe wind and rain were to come from the southern direction, it would not tremble, would not shake, would not quake. What is the reason for this? Because of the depth, monks, of the foundation, because of the stone pillar being well planted. So too, monks, whoever a monk understands as it really is: 'This is suffering' etc. 'This is the practice leading to the cessation of suffering' - he understands as it really is; if from the eastern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible. If from the western direction, etc. if from the northern direction... etc. if from the southern direction an ascetic or a brahmin were to come, seeking debate, desiring debate - 'I will refute him in debate' - that indeed he will shake him or make him tremble or make him quake with reason - this is impossible. What is the reason for this? Because of well seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on the Sīsapā Grove is the fourth.

Its summary:

> Sīsapā, acacia, stick, cloth, and with a hundred spears;
> Living beings, sun simile, twofold, gate post, and debater.

5. The Chapter on the Precipice

1. The Discourse on Speculation about the World

1111. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. There the Blessed One addressed the monks: "Once in the past, monks, a certain man, having gone out from Rājagaha, thinking 'I will speculate about the world,' approached the Sumāgadhā pond; having approached, he sat down on the bank of the Sumāgadhā pond, speculating about the world. Then, monks, that man saw on the bank of the Sumāgadhā pond a fourfold army entering into a lotus root. Having seen him, this occurred to him: 'I am indeed mad, I am indeed out of my mind! What does not exist in the world, that has been seen by me.'

"Then, monks, that man, having entered the city, reported to a great multitude of people - 'I am indeed mad, venerable sirs, I am indeed out of my mind, venerable sirs! What does not exist in the world, that has been seen by me.'"'But how are you, good man, mad? How are you out of your mind? And what does not exist in the world that has been seen by you?' "'Here I, venerable sirs, having gone out from Rājagaha, thinking "I will speculate about the world," approached the Sumāgadhā pond; having approached, I sat down on the bank of the Sumāgadhā pond, speculating about the world. I saw, venerable sirs, on the bank of the Sumāgadhā pond a fourfold army entering into a lotus root. Thus, venerable sirs, I am mad, thus I am out of my mind. And this does not exist in the world, which has been seen by me.'"'Truly you, good man, are mad, truly you are out of your mind. And this does not exist in the world, which has been seen by you.'

"But, monks, that man saw what was factual, not what was not factual.Once in the past, monks, there was a battle between the gods and the titans that was fully engaged. Now in that battle, monks, the gods won, the titans were defeated.And defeated, monks, the titans, frightened, entered the titan city through a lotus root, confusing the gods.

"Therefore, monks, do not speculate about the world -'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death.' What is the reason for this? This thought, monks, is unbeneficial, is not fundamental to the holy life, does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"But when thinking, monks, you should think 'This is suffering,' etc.you should think 'This is the practice leading to the cessation of suffering.' What is the reason for this? This thought, monks, is beneficial, this is fundamental to the holy life, this leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Precipice

1112. On one occasion the Blessed One was dwelling at Rājagaha on the Mount Vulture Peak. Then the Blessed One addressed the monks: "Come, monks, let us approach the Paṭibhāna Peak for the day residence." "Yes, venerable sir!" those monks replied to the Blessed One. Then the Blessed One together with several monks approached the Paṭibhāna Peak. A certain monk saw a great precipice at the Paṭibhāna Peak. Having seen the Blessed One, he said: "This is indeed a great precipice, venerable sir, a very frightful precipice, venerable sir. Is there indeed, venerable sir, another precipice greater and more frightful than this precipice?" "There is indeed, monk, another precipice greater and more frightful than this precipice."

"But which, venerable sir, is another precipice greater and more frightful than this precipice?" "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', who do not understand as it really is 'This is the origin of suffering', who do not understand as it really is 'This is the cessation of suffering', who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, they delight in activities conducive to ageing, they delight in activities conducive to death, they delight in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, delighting in activities conducive to birth, delighting in activities conducive to ageing, delighting in activities conducive to death, delighting in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, generate activities conducive to birth, generate activities conducive to ageing, generate activities conducive to death, generate activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, having generated activities conducive to birth, having generated activities conducive to ageing, having generated activities conducive to death, having generated activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, fall into the precipice of birth, fall into the precipice of ageing, fall into the precipice of death, fall into the precipice of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not delight in activities conducive to birth, they do not delight in activities conducive to ageing, they do not delight in activities conducive to death, they do not delight in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish. They, not delighting in activities conducive to birth, not delighting in activities conducive to ageing, not delighting in activities conducive to death, not delighting in activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, do not generate activities conducive to birth, do not generate activities conducive to ageing, do not generate activities conducive to death, do not generate activities conducive to sorrow, lamentation, suffering,

displeasure, and anguish. They, not having generated activities conducive to birth, not having generated activities conducive to ageing, not having generated activities conducive to death, not having generated activities conducive to sorrow, lamentation, suffering, displeasure, and anguish, do not fall into the precipice of birth, do not fall into the precipice of ageing, do not fall into the precipice of death, do not fall into the precipice of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The second.

3. The Discourse on the Great Fever

1113. "There is, monks, a hell named 'Great Fever'. There, whatever visible form one sees with the eye, one sees only an undesirable visible form, not a desirable one; one sees only an unpleasant visible form, not a pleasant one; one sees only a disagreeable visible form, not an agreeable one. Whatever sound one hears with the ear, etc. whatever tangible object one touches with the body, etc. whatever mental phenomenon one cognises with the mind, one cognises only an undesirable form, not a desirable one; one cognises only an unpleasant form, not a pleasant one;one cognises only a disagreeable form, not an agreeable one."

When this was said, a certain monk said this to the Blessed One:"That is indeed a great fever, venerable sir, that is indeed a very great fever, venerable sir! Is there indeed, venerable sir, another fever greater and more frightful than this fever?" "There is indeed, monk, another fever greater and more frightful than this fever."

"But what, venerable sir, is that other fever greater and more frightful than this fever?" "Whatever ascetics or brahmins, monks, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, etc. delighting, etc. they generate, etc. having generated, they are burnt by the fever of birth, they are burnt by the fever of ageing, they are burnt by the fever of death, they are burnt by the fever of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monks, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering'. They do not delight in activities conducive to birth, etc. not delighting, etc. they do not generate, etc. not having generated, they are not burnt by the fever of birth, they are not burnt by the fever of ageing, they are not burnt by the fever of death, they are not burnt by the fever of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The third.

4. The Discourse on the Pinnacle Building

1114. "Whoever indeed, monks, would say thus - 'Without having fully realised as it really is the noble truth of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"Just as, monks, if anyone were to say thus - 'Without having built the lower storey of a pinnacle building, I will erect the upper storey' - this is impossible; so too, monks, whoever would say thus - 'Without having fully realised as it really is the noble truth of suffering, etc. without having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is impossible.

"But whoever, monks, would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Just as, monks, if anyone were to say thus - 'Having built the lower storey of a pinnacle building, I will erect the upper storey' - this is possible; so too, monks, whoever would say thus - 'Having fully realised as it really is the noble truth of suffering, etc. having fully realised as it really is the noble truth of the practice leading to the cessation of suffering, I will rightly make an end of suffering' - this is possible.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fourth.

5. The Discourse on the Hair

1115. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. The venerable Ānanda saw many Licchavi youths in the training hall practising archery, shooting arrows from afar through a small keyhole, fletching after fletching, without missing. Having seen him, this occurred to him: "These Licchavi youths are indeed trained, these Licchavi youths are indeed well-trained; since indeed from afar through a small keyhole they will shoot arrows, fletching after fletching, without missing."

Then the venerable Ānanda, having walked for almsfood in Vesālī, after the meal, having returned from his alms round, 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: "Here I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Vesālī for almsfood. I saw, venerable sir, many Licchavi youths in the training hall practising archery, shooting arrows from afar through a small keyhole, fletching after

fletching, without missing. Having seen him, this occurred to me: "These Licchavi youths are indeed trained, these Licchavi youths are indeed well-trained; since indeed from afar through a small keyhole they will shoot arrows, fletching after fletching, without missing."

"What do you think, Ānanda, which is more difficult to do or more difficult to attain - that one should shoot an arrow from afar through a small keyhole, fletching after fletching, without missing, or that one should pierce tip with tip of a hair split sevenfold?" "This indeed, venerable sir, is more difficult to do and more difficult to attain - that one should pierce tip with tip of a hair split sevenfold." "But, Ānanda, they penetrate what is more difficult to penetrate, those who penetrate as it really is: 'This is suffering', etc. who penetrate as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, Ānanda, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The fifth.

6. The Discourse on Darkness

1116. "There are, monks, world-interstices, miserable, uncovered, dark, of blinding darkness, where these moon and sun, so powerful, so mighty, do not reach with their radiance."

When this was said, a certain monk said this to the Blessed One:"That is indeed a great darkness, venerable sir, that is indeed a very great darkness, venerable sir! Is there indeed, venerable sir, another darkness greater and more frightful than this darkness?" "There is indeed, monk, another darkness greater and more frightful than this darkness."

"But what, venerable sir, is that other darkness greater and more frightful than this darkness?" "Whatever ascetics or brahmins, monk, who do not understand as it really is 'This is suffering', etc. who do not understand as it really is 'This is the practice leading to the cessation of suffering', they delight in activities conducive to birth, etc. delighting, etc. they generate, etc. having generated, they fall into the darkness of birth, they fall into the darkness of ageing, they fall into the darkness of death, they fall into the darkness of sorrow, lamentation, suffering, displeasure, and anguish. They are not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are not released from suffering', I say."

"But whatever ascetics or brahmins, monk, who understand as it really is 'This is suffering', etc. who understand as it really is 'This is the practice leading to the cessation of suffering', they do not delight in activities conducive to birth, etc. not delighting, etc. they do not generate, etc. not having generated, they do not fall into the darkness of birth, they do not fall into the darkness of ageing, they do not fall into the darkness of death, they do not fall into the darkness of sorrow, lamentation, suffering, displeasure, and anguish. They are released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes. 'They are released from suffering', I say."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is

to be done regarding 'This is the practice leading to the cessation of suffering.'" The sixth.

7. The First Discourse on the Yoke with a Hole

1117. "Just as, monks, a man might throw a yoke with a single hole into the great ocean. There might be a blind turtle. He would emerge once every hundred years. What do you think, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole?" "If at all, venerable sir, only after a very long period has passed."

"More quickly, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole than I say would a fool who has gone once to the nether world attain human existence."

What is the reason for this? For here, monks, there is no observance of righteousness, no living in spiritual calm, no doing of wholesome deeds, no doing of meritorious deeds. Here, monks, there prevails mutual devouring, devouring of the weak. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The seventh.

8. The Second Discourse on the Yoke with a Hole

1118. "Just as, monks, this great earth might be covered with one mass of water. There a man might throw in a yoke with a single hole.The east wind would carry it westward, the west wind would carry it eastward, the north wind would carry it southward, the south wind would carry it northward. There might be a blind turtle. He would emerge once every hundred years. What do you think, monks, would that blind turtle, emerging once every hundred years, insert his neck into that yoke with a single hole?" "It would be by chance, venerable sir, that that blind turtle, emerging once every hundred years, would insert his neck into that yoke with a single hole."

"Just so by chance, monks, is it that one attains human existence.Just so by chance, monks, is it that a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One. Just so by chance, monks, is it that the Teaching and discipline proclaimed by the Truth-finder shines in the world. For him, monks, human existence has been obtained, a Truth-finder has arisen in the world, a Worthy One, a Perfectly Enlightened One, and the Teaching and discipline proclaimed by the Truth-finder shines in the world.

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eighth.

9. The First Discourse on Sineru, the King of Mountains

1119. "Just as, monks, a man might place down seven stone pebbles the size of mung beans beside Sineru, the king of mountains. What do you think, monks, which is more - the seven stone pebbles the size of mung beans placed down, or Sineru, the king of mountains?" "This indeed, venerable sir, is more, that is to say -Sineru, the king of mountains; the seven stone pebbles the size of mung beans placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mung beans placed down compared with Sineru, the king of mountains." "So too, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc.one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The ninth.

10. The Second Discourse on Sineru, King of Mountains

1120. "Just as, monks, Sineru, the king of mountains, would be eliminated and brought to an end, except for seven stone pebbles the size of mung beans. What do you think, monks, which is more - what has been eliminated and brought to an end of Sineru, the king of mountains, or the seven stone pebbles the size of mung beans remaining?" "This indeed, venerable sir, is more of Sineru, the king of mountains, that is to say, what has been eliminated and brought to an end; the seven stone pebbles the size of mung beans remaining are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mung beans remaining compared with what has been eliminated and brought to an end of Sineru, the king of mountains." "So too, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on the Precipice is the fifth.

Its summary:

> Thought, Precipice, Fever, Peak, and Hair-Darkness;

And two spoken with Hole, Sineru, the other two.

6. The Chapter on Full realisation

1. The Discourse on the Fingernail

1121. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks: "What do you think, monks, which is more -this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." "So too, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Pond

1122. "Just as, monks, there might be a pond fifty yojanas in length, fifty yojanas in breadth, fifty yojanas in depth, full of water, filled to the brim so that a crow could drink from it. From that a man might draw up water with the tip of a blade of kusa grass. What do you think, monks, which is more -the water drawn up with the tip of a blade of kusa grass or the water in the pond?" "This indeed, venerable sir, is more, that is to say - the water in the pond; the water drawn up with the tip of a blade of kusa grass is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the water in the pond, the water drawn up with the tip of a blade of kusa grass." "So too, monks, for a noble disciple, etc. exertion is to be done." The second.

3. The First Discourse on the Confluence

1123. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - from there a man might draw up two or three drops of water. What do you think, monks, which is more - the two or three drops of water drawn up or the water at the confluence?""This indeed, venerable sir, is more, that is to say - the water at the confluence; the two or three drops of water drawn up are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water at the confluence, the two or three drops of water drawn up." "So too, monks, for a noble disciple, etc. exertion is to be done." The third.

4. The Second Discourse on the Confluence

1124. "Just as, monks, where these great rivers flow together and meet, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī - that water would be eliminated and brought to an end, except for two or three drops of water. What do you think, monks, which is more - the water at the confluence that has been eliminated and brought to an end, or the two or three drops of water remaining?" "This indeed, venerable sir, is more, the water at the confluence, that is to say, what has been eliminated and brought to an end; the two or three drops of water remaining are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water at the confluence that has been eliminated and brought to an end, the two or three drops of water remaining." "So too, monks, for a noble disciple, etc. exertion is to be done." The fourth.

5. The First Discourse on the Great Earth

1125. "Just as, monks, a man might place down seven clay balls the size of jujube stones on the great earth. What do you think, monks, which is more -the seven clay balls the size of jujube stones placed down, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the seven clay balls the size of jujube stones placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven clay balls the size of jujube stones placed down compared with the great earth." "So too, monks, for a noble disciple, etc. exertion is to be done." The fifth.

6. The Second Discourse on the Great Earth

1126. "Just as, monks, the great earth would be eliminated and brought to an end, except for seven clay balls the size of jujube stones. What do you think, monks, which is more - what has been eliminated and brought to an end of the great earth, or the seven clay balls the size of jujube stones remaining?" "This indeed, venerable sir, is more, of the great earth, that is to say, what has been eliminated and brought to an end; the seven clay balls the size of jujube stones remaining are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven clay balls the size of jujube stones remaining compared with what has been eliminated and brought to an end of the great earth." "So too, monks, for a noble disciple, etc. exertion is to be done." The sixth.

7. The First Discourse on the Great Ocean

1127. "Just as, monks, a man might draw up two or three drops of water from the great ocean. What do you think, monks, which is more -the two or three drops of water drawn up or the water in the great ocean?" "This indeed, venerable sir, is more, that is to say - the water in the great ocean; the two or three drops of water drawn up are trifling. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water in the great ocean, the two or three drops of water drawn up." "So too, monks, for a noble disciple, etc. exertion is to be done." The seventh.

8. The Second Discourse on the Great Ocean

1128. "Just as, monks, the water in the great ocean would be eliminated and brought to an end, except for two or three drops of water. What do you think, monks, which is more - the water in the great ocean that has been eliminated and brought to an end, or the two or three drops of water remaining?" "This indeed, venerable sir, is more, the water in the great ocean, that is to say, what has been eliminated and brought to an end; the two or three drops of water remaining are trifling.They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - compared with the water in the great ocean that has been eliminated and brought to an end, the two or three drops of water remaining." "So too, monks, for a noble disciple, etc. exertion is to be done." The eighth.

9. The First Discourse on the Mountain Simile

1129. "Just as, monks, a man might place down seven stone pebbles the size of mustard seeds beside the Himalaya, the king of mountains. What do you think, monks, which is more - the seven stone pebbles the size of mustard seeds placed down, or this Himalaya, the king of mountains?" "This indeed, venerable sir, is more, that is to say - the Himalaya, the king of mountains; the seven stone pebbles the size of mustard seeds placed down are insignificant. They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mustard seeds placed down compared with the Himalaya, the king of mountains." "So too, monks, for a noble disciple, etc. exertion is to be done." The ninth.

10. The Second Discourse on the Mountain Simile

1130. "Just as, monks, the Himalaya, the king of mountains, would be eliminated and brought to an end, except for seven stone pebbles the size of mustard seeds. What do you think, monks, which is more -what has been eliminated and brought to an end of the Himalaya, the king of mountains, or the seven stone pebbles the size of mustard seeds remaining?" "This indeed, venerable sir, is more of the Himalaya, the king of mountains, that is to say, what has been eliminated and brought to an end; the seven stone pebbles the size of mustard seeds remaining are insignificant.They do not amount to a reckoning, they do not bear comparison, they do not amount to a fraction - the seven stone pebbles the size of mustard seeds remaining compared with what has been eliminated and brought to an end of the Himalaya, the king of mountains." "So too, monks, for a noble disciple, a person accomplished in right view, one who has fully realised, this indeed is more suffering, that is to say, what has been eliminated and brought to an end; what remains is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - compared with the former mass of suffering that has been eliminated and brought to an end, that is to say, having seven rebirths at the utmost; one who understands as it really is: 'This is suffering', etc. one who understands as it really is: 'This is the practice leading to the cessation of suffering.'"

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The tenth.

The Chapter on Full realisation is the sixth.

Its summary:

> Fingernail, pond, confluence, the other two;
> Two on earth, two on ocean, and these two on the simile of the mountain.

7. The First Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Elsewhere

1131. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks: "What do you think, monks, which is more -this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth."

"So too, monks, few are those beings who are reborn among human beings;but there are indeed more beings who are reborn elsewhere than among human beings. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The first.

2. The Discourse on the Borderland

1132. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks: "What do you think, monks, which is more -this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth."

"So too, monks, few are those beings who are reborn in the middle countries;but there are indeed more beings who are reborn in the border districts among barbarians who do not understand, etc. The second.

3. The Discourse on Wisdom

1133. ... "So too, monks, few are those beings who are endowed with the noble eye of wisdom; but there are indeed more beings who have gone to ignorance, who are deluded, etc. The third.

4. The Discourse on Spirits and Liquor

1134. ... "So too, monks, few are those beings who abstain from spirits, liquor and intoxicants that cause negligence; but there are indeed more beings who do not abstain from spirits, liquor and intoxicants that cause negligence, etc. The fourth.

5. The Discourse on Water

1135. ... "So too, monks, few are those beings who are land-born;but there are indeed more beings who are water-born. What is the reason for this? Etc. The fifth.

6. The Discourse on Honouring One's Mother

1136. ... "So too, monks, few are those beings who honour their mothers;but there are indeed more beings who are not honour their mothers, etc. The sixth.

7. The Discourse on Honouring One's Father

1137. ... "So too, monks, few are those beings who honour their fathers;but there are indeed more beings who are not honour their fathers, etc. The seventh.

8. The Discourse on Honouring Ascetics

1138. ... "So too, monks, few are those beings who honour ascetics;but there are indeed more beings who are not honour ascetics, etc. The eighth.

9. The Discourse on Honouring Brahmins

1139. ... "So too, monks, few are those beings who honour brahmins;but there are indeed more beings who are not honour brahmins, etc. The ninth.

10. The Discourse on Honouring Elders

1140. ... "So too, monks, few are those beings who honour the elders in the family; but there are indeed more beings who do not honour the elders in the family." Etc. The tenth.

The First Chapter on Raw Grain Repetition is the seventh.

Its summary:

> Elsewhere, borderland, wisdom, spirits and liquor, water;
> Honouring one's mother and honouring one's father, ascetics, brahmins and elders.

8. The Second Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Killing Living Beings

1141. Etc. "So too, monks, few are those beings who abstain from killing living beings; but there are indeed more beings who do not abstain from killing living beings. What is the reason for this? Etc. The first.

2. The Discourse on Taking What Is Not Given

1142. Etc."So too, monks, few are those beings who abstain from taking what is not given; but there are indeed more beings who do not abstain from taking what is not given... Etc. The second.

3. The Discourse on Sexual Misconduct

1143. Etc."So too, monks, few are those beings who abstain from sexual misconduct; but there are indeed more beings who do not abstain from sexual misconduct... Etc. The third.

4. The Discourse on Lying

1144. Etc. "So too, monks, few are those beings who abstain from lying;but there are indeed more beings who do not abstain from lying... Etc. The fourth.

5. The Discourse on Divisive Speech

1145. Etc. "So too, monks, few are those beings who abstain from divisive speech; but there are indeed more beings who do not abstain from divisive speech... Etc.The fifth.

6. The Discourse on Harsh Speech

1146. Etc. "So too, monks, few are those beings who abstain from harsh speech;but there are indeed more beings who do not abstain from harsh speech... Etc. The sixth.

7. The Discourse on Idle Chatter

1147. Etc. "So too, monks, few are those beings who abstain from idle chatter;but there are indeed more beings who do not abstain from idle chatter... Etc. The seventh.

8. The Discourse on the Seed-Kingdom

1148. Etc. "So too, monks, few are those beings who abstain from damaging seed and plant life; but there are indeed more beings who do not abstain from damaging seed and plant life... Etc. The eighth.

9. The Discourse on Eating at the Improper Time

1149. Etc. "So too, monks, few are those beings who abstain from eating at the improper time; but there are indeed more beings who do not abstain from eating at the improper time... Etc. The ninth.

10. The Discourse on Perfumes and Cosmetics

1150. Etc. "So too, monks, few are those beings who abstain from wearing garlands, using perfumes, cosmetics, ornaments and decorations; but there are indeed more beings who do not abstain from wearing garlands, using perfumes, cosmetics, ornaments and decorations... Etc. The tenth.

The Second Chapter on Raw Grain Repetition is the eighth.

Its summary:

> Living beings, what is not given, in sensual pleasures, lying and divisive speech;
> Harsh speech, idle chatter, seed, improper time and odour.

9. The Third Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Dancing and Singing

1151. Etc. "So too, monks, few are those beings who abstain from watching dancing, singing, music and shows; but there are indeed more beings who do not abstain from watching dancing, singing, music and shows. What is the reason for this? Etc. The

first.

2. The Discourse on High Beds

1152. Etc. "So too, monks, few are those beings who abstain from high and luxurious beds; but there are indeed more beings who do not abstain from high and luxurious beds... Etc. The second.

3. The Discourse on Gold and Silver

1153. Etc. "So too, monks, few are those beings who abstain from accepting gold and silver; but there are indeed more beings who do not abstain from accepting gold and silver... Etc. The third.

4. The Discourse on Raw Grain

1154. Etc. "So too, monks, few are those beings who abstain from accepting raw grain; but there are indeed more beings who do not abstain from accepting raw grain... Etc. The fourth.

5. The Discourse on Raw Meat

1155. Etc. "So too, monks, few are those beings who abstain from accepting raw meat; but there are indeed more beings who do not abstain from accepting raw meat... Etc. The fifth.

6. The Discourse on Girls

1156. Etc. "So too, monks, few are those beings who abstain from accepting women and girls; but there are indeed more beings who do not abstain from accepting women and girls... Etc. The sixth.

7. The Discourse on Female and Male Slaves

1157. Etc. "So too, monks, few are those beings who abstain from accepting male and female slaves; but there are indeed more beings who do not abstain from accepting male and female slaves... Etc. The seventh.

8. The Discourse on Goats and Sheep

1158. Etc. "So too, monks, few are those beings who abstain from accepting goats and sheep; but there are indeed more beings who do not abstain from accepting goats and sheep... Etc. The eighth.

9. The Discourse on Fowl and Pigs

1159. Etc. "So too, monks, few are those beings who abstain from accepting fowl and swine; but there are indeed more beings who do not abstain from accepting fowl and swine... Etc. The ninth.

10. The Discourse on Elephants, Cattle, and Horses

1160. Etc. "So too, monks, few are those beings who abstain from accepting elephants, cattle, horses and mares; but there are indeed more beings who do not abstain from accepting elephants, cattle, horses and mares... Etc. The tenth.

The Third Chapter on Raw Grain Repetition is the ninth.

Its summary:

> Dancing, beds, silver, grain, meat, girls;
> Female slaves and goats and sheep, fowl, swine and elephants.

10. The Fourth Chapter of the Consecutive Repetitions on Raw Grain

1. The Discourse on Fields and Sites

1161. Etc. "So too, monks, few are those beings who abstain from accepting fields and land; but there are indeed more beings who do not abstain from accepting fields and land... Etc. The first.

2. The Discourse on Buying and Selling

1162. Etc. "So too, monks, few are those beings who abstain from buying and selling; but there are indeed more beings who do not abstain from buying and selling... Etc. The second.

3. The Discourse on Messenger Duty

1163. Etc. "So too, monks, few are those beings who abstain from the pursuit of messenger duty and going on errands; but there are indeed more beings who do not abstain from the pursuit of messenger duty and going on errands... Etc. The third.

4. The Discourse on False Weighing

1164. Etc. "So too, monks, few are those beings who abstain from using false weights, false metals, and false measures; but there are indeed more beings who do not abstain from using false weights, false metals, and false measures... Etc. The fourth.

5. The Discourse on Perverting Justice

1165. Etc. "So too, monks, few are those beings who abstain from cheating, deceiving, fraud and crooked dealings; but there are indeed more beings who do not abstain from cheating, deceiving, fraud and crooked dealings... Etc. The fifth.

6-11. The Discourse on Cutting and So On

1166-1171. Etc. So too, monks, few are those beings who abstain from cutting, killing, imprisoning, highway robbery, plunder and violence; but there are indeed more beings who do not abstain from cutting, killing, imprisoning, highway robbery, plunder and violence. What is the reason for this? Because of not seeing, monks, the four noble truths. Which four? The noble truth of suffering, etc. the noble truth of the practice leading to the cessation of suffering."

"Therefore, monks, exertion is to be done regarding 'This is suffering', etc.exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" The eleventh.

The Fourth Chapter on Raw Grain Repetition is the tenth.

Its summary:

> Field, body and messenger duty, false weighing, bribery;

Cutting, killing and imprisoning, highway robbery, plunder and violence.

11. The Chapter of the Consecutive Repetitions on the Five Destinations

1. The Discourse on Passing Away from the Human Realm to Hell

1172. Then the Blessed One, having placed a small amount of soil on his fingernail, addressed the monks: "What do you think, monks, which is more -this small amount of soil placed by me on my fingernail, or this great earth?" "This indeed, venerable sir, is more, that is to say - the great earth; the small amount of soil placed by the Blessed One on his fingernail is insignificant. It does not amount to a reckoning, it does not bear comparison, it does not amount to a fraction - the small amount of soil placed by the Blessed One on his fingernail compared with the great earth." So too, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. The first.

2. The Discourse on Passing Away from the Human Realm to the Animal Realm

1173. Etc. So too, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in the animal realm, etc. The second.

3. The Discourse on Passing Away from the Human Realm to the Sphere of Ghosts

1174. Etc. So too, monks, few are those beings who, having passed away as human beings, are reborn among human beings; but there are indeed more beings who, having passed away as human beings, are reborn in the sphere of ghosts, etc. The third.

4-6. The Discourse on Passing Away from the Human Realm to the God Realm, Hell, and So On

1175-1177. Etc. "So too, monks, few are those beings who, having passed away as human beings, are reborn among the gods; but there are indeed more beings who, having passed away as human beings, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc.The sixth.

7-9. The Discourse on Passing Away from the God Realm to Hell and So On

1178-1180. Etc. "So too, monks, few are those beings who, having passed away as gods, are reborn among the gods; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The ninth.

10-12. The Discourse on the God Realm, Human Realm, Hell, and So On

1181-1183. Etc. "So too, monks, few are those beings who, having passed away as gods, are reborn among human beings; but there are indeed more beings who, having passed away as gods, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc.The twelfth.

13-15. The Discourse on Hell, Human Realm, Hell, and So On

1184-1186. Etc. "So too, monks, few are those beings who, having passed away from hell, are reborn among human beings; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The fifteenth.

16-18. The Discourse on Hell, Gods, Hell and so on

1187-1189. Etc. "So too, monks, few are those beings who, having passed away from hell, are reborn among the gods; but there are indeed more beings who, having passed away from hell, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The eighteenth.

19-21. The Discourse on Animals, Humans, Hell and so on

1190-1192. Etc. "So too, monks, few are those beings who, having passed away from the animal realm, are reborn among human beings; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-first.

22-24. The Discourse on Animals, Gods, Hell and so on

1193-1195. Etc. "So too, monks, few are those beings who, having passed away from the animal realm, are reborn among the gods; but there are indeed more beings who, having passed away from the animal realm, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-fourth.

25-27. The Discourse on Ghosts, Humans, Hell and so on

1196-1198. Etc. "So too, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among human beings; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. are reborn in the animal realm, etc. are reborn in the sphere of ghosts, etc. The twenty-seventh.

28-29. The Discourse on Ghosts, Gods, Hell and so on

1199-1200. Etc. So too, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in hell, etc. So too, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in the animal realm, etc. The twenty-ninth.

30. The Discourse on Ghosts, Gods, Sphere of Ghosts

1201. Etc. So too, monks, few are those beings who, having passed away from the sphere of ghosts, are reborn among the gods; but there are indeed more beings who, having passed away from the sphere of ghosts, are reborn in the sphere of ghosts. What is the reason for this? Because of not seeing, monks, the four noble truths.

Which four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the practice leading to the cessation of suffering."

"Therefore, monks, exertion is to be done regarding 'This is suffering'; exertion is to be done regarding 'This is the origin of suffering'; exertion is to be done regarding 'This is the cessation of suffering'; exertion is to be done regarding 'This is the practice leading to the cessation of suffering.'" This is what the Blessed One said. Pleased, those monks delighted in the Blessed One’s words.The thirtieth.

The Chapter of the Consecutive Repetitions on the Five Destinations is the eleventh.

Its summary:

> Passed away from humans, six also, gods passed away, from hell;
> The animal and ghost domains, about thirty, the Destination Chapter.

The Connected Discourses on Truth is the twelfth.

The Great Chapter is the fifth.

Its summary:

> Path, factors of enlightenment, mindfulness, faculties, right striving;
> Powers, bases for spiritual power, Anuruddha, connected with meditative absorption and breathing;
> Stream-entry and truth, the Great Chapter, thus it is called.

The Pāḷi of the Connected Discourses of the Great Chapter is concluded.

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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